

# BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

THURSDAY, AUGUST 27, 1936

Number 35

## Luther Rice Centennial

The Executive of the Baptist World Alliance, meeting in St. Louis in May, heard with great pleasure the plans for the recognition of the 100th anniversary of the death of Luther Rice.

As you know already, we are in heartiest accord with this recognition of the man who, under God, more than any other was the Founder of Denominational unity and organization for American Baptists. In very great measure the rich history of the American Baptists is indebted to the devotion, the vision and the courageous planning of this man whom God raised up for such notable service. He deserves to be recognized by us along with Hubmaier, Carey, Roger Williams and other prophetic statesmen through whom God has given to the Baptist people a large place in the Kingdom work of the Son of His love.

The Baptist World Alliance expresses its sympathetic wish for the largest success of the worthy plans of the Luther Rice Centennial Commission. We have requested Prof. W. O. Carver to represent our Committee on the occasion of the exercises to be held at Pine Pleasant Baptist Church, September 27th, anniversary of the death of this Prophet in Israel.

In Christian fellowship, on behalf of the Executive and of Baptists throughout the world.

Sincerely yours,

(Signed) J. H. RUSHBROOKE.



LUTHER RICE

Pioneer leader in the organization of Baptist Missionary and Educational Institutions, the Centenary of whose death will be observed by Baptists throughout the world on Sunday, Sept. 27. Special exercises will be held on Sept. 25 at Columbia, S. C., with Dr. Geo. W. Truett, of Dallas, Texas, president of the Baptist World Alliance, as the principal speaker. This will be followed by a motorcade to the grave of Luther Rice at Pine Pleasant Baptist Church. Hon. Olin D. Johnston, Governor of South Carolina, has agreed to proclaim the latter date as Luther Rice Memorial Day. No photograph, only a silhouette, of his is in existence.

# Baptist and Reflector

An Investment in Christian Reading.  
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O. W. TAYLOR, Editor

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## EDITORIAL

### Satanic Miracles

In the promotion of his system of counterfeit religion Satan endeavors to duplicate or imitate the miracles of New Testament Christianity. By this he seeks to attract men from the gospel of Christ "unto another gospel."

Scripture variously presents the devil, through his agents or otherwise, as showing "great signs and wonders," as showing "all power and signs and lying wonders," and as deceiving men "by means of those miracles" which he works "through the spirits of devils working miracles." Some of these have been or will be manifested at one time and some at another.

No doubt some of these wonders are miracles in appearance only. But not all of them are, at least in some of their elements. A counterfeit, to be effective, must have some elements of the genuine in it. Fundamentally, Satan's wonders are called "lying wonders" because they are dedicated to the promotion of a false doctrine and religion.

We point out some of the "wonders" of Satan as they are manifested in our day.

Evidently there is much fraud in Spiritualism (Spiritism). But, although Satan's purpose in this is fraudulent, not all of the claims of Spiritualism are fraudulent. In the light of Bible teaching there seems to be good reasons for believing that the "medium" does sometimes actually hold converse with "spirits." However, these are not the spirits of the dead but demonic spirits that personate the dead. In this and in other occult things, which are expressly forbidden in the Word of God, the devil seeks to imitate the fact of divine revelation and to discredit it, and also to turn men away from the true communion with the heavenly land through the Lord Jesus Christ. So also the devil seeks to discredit the Bible teaching as to the uniqueness and the Saviorhood of Christ and to present Him as simply "the highest medium." By such means Satan tries to delude people into lining up with the "seducing spirits and doctrines of devils" mentioned by Paul.

If, as the Word of God reveals, the devil can sometimes take away health, then it is reasonable to believe that sometimes he can give health in order to recommend his doctrine and religion to men. Various isms lay claim to many cases of "healing." No doubt some of these are imaginary but we hold that some of them are real. They are a part

of the Satanic "signs and wonders" and "miracles." But every case of healing claimed by these isms is produced on a false doctrinal and gospel basis; therefore, it cannot be the Lord's work. Every wonder in such a case is produced by Satan to win men from the truth in Christ to "another gospel: which is not another."

In certain extreme types of Holy Rollerism and related isms the devotees thereof often get "under the power" and, thus energized, do things they cannot normally do. And yet, the strange things done spring from a doctrinal system which is subversive of the gospel of grace. To our mind there is but one adequate explanation. These displays of power are Satan's efforts to obscure, discredit and nullify the pure true and power of the Holy Spirit by turning the idea into unreasoning, unbiblical and sometimes indecent fanaticism. And poor, deluded and oftentimes honest people are fooled into believing error instead of truth and that they have tapped "the power of God."

And so, just because a teaching and a movement may be able to make supernatural and miraculous displays is no necessary proof that it is of God. The magicians in Egypt did great wonders but only Moses and his wonders had divine sanction. The great test is this: Are the signs and wonders in question dedicated to and based on the pure gospel of grace? If not, they are only "lying wonders," however real and marvelous they may be.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

\* \* \*

### Twenty Pages Are Only Twenty Pages

The oft-repeated policy of the Baptist and Reflector still stands, that concise, well-written manuscripts on worthwhile themes are solicited. It only asks its contributors to be patient while waiting for the appearance of matters accepted for publication.

Every Baptist editor is often pressed hard with the problem of finding space for promptly publishing many things he would like to publish. The Baptist and Reflector has only twenty pages and they cannot be stretched. And, depending on the margin on the manuscript, from four and one-half to five pages of double-spaced typewritten material will fill a page of the paper.

An editor is often compelled to condense certain material, if possible, and leave out till a later time other material for which space cannot be found in a given issue. He has the right to do this with any material designed for any of his pages and his judgment is to prevail. Editor Laws of the Watchman-Examiner, confronted with a demand to publish a manuscript "as is" or not at all, did not publish it at all.

Manuscripts that may be held over without losing their value and appropriateness must sometimes wait for material that is not timeless. The general nature of a given issue of a paper will also enter into the selection of material for the issue. Sometimes, therefore, a certain manuscript may have to wait for weeks before being published and even for a longer period.

And so, our contributors are asked not to quit sending in news items and manuscripts. They are only asked to strive for brevity and to be patient with us in the matter of publication.

\* \* \*

### Andrew Jackson Tavern

From the Holston Association Secretary Freeman, Roy Anderson and the editor went to be guests of Miss Virginia Cox and her brother in the Andrew Jackson Tavern in historic Jonesboro. This is an excellent and unique hotel. If any of our readers have occasion to stop in Jonesboro, they will find this a fine place to stay.

## The Associations

Holston Association met Aug. 11, 12 in sesqui-centennial session in the First Baptist Church, Johnson City, William R. Rigell, pastor. J. G. Hughes, pastor First Baptist Church, Kingsport, preached the annual sermon, a masterful discourse on Matt. 5:20, which will be passed on to our readers. The attendance was large and the spirit fine. T. R. Bandy and Robert Keefover were chosen moderator and clerk respectively. Twenty-two subscriptions were secured the day we were there and the body voted to put on the campaign for the paper in the fall.

Nolachucky Association met Aug. 12, 13 in Warrensburg Baptist Church, C. P. Jones, pastor. Bro. E. H. Greenwell, Whitesburg, preached the earnest and well-received annual sermon on "The Gospel of the Grace of God." In both attendance and spirit the association was unusually good. Thirty subscriptions were received while we were there and the body will put on the campaign for the paper. W. E. McGregor and Willis R. Anderson were elected moderator and clerk.

Jefferson County Association met Aug. 13, 14 in the New Market Baptist Church, U. V. Malcom, pastor. Bro. Fred Lane preached an excellent annual sermon, which the body by vote requested to be published in the Baptist and Reflector. Brethren J. A. Lockhart and S. M. McCarter were elected moderator and clerk. Sixteen subscriptions were secured and the association voted to put on the campaign and selected Bro. J. A. Lockhart as general chairman.

\* \* \*

### First Baptist Church, Greeneville

From Nolachucky Association the editor went to Greeneville as the guest of Pastor C. P. Jones in the splendid Bromley Hotel. In his home we partook of one of the best suppers we have ever seen. We spoke at prayer meeting. The attendance was fine and the people proved to be most excellent listeners. The First Church is moving steadily on under the leadership of its capable pastor.

\* \* \*

### Seventh Baptist Church, Nashville

On Sunday, Aug. 16, we supplied for Pastor E. W. Barnett at Seventh Baptist Church, Nashville. The people were very splendid listeners indeed. Bro. Barnett has been pastor there for some nineteen years and God has blessed his labors.

### MY NEW JOB

J. E. Dillard

The Executive Committee of the Southern Baptist Convention has asked me to become Director of Promotion. I have resigned my church, (the best church any man ever had) and have entered upon my duties.

A number of friends have asked about this new work and want to know my plans, etc. Some of these questions I cannot answer just now, but may be able to answer a bit later.

What I want to do is to co-operate to the extent of my ability with all the agencies of our denomination in trying to get all of our people informed about, interested in and enlisted in all the work of our denomination. "All our people in all our work."

"My, what a job!" Yes, you are right. No man is sufficient for these things; our sufficiency is of God. With the help of God, and with the prayers and aid of my brethren I hope to help some.

When the Executive Committee of the Southern Baptist Convention recommended this job it certainly did not occur to me that I would be asked to take it. I felt, and still feel, that Dr. Frank Tripp could do the thing as well or better than any man I know. I urged his acceptance, and even after his declination I urged his reconsideration. It was

(Continued on page 6)

# Climbing The Ladder Round by Round

5,000 Plus 5,000 Subscriptions By Jan. 1, '37

WATCH ME  
CLIMB FROM  
TIME TO TIME

The Reflector Boys says:

Well, folks, the weather has been extremely hot for climbing, but, no matter how hot it gets, I enjoy climbing more than I enjoy staying in the shade!

Here are the names of friends who since the last list was published have sent in subscriptions to the paper. I want more and more names to be published in this list.

L. B. Trivette, Johnson City,  
Miss Myrtle Riggan, Nashville,  
Mrs. E. G. Ward, Piggott, Ark.,  
G. B. Sharp, Rockford,

Secretary John D. Freeman,  
Nashville,

Miss Mary Northington, Nashville,

(If any names have been omitted please notify us.)

And the glad result of the labors of these and of other workers is that UP THE LADDER I GO ANOTHER ROUND TOWARD 5,000 PLUS 5,000 SUBSCRIPTIONS IN 1936, OR 10,000 SUBSCRIPTIONS BY JAN. 1, 1937!

Isn't it far better to climb up than to stand in the same place? You can't send me up too fast. If I am to climb to 5,000 and then climb to 5,000 more, it is going to take rapid climbing. But it can be done when Tennessee Baptists turn their hearts and hands to it.

Climbing is my task and climbing is my desire and climbing is what I shall do as you tell me to climb!

"SEND IN SUBSCRIPTIONS  
AND WATCH ME CLIMB!"

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## The Kind of Baptists Concord Association Needs -- Growing Baptists

By Wayne Tarpley

(Annual Sermon Before Concord Association)

2 Peter 3:18: "But grow in grace and in knowledge of our Lord and Savior Jesus Christ."

Peter is saying in this chapter that they should remember what has been said by the prophets concerning the coming of Christ. He reminds them that in the last days scoffers will come who will doubt the coming of Christ. "But the Lord is not slack concerning his promise . . . but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." Then Peter tells us that the time will come when "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Then Peter utters the words of our text by saying, "Seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace and knowledge of our Lord and Savior Jesus Christ."

Baptists today should be growing Baptists just as they were two thousand years ago. We find Jesus calling His apostles to follow Him. As we follow them through their few years together we find them out on the mountain top, or by the seashore, or in the temple sitting at the feet of Jesus that they might grow in grace and knowledge. Later we find Jesus giving them a test by saying, "Whom do men say that I am? Whom do you say that I am?" Peter answers, "Thou art the Christ, the Son of the living God."

Paul established many churches on his missionary tours. In practically every case we find him making a second trip to them or writing a letter to them in order that he might reassure them of the importance of growth.

Let us now turn our attention to the present and think about the growth of the Baptists of Concord Association.

In the first place there must be something to grow before there can be growth. One must be in grace before he can grow in grace. The reason some people are always falling from grace is because they never had any grace to fall from. The reason some Baptists are not growing in grace is because they are merely Baptists and not Christians. "That which is born of the flesh and that which is born of the Spirit is spirit." Many are not growing because they have joined the church without a change in heart. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This means if one experiences the new birth there must be a cleansing and a renewing. My friends, we cannot hope to grow people into the kingdom of God, because Jesus says, "Ye must be born again." Therefore we should give special attention to the New Birth, but at the same time we should not lose sight of the latter part of our commission which tells us to, "Teach them to observe all things whatsoever I have commanded you."

After one is born the next elements necessary for growth are proper food and proper breathing conditions. Peter directs us to that diet by saying "As new born babes desire the sincere milk of the word, that ye may grow thereby." Growth is something that we all enjoy witnessing. The parents weigh the baby at birth and then at regular periods to determine how much it has grown. They look on its growth with much joy. The farmer goes forth and looks over his crops glorifying in their growth. We notice the growth of all things in the natural kingdom. Do we ever stop to think about our spiritual growth? There is nothing that gets our sympathy like the child that has never developed fully. We should give some of our sympathy to the spiritual dwarf and deformed Christians that we have in our churches. When we turn the searchlight into our own lives and see our own condition and then observe the condition of our friends we should never be satisfied until

we have launched a great program of growth and development.

We should also be vitally concerned about the spiritual atmosphere that we keep in our churches. You know what I mean when I speak about the atmosphere of our churches. It is that something that makes the services seem so cold or on the other hand it is that which makes it possible for one to feel the presence of God in the services. Just as the individual can not grow in impure air neither can the Christian grow and develop in an impure spiritual condition.

The reason for the lack of growth oftentimes is improper food. Paul tells the Corinthians why they have not grown. I am afraid that the same reason might be our trouble. 1 Cor. 3:2: "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for where as there is among you envying, and strife, and divisions, are ye not carnal and walk as man? For while one sayeth I am of Paul and another sayeth I am of Apollos, are ye not carnal?"

The tragedy of the church today is that too many are trying to follow some leader instead of the leadership of the Holy Spirit. The person is not a growing Baptist that says, I am not going to have anything to do with it, because I did not get such and such an office. We need not expect to have growing churches when it has come to the place that a preacher has to run a political machine to become the pastor of a church. We need not expect growth unless all are submissive to the leadership of the Holy Spirit. The following poem should teach the importance of submissive following:

I said, let me walk in the fields,  
He said, no walk in the town.  
I said, there are no flowers there,  
He said, no flowers but a crown.

I said, but the skies are black,  
There is nothing but noise and din,  
And he wept as he sent me back,  
There is more he said, there is sin.

I said, I shall miss the light,  
And friends will miss me they say.  
He answered me, choose tonight,  
If I am to miss you or they.

I pleaded for time to be given,  
He said, is it hard to decide?  
It will not seem hard in heaven,  
To have followed the steps of your guide.

Then into his hand went mine,  
And into my heart came he,  
And now I walk in a light divine,  
The path I had feared to see.

After one has proper food and atmosphere for growth another element of importance is proper exercise. The best way of getting this exercise is through work. We need to follow in the footsteps of Jesus when He said, "I must work the works of him that sent me while it is day. The night cometh when no man can work. We know that when a man works he is going to be hungry. We often hear people complaining that they are not spiritually fed. The reason is because they are not spiritually hungry. They are not spiritually hungry because they are not working. "Blessed are they that hunger and thirst after righteousness for they shall be filled." If you want to G-R-O-W go right on working, and you will make a great Baptist that can be used of the Lord in a great way for the salvation of the lost.—Murfreesboro, Tenn.

Some of those who spend their time trying to improve others could stand considerable self-improvement.

## Where The Gospel Is Needed

WIDE FIELDS AT HOME CALL FOR MISSIONS

By John D. Freeman

The question, "Can one be impartial?" may well be asked of Christian workers, especially of those who have been placed by the brotherhood in charge of particular phases of our denominational life. Is it possible, for example, for the secretary of the Foreign Board, or the president of one of our seminaries, to be absolutely unbiased when he comes to consider all departments of our work—especially when it comes to distributing the meager funds with which Southern Baptists must do their work?

### A Certain Conclusion

Of one thing we may be absolutely sure—the success of the entire program is dependent upon the number and strength of the units of which the denomination is made up. We have more than two thousand churches in Tennessee. Of these, about one-third do not co-operate with our Convention. Another third are very weak in numbers and in ability to furnish money for the general causes. If the one-third could be enlisted and they, together with the one-third of weak churches, could be developed in membership and spirit, there would be a tremendous increase in giving. And if we could add to these churches, once all of them are enlisted, 1,000 new churches for which there is desperate need in Tennessee, we would have a mighty host whose contributions to denominational causes would easily quadruple what we now do. In other words, if the potential Baptist strength of Tennessee could be developed and enlisted, we would give next year more to foreign missions than we now give to everything outside the local fields of the churches.

It is inevitable, therefore, that as long as agencies of the state and the Southern Conventions continue to break faith with the brotherhood at large and press their out-of-season appeals for special contributions we shall suffer loss. It is no less inevitable that the agencies which constantly break faith with the program and thus disrupt the efforts being made to enlist and develop our people in giving are robbing Peter of tomorrow to pay Paul of today, with the tragic result that Paul is half-starved today and Peter may be wholly starved tomorrow. Or, expressed in another way, they are taking the seed corn with seeming utter disregard of the fact that as our Baptist family grows there must be an ever widening planting for the future.

We can never enlist and train our churches to work together in a Scriptural program until every agency supported by the denomination is willing to suffer with every other agency whatever lack of funds may exist at the end of any period of service. For an agency to create an emergency by untimely expenditures for workers or buildings and then demand the right to go to the churches with a special appeal is not brotherly, and inevitably disrupts the regular schedule of the churches, with the result that the efforts to enlist them in an orderly and scriptural movement are frustrated.

### Fields Needing Development

So much has been said and written during the past half century about the Baptist destitution in Tennessee that more words may seem trite. Certainly many readers will pass them by as "the effusions of the State Secretary who is never satisfied with the money we send him." But they must be spoken and written, for there grows with each passing year a more pressing demand for the enlargement of our state mission work. The population of the state is growing. The percentage of aliens, or people of alien origin increases. For some strange reason the New Deal agencies working in our state seem to depend on northern people for their leadership in construction, administration and religion. Furthermore, their community religion is of a type so different from evangelical religion that it brings an entirely new social problem among us, a problem which

will, if ignored, grow more difficult of solution with each passing year.

Much has been written about our rural conditions. If other people would let the rural communities of the state alone, the task of evangelizing them and of enlisting their people would not be difficult. But they are not leaving them alone. Russellism, Mormonism, Adventism, Holy Rollerism, free-lance evangelists who claim to represent no church but who constitute a new religion with which we must deal, radicals in politics, social reformers, and fanatics of other brands are growing more numerous and energetic. Either Tennessee Baptists occupy the field with the pure Gospel or else the rural sections will largely be lost to us in another generation, which means that the source of our great denominational strength will be gone.

The industrial problem grows more acute with each passing year. We are doing little as a denomination to provide adequate religious instruction and guidance for the industrial communities. We sorely need at least a half dozen competent missionaries to labor in such communities, co-operating with the local churches in the effort to enlist and train the Baptists for effective church work and to win and enlist the countless thousands of lost people who must be won to Christ or else they will be turned by radical agitators against Him and His cause.

Our educational and training programs need to be enlarged. It is remarkable what the heads of the various departments of our state work are able to do with their small budgets. It is thrilling to consider what could be done if they had sufficient funds. Our co-operative labors with associations is only barely reinaugurated. The few co-operative missionaries employed this year have done great things in the sections served. If we had forty associations and each had a competent missionary, our church life would be revolutionized within a decade, and practically everyone of the 650 unenlisted churches would be contributing to our program.

And what of the hundreds of thousands of lost souls? Are they no concern of Tennessee Baptists? Is a soul less worth salvation because he lives in our own midst? Tennessee Baptists give in their extra or special offerings for foreign missions several times as much as they give for the salvation of their own through State Missions. We do not give enough for foreign missions! How then can we be satisfied with the meager special funds provided for our state mission work?

### The Time for All Things

Years of experiments have resulted in the development of the Co-operative Program, a wise, Scriptural, sane method of doing our joint work. Experience has also taught us that it is impossible for us to enlist all our people at once in any program. It is, therefore, a wise provision which included in the Program special days when efforts could be made to secure generous offerings from all who are consistent tithers and as large a portion of the tithe as possible from all who do not tithe. It is an unwise Finance Committee that will recommend to a Baptist church a budget so all-inclusive that it allows no special offerings during the year. Even were every member of a church a consistent and honest tither, there would still be need for the special appeals, for there will always be people among us who will never do their best unless confronted by a challenge which the budget will not present.

Let every church begin now to plan for the State Mission offerings. During September the women will observe their season of prayer for state missions and take their annual special offering for our state mission work. During October every church should co-operate with its Sunday school organization in preparing for and securing the special State Mission offering. Literature is ready, or will be out in the October magazines of the Sunday School Board. Seven thousand, five hundred dollars extra this October will cancel the old State Mission debt, leaving enough to come in

(Continued on page 6)

# "LEE LINES"

BY ROBERT G. LEE

## TEETH EARS

Through a recent invention, many persons who are supposed to be deaf can hear music through their teeth. Briefly described, the apparatus used in a special phonograph receiver, terminating in a metal disc, against which one end of a stick of wood is placed, the other end being held tightly between the listener's teeth. The sound vibrations pass directly to the auditory nerves through the teeth and jawbone, even though the eardrums have been destroyed. Of course, destruction of the auditory nerves themselves would forever preclude hearing, but many cases of deafness result merely from defects in the outer ear. In such cases the invention would make hearing possible. An idea advanced in connection with the new device is that the special transmitters might be placed near a radio or phonograph, or even attached to seats of a talkie picture theater. The deaf listener could possibly provide himself with the necessary wooden stick and "listen in" at his pleasure, using his teeth as normal persons use their ears.

Well, I'd be glad to have deaf people listen this way. But I hope nobody will invent anything to give a slanderous tongue power to work through any other member of the body.

## JUST FOR FUN

An author whose name is not known gives us the following:

"It was midnight on the ocean,  
Not a street car was in sight;  
The sun was shining brightly,  
And it rained all day that night.

"Twas a summer day in winter,  
And snow flakes fell like glass,  
A barefoot boy with shoes on  
Stood sitting in the grass.

"Twas evening and the rising sun  
Was setting in the west,  
And the little fishes in the trees  
Were huddled in their nests.

"The rain was pouring down  
And the moon was shining bright,  
And everything that you could see  
Was hidden out of sight.

"While the organ peeled potatoes,  
Lard was rendered by the choir,  
As the sexton rung the dishrag  
Someone set the church on fire.

"Holy smoke, the preacher cried;  
In the rain he lost his hair;  
Now his head resembles heaven,  
For there is no parting there."

But that has as much sense to it as some of the bombast of Modernistic Bible blasters.

## EIGHT NURSES

Eight aging women who remember the dawn of mercy on the battlefield remain on the pension rolls of the United States government. They are the last of the civil war nurses, who saw with their own eyes the beginnings of the profession of nursing as it was so splendidly launched by Florence Nightingale in the Crimea and by Clara Barton in the United States.

Not for these heroic women, however, were the splendid equipment and modern technique of today. A hastily improvised ward in a Sibley tent with straw strewn about the floor, ghastly operations without benefit of anesthetic by the light of oil lamps, crowded wooden wards without adequate sanitary arrangements—all these things can be recalled by such pioneers of a noble profession.

## AN ADOPTING HEN

In Racine, Wisconsin, a motherly hen on the Wesley Roberts farm on the Durand road forcibly took a litter of five new born kittens from their mother and has maintained possession of them despite efforts of the cat to reclaim them.

The hen built a nest for the kittens in a manger. The mother cat is only allowed to come to this nest to nurse the offspring. At all other times, the hen fights off the rightful mother.

A week ago the cat, during a temporary absence of the hen, carried the kittens to another part of the farm. The hen, after searching, found them there and brought them back to the manger.

I've known folks like that hen and that cat. I wonder what solution Solomon would make of such a case.

## WHERE THE GOSPEL IS NEEDED

(Continued from page 5)

during November to give strong impetus to the work of 1937.

We need to make the offering a large one. The cause demands an enlarged ministry and it cannot be given without additional state mission funds. September and October are the months set aside by the brotherhood for the State Mission specials. The State Mission department plays fall with all other agencies by refusing to make campaigns for special offerings at other times during the year. Surely the churches will help us realize our dreams for this phase of our work by being unusually generous this Fall.

## MY NEW JOB

(Continued from page 3)

then that the committee asked me to take up the work. I shall do my best.

I have few if any qualifications for a work of this kind. I have been in the pastorate since I was a boy, and feel that I have some first-hand knowledge of its duties and problems. But this is different. (Yes, from time to time I have served my denomination in other ways too, but never gave up the pastorate to do so.)

But I do have a few qualifications: I love my brethren; I believe in the doctrines, polity, programs, people, and possibilities of our denomination. I am willing to work, and watch, and wait.

We shall attempt nothing new at this time, and nothing new at any time without first advising with the Executive Committee and the agencies directly concerned. There shall be absolutely no dictating and not the least semblance of coercion; but every effort to co-operate in all interests—State and Southwide.

The main things I desire are the prayers, confidence and advice of our people. By correspondence, conferences, and study of our current denominational literature, etc., I hope to become familiar with our situation and problems in the several agencies and states, and thereby be in a position to render some help.

The State Secretaries at Ridgecrest last week assured me of their sympathy and co-operation; all the Southwide executives, and all the editors I have seen or heard from have done the same. Doctors Crouch and Gilmore, and others, have been kindness personified. The brethren have warmed my heart and made me feel that the Lord is with us in this undertaking.

I shall be thinking about you, and writing to you, and calling upon you from time to time. Pray that wisdom and grace and good success may be given. Write me what you think I should do and how to do it. Remember I am, and want to be, the Servant of all, and of you, and especially of Christ Jesus our Lord.

Headquarters, through the kindness of the Sunday School Board, will be 161 8th Ave., North, Nashville, Tenn.

# GLAD TIDINGS FROM AFAR

## FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

### MISSIONARIES RETURNING

According to a new item on this page a month ago, the sailing reservations for furlough and new missionaries due to sail this month were cancelled. This was necessitated by the sudden critical condition caused by an unexpected decrease in gifts to foreign missions.

But now since state after state has rallied to the Board's S. O. S. and sent into the Lord's treasury additional gifts, the Board is able to send out these missionaries during August, September and October.

Co-operating with the Board in making this possible the Dollar Steamship Lines is going the second mile in arranging for good reservations in choice staterooms for these missionaries whose former reservations were cancelled. This steamship company is doing its best to make the missionaries just as comfortable now as they would have been had the adjustments and changes not occurred. Friends of these missionaries will rejoice to hear this personal detail that will mean much to the missionaries.

### WORKMEN THAT NEEDED NOT TO BE ASHAMED

A missionary message every day, missionary classes every day, and three missionary addresses at major hours combined to make the Southwide Baptist Training Union Leadership Assembly at Ridgecrest, North Carolina, July 26-31, a week of great value to foreign missions. More than 1,200 young people and leaders of young people profited by this missionary atmosphere that prevailed throughout the week. The Foreign Mission Board congratulates and thanks Secretary J. E. Lambdin and his co-workers for this interest and emphasis in training a missionary spirit in to the training of their young people for better church membership.

### GLEANINGS FROM DR. MADDRY'S LETTERS

Friends who are daily praying for Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, now on a missionary journey to South America, will enjoy the following gleanings from some of his letters:

"The Convention met Monday night, preceded by the Young People's Convention Sunday and Monday. We have been preaching in the pulpits of the city, and speaking before the Convention and various groups. There has been a continuous round of committee meetings and conferences. These are certainly busy days, and I am tired today. The Catholics paraded John the Baptist all over the city yesterday and last night, with magnificent fire-works and cannon-crackers, keeping us awake. The mosquitos are just about as thick as bees around a hollow tree."

"This is one of the most beautiful spots I have seen in Brazil. The (Recife) campus is lovely and attractive in every way. The trees are gorgeous, and on every hand I hear people saying that 'Brother R. S. Jones set out these trees.' The manga trees you set out are fifteen to twenty feet, and big in proportion. They bear excellent fruit, and much of it. The rose mangas are the most beautiful things I ever saw, and my wife eats them all day. You certainly did a great piece of work here at this college, and everybody holds you and Mrs. Jones in grateful remembrance."

"It seems the only way we can make all the engagements the committee has outlined for us is to travel by air. We are to fly from Bahia to Victoria, from Victoria to Rio, and from Sao Paulo to Porto Alegre. They say that the only safe way to cross the Andes is by airplane, so it looks

like I am going to be compelled to fly, something I said I couldn't do."

"The Publishing House (Rio) is going well, and is one of the most promising Kingdom agencies we have out here. Stover and Cowser are a great team. Miss Landrum is going ahead splendidly in the W. M. U. work, and the Girls' School, under the direction of Mrs. Soren and Miss Randall, is a great spiritual asset and a worthwhile Kingdom agency. This phase of the school is unofficialized, and is doing a fine piece of work."

"The Convention appointed a committee of fifteen, thirteen Brazilians and two missionaries, to work out the new Basis of Co-operation. They had a preliminary meeting of all the delegates Monday in the college church, and I spoke for more than an hour outlining my views of the situation."

### GLAD HEARTS

Surely never through the years have the foreign missionary doors of opportunity been wider open nor the blessings of the Lord more evident. From every land comes good news of victories for Christ. In some of Southern Baptist territories, much suffering and persecution are taking place. But even in those vicinities and everywhere, the fields are white unto harvest and Southern Baptist dollars are doing more per penny than the reports have recorded in many a year.

From the glad heart of missionary W. M. Rankin comes the news of multitudes being saved. Among them is their one and only child. Mr. Rankin writes: "I have just returned a little over a week ago from a long evangelistic trip across the mountains. The Lord greatly blessed the native evangelist and me while we were on that trip. I preached every night to large crowds of heathen people and they listened attentively, and there were over two hundred to raise their hands saying that they wanted to believe on Christ and that they were willing to follow our Lord and Master. It was my joy to baptize seventy-five converts. When I returned to Shiuchow, I left the native evangelist to go on, touch other places and baptize those who are waiting. When he returns from his trip, and after he baptizes all those who are waiting, it will bring the total number of baptisms up to around one hundred and sixty. We thank God for these who have come and followed their Lord in baptism, and we pray that they will grow in grace and become true followers of our blessed Saviour. Just before I left Shiuchow there were twelve to be baptized, one among whom was our only lad, Manly, Junior. Mrs. Rankin and I rejoiced over his accepting Christ as his Saviour and for putting on Christ in baptism. We ask that you pray for him and for us."

### REPORT OF THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

For the Month of July, 1936

Co-operative Program	\$46,809.79
Designated Gifts	18,249.56
Debt Account	7,013.49
Lottie Moon Christmas Offering	52.79
Miscellaneous Income	1,346.48
<b>Total Income</b>	<b>\$73,472.11</b>

## A DIGEST OF

BY: C. W. POPE (Contributing Editor)

## Religious Thought

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

THE CATHOLIC CHURCH FIGHTS COMMUNISM  
(Religious Digest, July, 1936)

Twenty-two thousand Jesuits, scattered over the world from Alaska to Cape Town, are the foremost strategists in the contemporary war which the Catholic Church is waging against Communism. The Jesuits are a highly disciplined organization of the Catholic Church with four centuries of fighting experience. Every Jesuit receives at least fifteen years of intense training. The leaders become fluent Latin scholars. He is at home in any Jesuit community in the world. A Chinese Jesuit, for example, has no difficulty in communicating with his associates in Germany, France, or the United States. By a strange irony, the Jesuits themselves practice a very real sort of communism. Whatever they earn or receive as donation is surrendered at once to the community of Jesuits. Money for expenses is always supplied by the order. The confidence of the average Communist in a world-wide revolutionary movement is as nothing compared with the fearless tireless Jesuit.

The general plan of the Jesuit campaign is a counter-offensive against Communists. They seek to find out what Communists are doing in any given community, then beat them at their own game. A Communist study club is challenged by a Jesuit study club across the street. When Communists take to the soap-box, Jesuit-trained students establish a position around the corner. Communists poke all manner of fun at religion. Catholic students are trained to take part in poster contest with Marxian materialism. Ever since Earl Browder was allowed fifteen minutes on the radio the Catholics have been fostering radio programs dealing with some phase of Communism.

Jesuits charge that the Communists set themselves up as the champions of labor. They have started strikes, they pose as the sole spokesman for the workingman. Their real purpose is to break up order, not to create it. The Jesuits are determined to crush Communism in every part of the world, particularly in the United States, by every legitimate weapon of education and militant action.

## HITLER'S HEATHENS

(The Commonweal, July 10, 1936)

The attention of the world is again focused upon Germany by the publication of a definite creed by the "German Heathens." This sect, fast approaching a million members bids fair to sweep the Third Reich. The new pagan creed issues from the pen of Dr. Busso Loewe and contains twenty-five points. Some of the most striking verses read as follows: "The word, 'heathen' is for us no insult, but a title of honor. We are proud of our German faith and our Nordic heathenism." "If we turn from Jews in politics and business, in art and science and law, then we can no longer allow our religious faith to be dominated by Jews. We believe no more in the Holy Spirit. We believe in the Holy Blood." "Jews and half-Jews hold no church office whatever. Today neither Saint Paul nor Jesus Himself could be a pastor in the church—nor even a sexton." "Life begins three great things; battle, labor, and love. All are by nature holy. We love battle. If battle should at length die out of the world, then all joy would die out of the heart. The essence of Jewish-Christianity is, sin and absolution. The essence of Nordic Paganism is: Blood and Honor. We shall not do away with Christian holidays. But we shall turn them back into the pagan festivals which were their origin. Easter, for instance, is a thoroughly heathen-Germanic festival that has nothing whatever to do with Christianity. To celebrate these festivals we need no priestly caste. The father of the family, or the leader

of the Black Shirt Storm Troop can hold these celebrations.

"The German people need no Bible. The Edda and Sagas, Master Ekehart and Frederick the Great, Goethe and Schiller, Hoelderlin and Nietzsche and many other great Germans were no Christians at all. They believed in life and in Nature and in the power of the German soul."

The German Heathens are formally organized as a religious body. Chief Heathen, Dr. Hauer, speaking recently to a mass meeting in Munich, said, "Christianity is a mere episode in 5,000 years of heroic Teutonic history. We want no holy Scripture save the history of Germany, and we recognize no Holy land save that of Germany." Many of the most powerful Nazi leaders have become fanatic converts to the movement. For more than a year the Catholics and Protestants of Germany have buried the hatchet and stand shoulder to shoulder in the endeavor to halt this movement which would substitute for the familiar cross of Christ, the Teutonic swastika of Hitler.

("Why do the 'heathen' rage?—He that sitteth in the heavens shall laugh.") C. W. P.

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## THE SUNDAY EVENING PROBLEM

(Watchman-Examiner, June 18, 1936)

There are some legitimate methods for increasing a Sunday evening audience—and some illegitimate methods are also employed. One of the latter devices is the advertisement of startling subjects. But pulpit harlequinades are like brandy drinking, the dose must be increased or it loses its effect. Another device is to substitute "a service of sacred music" for the preaching of the Word. Sacred music bears a most important part in divine worship, but human souls demand the bread of life. They cannot be fed and grow strong on anthems alone.

Every legitimate means should be employed to make the service attractive. For one thing it should not be too long. Commonly one hour ought to suffice, especially in churches where the young peoples' organization hold services before the evening preaching. If necessity demands a minister may wisely preach from subjects previously used. Audiences change, memories are leaky; a poor juiceless sermon should never be preached once, but a thoroughly good one may be bettered at a second presentation. Sermons should be weighed, not counted. Do people never read a good book more than once? This problem of a Sunday evening service is a large and important one. Roman Catholics keep open their churches on every day. Shall Protestant church houses for the salvation of souls be open only once a day and on only one day in the week?

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SHALL THE ARMY AND NAVY REJECT THE  
METHODISTS?

In a leading editorial in the Army and Navy Register it is reported that the paper recommends that all Methodist chaplains in sympathy with the Methodist peace pact be relieved of their commissions, and that members of the Methodist Church be refused for citizens' military training camp. The article as reported in the Christian Century of July 15, 1936, reads:

We propose that the war and navy departments terminate under the proper procedure, the commissions of all Methodist chaplains who uphold the "peace pact of Methodists."

We propose that the war and navy departments termi-

nate, for the convenience of the Government, all reserve commissions held by Methodist clergymen and laymen.

We propose that the war and navy departments refuse to accept for a citizens' military training camp, or for instruction in collegiate officers' training corps units, any member of that church.

The suggestions indicated above are ridiculous. They sound like the ravings of madmen, rather than the semi-official spokesman of the Army and Navy of the United States. The action suggested would be unwise, and unconstitutional. The proposed action of refusing for citizens' military training any member of the Methodist Church would constitute discrimination and religious persecution by the Army and Navy Departments. We are not Methodists and we have not signed, nor do we contemplate signing their peace pact, or any similar peace pact; but if the suggestions above represent the attitude of the Army and Navy Departments then there may be some reason for pacifists to sound the note of alarm. If the war departments in a democracy cannot tolerate honest disagreement with their position, then the question arises as to how long democracy would last if the government should fall into the hands of that group. Suggestions like those above will make more pacifists than all the peace pacts. The freedom of the churches was bought with a great price. The day must never come to America when the war or navy department will seek to intimidate or discriminate against one of her great and honored church bodies. Personally we do not agree with the position of our Methodist friends, but we do contend that they have a right to voice their opinion without fear of discrimination. C. W. P.

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#### THE TECHNIQUE OF PASTORAL COUNSELLING

(Review and Expositor, July, 1936)

Every Christian minister who sustains a real pastoral relation to his people is constantly being called upon to become their spiritual counselor. This is true whether he wills it or not. The average pastor has no definite training along this line, or at least none that is based on a knowledge of psychology. As a result there has been much bungling by baffled pastors who were trying to help troubled people. What are the requisites to success in this important task? Certain personal qualifications should first be mentioned. An unbalanced pastor can do little good in counselling unbalanced parishioners. Again the minister must have a genuine interest in the people whom he serves. And the only way by which a minister may become really interested in his people is to live among them and mingle with them until their sorrows and joys and perplexities become his own. There must also be courage and moral conviction.

How shall the pastor come in contact with those needing help? In many cases they will come to him; but in other cases they must be sought out and discovered. The assumption that the pastor has discharged his obligation when he has ministered to those who have come to him is false. The bed-fast, the infirm, the shut-ins can not come to him. He must not ignore those in despair, or those who are too ashamed to seek him, or those whom the sight of his face would rebuke for their wrong-doing.

From the beginning of the interview the attitude of the pastor must be one of friendliness and helpfulness. Many persons will come with tales of sinful and shameful deeds. At these the pastor must never seem shocked or startled. Let him learn from his Master that humanity can get into all manner of evil. Men are to be loved and wooed out of sinning into righteousness. Before a pastor can help his consultant he must obtain the facts in the case. These may be secured from the troubled individual or from others. This accomplished, then hold before him Christ. Help him

to see that to be rightly related to Christ is to be rightly related to all life. Seek to bring him to the point of active faith in Christ through his own personal choice and volition. The use of the Bible in some cases will not only be useful but necessary, and prayer with and for the patient will also be an important part of the treatment.

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#### AN EPISTLE TO THE AMERICANS

(Christian Leader, July 11, 1936)

"Faith is the substance of things hoped for, the evidence of things not seen. For by it the fathers obtained a good report." Columbus sailed through unknown seas for many days mid perils of winds and perils of water, mid perils of faint hearts and perils from false brethren, to discover a new world, and died not knowing what he had seen. By faith Puritanism, beginning even as a grain of mustard seed, brought forth Eliot and Hampden and Cromwell and Milton and Vane, and planted New England. By faith the Pilgrim fathers, when they were called to go out into a place which they should afterward receive for an inheritance, obeyed, not knowing whither they went. By faith they sojourned with Winthrop and Cotton and Roger Williams, heirs with them of the same promise. By faith Washington drew his sword, and by faith independence was declared by a nation that was not yet a nation. By faith the farmers stood at Bunker Hill and by faith they endured Valley Forge. And what shall I say more? For time would fail me to speak of Lafayette, of Franklin and Jefferson and Madison and Hamilton, who by faith brought us out of confusion into order, and of faithful soldiers coming up from lowly homes and lying down in unknown graves, of faithful women giving up brothers and sons and husbands. These all having obtained a good report through faith labored to safeguard democracy for their posterity.

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#### WHY DON'T THEY RING THAT BELL?

(Missions, April, 1936)

My son and I stood on the village square of my old home town. It was Sunday morning. "There," said I, as I pointed to an old dilapidated church, "there is where Daddy used to go to church when he was a boy." Twice each Sunday Daddy used to ring that church bell, and when the people heard the bell they used to come out to worship." I had scarcely ceased speaking when my son looked up and said, "Why don't they ring it now?"

I stood there looking at the silent bell. The lopsided steeple seemed to beckon to me to come closer—I was lost in the memories of past years when I felt a tug at my hand, and the child's voice: "Why don't they ring that bell now?" With that voice I seemed to hear the voices of little children from all around the countryside—poor, ragged, sad, wicked, children with no place to go to learn about the children's Friend. Babies stretched out their innocent hands from their cradles. Sick children called to me in weak and faint voices. Lonely orphan children looked at me pitifully. In many voices they all seemed to cry together, "Why don't they ring that bell now?"

As they asked me this question I saw a man mowing his lawn. Across the street a family was putting a picnic-lunch into the car. Farther down another man stood in his doorway yawning. In his drive-way another man was polishing his new car. Still another was pruning his hedge. On a nearby porch three children sat, absorbed in the comic section of a paper. Why were they not in Sunday School? If our fathers in their day could not live without the church, can their children live without it in this day of new and larger sin? With the passing of our fathers, will the church also pass? I lifted my voice with the voice of my son and asked Him who knoweth the secrets of men's hearts, "Why don't they ring the bell now?"

## Public Opinion

### WHY THIS MODERN MOVEMENT FOR PENSIONS?

By B. Frank Hasty, Field Secretary,  
Relief and Annuity Board.

One of the most important questions before the American people today is the creation of a retirement income for the aged. Sixty nations have already established pension systems. Ours was the last first-rate nation on earth to enact social security laws. Up until the depression, it seems, we depended on the overflow of prosperity to take care of our old and indigent. We boasted about our huge sums raised for charity. This may speak well for our hearts, but not so well for our heads. Slowly we are beginning to realize that poverty, like disease, is to be prevented, rather than tolerated.

In our country today there are approximately 3,000,000 business men, 12,000,000 farmers, and 30,000,000 wage earners. At the present time our nation is concentrating its efforts on the establishment of a pension plan for these wage earners, for it is in this group that the need is more keenly felt just now. The ministry though usually classified as a professional man, is also a wage earner. For that reason he is subject to many of the same forces that play upon the wage-earning layman. Let us now examine a few of these forces, and see, if we may, just what changes are taking place in our civilization.

**1. The Average Span of Life Is Growing Longer.** Less than a century ago the average span of life in this country was 44 years. Today it is nearly 64 years, and is still lengthening. This condition has come about by improved medicine, better doctors, vaccinations, screen doors and windows, water and sewer systems, clinics, county nurses, etc. At present we have 7,000,000 people 65 years old or older. It has been pointed out that this group, on account of improved living conditions, will continue to increase for another thirty years; at which time it will reach stability and comprise about 14% of the entire population. If this be true, we will then have around 19,000,000 people (based on present population) 65 years old or older. If we find it hard to take care of 7,000,000 old people now, what shall we do when we have 19,000,000—all unemployed, many in excellent health, and few with property or monetary income? It is a question we must face, or else pay the price of neglect.

Those whose eyes are open can see that this strain is growing greater year by year. It has been estimated that there are now 8,000,000 unemployed young people under 25 years of age. This seems to be a high figure. But

we do know that the number is large, for CCC camps are to be found in all parts of our country. These unemployed young people help to make up the marrying group. How can they marry unless they find employment? How can they find employment unless the older workers retire? And how can the older workers retire unless they have a pension? And right here the wide awake can also see that this delay in marriage is playing havoc with established moral customs. The writer is not condoning these terrible conditions. He is merely pointing out one of the underlying causes. Again we must solve this problem, or else continue to pay an ever increasing price of neglect.

**2. The Years of Labor Are Being Reduced.** Not only are we lengthening the average span of life, but we are also reducing the years of labor. Our fathers, the majority of whom were farmers, had a job from the age of 10 till the age of 75. Thus they worked 65 years. The modern wage earner, on the other hand, is lucky if he succeeds in holding his job for 35 years. The machine is usually blamed for shortening the labor period of the employe. The argument is pro and con, but the net result of the machine seems to be that the work of the world is being done with a diminishing amount of human effort, and the skilled laborer is less and less necessary. All of which means that only those people in the prime of life will be able to land and hold a job. Those who have shaky hands or dim eyes will be laid on the shelf. These excellent old people may be able and willing to work, but there will be no jobs for them. And when a fellow's job is cut off, his salary is no more. He must then have a pension, or beg. An able and honest man does not want charity. He wants justice.

At the present time informed and conscientious people are fairly well agreed that, under the circumstances, both the employer and the employe are jointly responsible for the retirement period of the wage earner. Major pension systems all over the world are being built up by capital and labor on a fifty fifty basis. The reason for this joint responsibility is not hard to see. If a worker gives the best years of his life in helping to create wealth for his employer, does that employer then have the undisputed right to drive the spent laborer out into helpless and shameful poverty? A Christian conscience will answer no! The American business man, fairminded as he is, can be depended on to do his duty in this respect, as soon as he finds out what that duty is.

**3. The Wage Scale Has Been Lower-**

ed. Having increased the average span of life, and reduced the years of labor, we then lowered the wage scale. The depression was our excuse for doing this. It took place in two ways. First, we reduced salaries in general. Second, we are failing to raise the salaries of young men and women, except in rare instances. It is true that some business men continued to pay fair salaries despite the fact that the depression reduced profits, or wiped them out entirely. And numbers of business men went bankrupt and became wage earners themselves. The point here made is that the wage scale has been lowered, and that this affects the wage earner's present and future welfare.

As regards the minister in this particular, our Southern Baptist statistician, E. P. Alldredge, recently wrote: "Salaries for all-time pastors in some of the states, for example, have fallen down from \$2,000 a year on the average, in the year 1924, to \$1,300 on the average, for the year 1934." Just how long this condition will prevail remains to be seen.

To sum up, one can see that these three forces (medicine, machine, depression) are combining (1) to increase the average span of life, (2) to decrease the years of labor, and (3) to lower the wage scale. If the wage scale be low, savings will be more difficult. If the years of labor be reduced, there will be less time to save. Finally, if the retirement period be long, it will be more difficult to make ends meet after the salary is cut off. It is evident, therefore, that we must have a pension system, or some other form of social security, if we hope to survive as a nation.

Business men claim, and rightly, that a fifty fifty (half of the premium paid by the employer and half by the employe) pension system is going to be a heavy drain on their profits. The laboring man claims, and rightly, that a fifty fifty pension system is going to be a heavy drain on his wages. But if we refuse to establish a pension system and permit a group of 19,000,000 helpless people to become permanently unemployed, and then turn our backs on them and tell them to take care of themselves, it will prove to be a much greater drain than a reasonable retirement income plan for the aged. It would seem, therefore, that America stands at the fork of the road. If we refuse to adopt any method to take care of our retired wage earners, we may eventually see the rapid winds of inventive progress dash our capitalistic ship to pieces against the rocky shores of selfishness. We have come into a period in which we must do away with selfishness, or permit selfishness to do away with us. It is up to this generation to make the choice.

## History of First Baptist Church, Martin

Read By Musa L. Hall at "Home-Coming," July 19, 1936

In September, 1876, there met together seven men and seven women for the purpose of organizing the First Baptist Church of Martin, Tennessee. Immediately following the organization Sisters Frances Shultz, R. W. Murrell, Lilla Robertson were baptized into the church fellowship.

Bro. R. C. Burdette was the last of the fourteen who held a continuous membership in this church until he passed away. Sister M. A. Cheatham was the last charter member to leave the church. She was a member of this church at the time of her death about two years ago, but had held membership elsewhere in the meantime.

The church held her service in the public school buildings for a period of time, as did other denominations. The Methodists finally built a house of worship for their congregation. Soon afterward the Baptists were forbidden the use of the school building. They took their little reed organ and moved to the substitute, which God provided—the shade of the trees. Later the site upon which this building now stands was purchased and the shell of the old frame building erected. Boards were placed upon which to put the organ; planks were placed across the sleepers for pews. From time to time as the faithful few obtained the means, work was done until the building was completed and furnished. "For the people had a mind to work."

In 1905, the main part of the present structure was built. Three different times since additions, both in buildings and furnishings, have been made. Thus far in her life the church has had seventeen pastors and eight clerks.

Along about 1898, some of the women began to talk the subject of having a religious school here. They worked up an interest among the men, and in 1900 part of the main building of Hall-Moody was erected. The school started a year later, the public school using the ground floor of the building (theirs having been destroyed by fire) for the session 1900-1901. In all these previous twenty years of Hall-Moody this church was her main helper and backer, humanly speaking. Just as they worked together hand and heart for the Lord's cause, the memory stands thus linked. One material link still remains. When the new church building was erected one of the Hall-Moody teachers purchased the church's old frame building out of which he built his residence. Today it and the Hall-Moody main building stand on the campus of the school which now owns the property.

The first organization of the church was the Sunday School. Several years

later the Ladies' Aid Society was organized; faithful to its name it aided the church by furnishing the germ out of which most of her forward steps sprung, and aided in the development of the same. Later, the Woman's Missionary Society was organized, and has loyally carried the church's banner of mission work.

The longest pastorate of the church was held by beloved Rev. I. N. Penick, beginning January 1, 1896, concluding August 1, 1918. During this period of time the school was founded, a denominational paper established, and this present church building erected. The shortest pastorate was that of Bro. E. F. Adams, who was pastor for one day, which time was not sufficient length to justify enrolling him on the "Pastors' List."

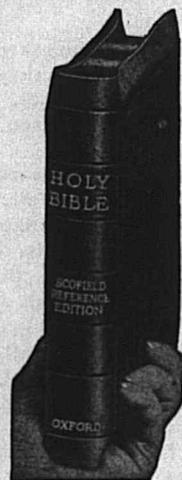
There is no way of telling how many members the church has had on her roll—the old record book was destroyed in a fire—in these sixty years, but they have occupied stations in life from that of inmate in a penitentiary to that of missionary in foreign lands.

This church has two distinctions that perhaps no other church possesses: First, that of having issued the longest letter of dismissal, in 1922 she issued a letter one hundred names long that her sister church—Central of Martin—might be organized. Second, she had the pleasure of furnishing the school in which her present pastor was reared, trained and educated in his fundamental education; let him develop, by teaching school, a balance in the value of time, talent and money; work out his apprenticeship in other pastorates, then called him home to spend his days and accomplishments in leading her affairs.

In these sixty years the church has come from an enrollment of fourteen to 602. She has come from the trees as her covering to the present building which covers more than a fifth acre of ground. She has come from a small, irregular Sunday School to one well organized and systematically directed. She has come from a little old "whee-ze" reed organ and a few singers to the present array of musical instruments and an organized choir. She has come from a handful prayer-meeting attendance to an average of 100. She has come from the practice—of necessity—of sending out brethren at the end of the year to try to raise the money to pay the debts of the year to a balanced budget, almost each month meeting all her accounts, giving each month a definite amount to missions and benevolences with a balance in the bank. There has been some figuring done by a member who likes to figure; those figures show that the church has put into the Lord's cause about five hundred thousand dollars. She has come from a little band of worshippers with interest centered solely in Martin to a host of laborers for the Lord in all walks of life all

over this Southland. Yea, she has sent her message around the world. They shall come from the north and south, from the east and west and call her blessed, but her road could not be so broad and well defined now were it not for those who trod the thorny path of former years, some of whom have passed over the river, some still "standing-by" to give wise counsel, timely warning and needed encouragement to the laborers of today.

As the church looks toward the work of the future there are two duties before her: First to lengthen her cords to still greater fields of usefulness; second, to see that her stakes stay as strongly riveted in the principles and doctrines of the faith as they were at first planted by those who "builed better than they knew." They "sowed in tears," may it please God "they shall reap in joy." "Weeping may endure for a night, but joy cometh in the morning."



## Scotfield Reference BIBLE

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## The Young South

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

### A GIRL WITH A PURPOSE

Kathleen Donahue was fifteen years old. Judging by her height you would have thought her to be at least seventeen, and after a glimpse at her face, with its look of care and anxiety, you would have said she was already a woman, for even a girl becomes a woman when she is set to solving a life problem.

Kathleen's brother James was her problem. She had been his housekeeper for the past year, ever since their mother died. The neighbors said that James ought to put her in some home, where she could be properly cared for. She ought not to work so hard, and that James was too fond of liquor, sometimes coming home in a dreadful condition. Kathleen told her brother the neighbors' talk.

"Shall you do it, Jimmie?" she asked, catching hold of his arm in her anxiety. For answer he took her on his knee.

"You do work too hard, Kathleen," he said.

"No, I don't, Jimmie, I love to work. All the forenoon I'm thinking how nice it'll be when you come home to dinner and in the afternoon I have lots of time to rest. The evenings are the hardest, brother," she half sobbed, as she timidly patted his cheek.

"Yes, you're too much alone, Kathleen, but you know evening is the only time I have to get a bit of enjoyment with my friends."

"I know, Jimmie, but it isn't being alone, it's the—the fear—"

"The fear that I'll come home drunk. I know, Kathleen. The neighbors are right. I'm a brute and not fit to take care of you. You must grow up, a good girl for mother's sake."

The tears filled her eyes.

"I'm trying, Jimmie; but don't you think you ought to be a good man for mother's sake? You are good, Jimmie—all but the drink," she added, nestling against him; "and I don't want to leave you. You won't bind me out, will you, dear Jimmie?" she piteously begged.

"No," he answered, strong with a new resolve, "Kathleen, I'm going to try to be a good brother to you—and let rum alone. It'll be a tough fight, but you must help me, sister."

"I will! I will!" she promised, eagerly; "and I'll ask God to help you, too, Jimmie."

She fulfilled her promise. For two or three days James remained contentedly at home in the evening and seemed to enjoy himself with reading and games, then he became restless and Kathleen tried in every way to interest him and keep him from the

saloon. She invited young people to play games, and she gave them lemonade or some other refreshment. Occasionally she went with him to a neighbor's to spend the evening; still he grew more and more gloomy, and finally he took to walking nervously about the room after supper! Poor Kathleen! How she prayed for her brother!

Two weeks went by, and the time came when the drink craze was at its maddening height. James had eaten no supper. His eyes were glittering, and his hands shook from the strain of the battle. He snatched up his hat.

"I'm going out for a minute," he said, hoarsely, moving toward the door.

Kathleen hurriedly brought him a cup of strong coffee from the table.

"Drink this first, dear Jimmie," she pleaded.

With a shamed face he gulped it down, and sank into a chair, where he sat for some minutes, with his face in his hands. Kathleen crept up to him, and putting one arm around his neck, began to stroke his hair. For a half hour he was quiet, then he suddenly jumped to his feet, and without waiting for his hat darted out of the door.

With a low cry Kathleen ran after him. She must save him! She must. The good God would let her save him somehow. James was running straight for the one saloon which the place held. Could she reach him? She must! Panting for breath, sobbing and praying, on she ran. She heard not the shouts in the street—her eyes were on her brother, getting nearer and nearer that awful saloon. He was too frenzied to heed the shout, but a girl's piercing cry of agony and despair made him halt and turn about. The next moment he was beside the unconscious form of little Kathleen, who had been knocked down by a runaway horse.

Back to their home he bore her, and laid her on her own little bed, nor would he let any one touch her except the surgeon, although sympathetic neighbors came to help.

"How is it, doctor?" asked James, huskily. There was no reply for a moment, while the surgeon took up his medicine case and opened it.

"The head escaped miraculously, and no bones are broken, except the leg. We might manage that, if it were not for these wounds and the shock. A collapse is probable, but I can not positively tell until she recovers consciousness."

When the eyelids at last unclosed and she saw James bending over her, she smiled, though shaking with pain.

"Did you go into the saloon, Jimmie?" she whispered.

"O Kathleen! Kathleen!" he groaned. "Did you, Jimmie?" she persisted, in a weaker whisper.

"No, little sister," he answered, and he saw a heavenly smile light up the pinched face at his reassuring words.

"God did let me—save you, dear Jimmie," she murmured, with prophetic joy. Then she drew his hand to her lips and kissed it.

"What shall I tell—mother, Jimmie?"

"Tell her," he said, choking back the sobs, "that with God's help I'll never touch another drop of liquor."

Those who heard him and knew his after life believe that in that supreme moment a new manhood was born within James Donahue.

"With—God's—help," the smiling lips tried to repeat. A joy not of earth transfigured her face and little Kathleen had gone to her new home.

—Selected.



Soprano—"Did you notice how my voice filled the auditorium?"

Contralto—"I certainly did. Several people left to make room for it!"—Ex.

\*\*\*\*\*

"Time is money."

"Yep. But it's mighty tough if time is all you've got to spend."—Ex.

\*\*\*\*\*

"What did you rip the back part out of that new book for?" asked the long-suffering wife of the absent-minded doctor.

"Excuse me, dear," said the famous surgeon, "the party you speak of was labeled 'Appendix' and I took it out without thinking."—Ex.

\*\*\*\*\*

Wise—"Where did you learn to become such an expert swimmer?"

Otherwise—"I served several years as a traffic cop in Venice."—Ex.

\*\*\*\*\*

Cop (to woman driver)—"Hey, you, why don't youse look where yer goin'?"

Woman—"Well, you see, officer, this is the first time I've ever driven from the front seat."—Ex.

\*\*\*\*\*

Husband—"I say, my dear, those seeds you've put in are biennials—they don't bloom until the second year."

Wife—"Oh, it's all right, Bob, they're last year's seeds."

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The local motor club was having its annual dinner, and one of the members said to a waiter: "I'm almost certain I've run across your face some time or other!"

"No, sir, it's always been like this," was the dismal reply.

## 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	

**ONE MONTH LEFT**

Only one more month is left in our Baptist Training Union year. Will you be pleased with the record your association has made? You may help to attain the goals for your association. We submit three practical things that you may do during this last month.

1. Be sure that the state office, 149 Sixth Avenue, North, Nashville, has a correct list of all your unions with their leaders and addresses.
2. Have a study course in your church and get a good fresh, inspiring start for the fall months.
3. Send to state headquarters the names of the tithers in your Baptist Training Union.

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**SOMETHING NEW**

A new quarterly will be issued by the Sunday School Board beginning with the first quarter of 1937. It will be called "The Story Hour Leader." It will contain Bible stories, character building stories, new songs, purposeful handwork patterns, quiet games, and the front cover will be an attractive, colored picture. It will be the same size of the Training Union Magazine—the price fifteen cents per quarter or sixty cents per year. Order early from the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville.

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**REGIONAL CONVENTIONS**

This year there will be six regional conventions held, one for each of the regions. For your convenience we submit below an outline for the associations belonging to each region.

**North Eastern Region.** The following associations belong to this region: East Tennessee, Grainger, Holston Valley, Holston, Jefferson, Mulberry Gap, Nola-chucky, and Watauga. This meeting will be held at Morristown with the First Baptist Church on Sept. 29 beginning at 10 o'clock in the morning.

**Eastern Region.** The following associations go to make up this region: Campbell, Chilhowee, Clinton, Cumberland Gap, Knox, McMinn, Midland, Northern, Providence, Sevier, Sweetwater. This meeting will be held with the First Baptist Church of Maryville starting at ten o'clock on the morning of October 1.

**North Central.** The associations of this region are: Big Emory, Concord, Enon, New River, New Salem, Stock-

ton Valley, Stone, Union, Wilson, Wiseman, Riverside, and Salem. This region will hold its meeting at Cookeville on Saturday, September 19, beginning at 10 o'clock in the morning.

**South Central Region.** The following associations belong to this region: Duck River, Hiwassee, Polk, Ocoee, Sequatchie Valley, Tennessee Valley, and William Carey. This region will meet with First Baptist Church of South Pittsburg on Tuesday, September 22, at ten o'clock in the morning.

**Central Region.** The Central region is composed of Beech River, Bledsoe, Cumberland, Giles, Indian Creek, Judson, Lawrence, Maury, Nashville, Robertson, Southwestern District, and Stewart. Their meeting will be held at Dickson on Thursday, September 24, beginning at 10 o'clock in the morning.

**Western Region.** The Western region is composed of the following associations: Beulah, Big Hatchie, Carroll, Crockett, Dyer, Fayette, Gibson, Hardeman, Madison, McNairy, Shelby, Unity, Weakley, and Western District. This meeting will be held with the First Baptist Church of Milan beginning at 10 o'clock in the morning.

**General Information**

A twenty-five cent registration fee will be charged at each place to help take care of the general expense of the meeting. Free meals will be served at each place and a superb list of speakers will bring messages. These meetings should be the means of giving new inspiration for the fall months. Plan now to attend the one nearest you.

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**MISS ROXIE JACOBS SAYS**

Our fine Junior-Intermediate Training Union leader of Tennessee says that all of us should read some new books during these coming months. She suggests the following:

Songs for Courage.....Grace Nell Crowell	
(Poems) .....	\$.50
Singing in the Rain...Anne Shannon Monroe...	2.00
Be Kind To Yourself..Vash Young .....	1.50
Trails.....William H. Bunce .....	1.00
Just One More Story..John E. Charlton .....	1.25

All of these books may be obtained from the Baptist Book Store, 161 Eighth Avenue, North, Nashville.

**INTERESTING FACTS**

From Southern Baptist Handbook as compiled by Dr. E. P. Aldredge we find these interesting facts:

- 64 associations in Tennessee.
- 2,018 churches in Tennessee
- 1,913 different B. Y. P. U.'s and B. A. U.'s—these are found in only 509 of our churches
- 16,903 were baptized last year
- 1,509 churches without even one Training Union organization
- 3 of the 14 largest associations of the Southern Baptist Convention are in Tennessee
- Yes! we have a real challenge!
- Yes! we have a real opportunity!

Tennessee Baptists will continue to go forward!

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**ATTENTION PLEASE**

Please rush all study course reports to State Headquarters immediately. We are extremely anxious to have a good record for August. If you have taught a study course and have not reported it, do so at once.

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**DO YOU HAVE AN ADULT UNION?**

One of the most interesting and informing articles that has come from the press is an article by Dr. G. S. Dobbins on "The Adult Union—a New World of Possibilities." If you would like to have a copy of this message, Mr. Henry C. Rogers will be glad to send you a copy upon request.

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**GRADUATION SERVICE**

Are you planning to observe graduation in your Baptist Training Union? An excellent program for this occasion will be found in the Baptist Training Union Magazine for September.

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**GOING TO COLLEGE?**

If there are members of your union going to college, why not write a letter to the pastor of the local Baptist Church to where they are going and urge him to enlist this splendid worker. This would be some splendid work that the corresponding secretary could do.

**COTTON YARNS.** For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50c per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. X, Lincolnton, N. C.

## 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.

### REPORTS PLEASE

We know of the following Vacation Bible Schools that have been held this summer, reports on which have not been received in this office. Report blanks have been mailed to each of these churches and we are eagerly awaiting the return of the detailed report. We plan to publish a supplementary list and report of Vacation Bible Schools on this page when all reports are in. Please send us the report from your church.

Town	Church
Alcoa.....	Calvary
Bartlett.....	Bartlett
Bluff City.....	Chinquepin Grove
Chattanooga.....	Alton Park
Chattanooga.....	Chickamauga
Chattanooga.....	Saint Elmo
Chattanooga.....	Signal Hill
Elizabethton.....	Siam
Etowah.....	First
Fayette Co. Ass'n.....	Feathers' Chapel
Flag Pond.....	Flag Pond
Halls.....	Colored Baptist Church
Jackson.....	Mount Ararat
Maryville.....	Cedar Grove
Maynardville.....	Maynardville Mission
Model.....	Crockett's Creek
Model.....	Nevill's Creek
Spring City.....	First

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### WEST JACKSON LEADS IN ENROLLMENT, ELIZABETHTON LEADS IN AVERAGE ATTENDANCE

West Jackson Baptist Church, Pastor, R. E. Guy, leads the state with an enrollment of 446 in Vacation Bible School; the average attendance was 295.

First Baptist Church, Elizabethton, Pastor, C. L. Bowden, came second with an enrollment of 416 but led the state in average attendance with 316.

Broadway Church, Knoxville, Pastor, W. Herschel Ford came third with 398 enrolled, but came second in the state in average attendance with 310.

Tabernacle Church, Chattanooga, Pastor, R. R. Denny, was fourth in enrollment with 366, but third in average attendance with 304.

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### PROMOTION DAY PROGRAM

"There Is a Lad" is the name of the new Promotion Day Program for all departments of the Sunday School. This program was written by Miss Geane A. Roop, approved elementary worker in Missouri and may be used in the auditorium before the whole Sunday School, or in the various de-

partments. On request, three copies will be sent free by your State Sunday School Department.

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### AN APPEALING LETTER FROM DOCTOR HOLCOMB

"The Sunday School year is rapidly coming to a close. May I join you in making an earnest request of all your officers and teachers to do their very best to win the lost in every department and class to Christ before PROMOTION DAY, September 27. This is an opportunity, a privilege, and a trust from God.

"May every spirit-directed effort be crowned with success.

Prayerfully and sincerely,  
T. L. HOLCOMB."

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### TEACHER TRAINING BY CORRESPONDENCE

Many requests are coming in the mail from individuals wanting to know how they may take the Teacher Training work by correspondence. From a leaflet issued by the Baptist Sunday School Board we quote a word of explanation that we trust may prove helpful. These leaflets contain instructions and a list of the books and will be sent free on request.

"Provision will be made as hitherto for students who wish to study the books by correspondence. They will make choice of the following:

1. Write answers to the questions printed in the book, or
2. Write a development or elaboration of the chapter outlines.

"Correspondence students will study the books in their own way. Then with the open books and any other helps available, they will write answers to the printed questions or they will, if they prefer, write a development or elaboration of the chapter outlines. In either case, the students will find it necessary to study the book carefully, to re-think its message and state in their own language its essential teachings.

"The Educational Department of the Sunday School Board has provided a special ministry for the examination of this written work and for the guidance of correspondence students. All written work done by such students will be sent to the Educational Department of the Sunday School Board of the Southern Baptist Convention.

"Persons receiving awards in the Training Course for Sunday School Workers shall be at least sixteen years of age. Younger workers should be encouraged to study the appropriate

courses offered by the Baptist Training Union."

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### DR. SAMPEY'S INVITATION TO DAILY BIBLE READING

At a recent conference of the state Sunday School Secretaries in Ridgecrest it was agreed that we would all unite to popularize the study of the uniform lessons. Dr. John R. Sampey, president of the Southern Baptist Convention, has prepared a leaflet on this subject; it is a challenge to Southern Baptists to read the Acts and John's Gospel over and over again until the meeting of the Convention in New Orleans next year. Some splendid suggestions are contained in this leaflet for promoting this daily Bible reading. This leaflet is for free distribution by the Department of Sunday School Administration, Baptist Sunday School Board, and by the State Sunday School Department of the Tennessee Baptist Convention. It would be a fine thing if every Sunday School teacher in the state had one of these leaflets in his Bible.

## Book Reviews

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

The True Church And Her Enemies by J. L. Presser. The Western Baptist Publishing Co., Kansas City, Mo. Copyright 1936 by the author. 163 pp. Price \$1.50.

The author says that he "lays no claim to either scholarship or learning, but endeavors to write in the plain, simple language of the common people." This he does admirably.

The book presents an interpretation of the Book of Revelation, chapters eleven to nineteen inclusive. Its position is that the true New Testament church is there set forth, together with her various foes and her ultimate glorious victory over all of them. Whether one agrees with this interpretation or not, particularly in certain details, will depend largely on the viewpoint one has to begin with. One will see, however, that the author argues convincingly from his premise. And, unless one's mind is closed against such a conclusion, he will find the book strongly to uphold the thought that Baptist churches are the true New Testament churches, coming down from the New Testament days. This is convincingly argued from Scripture, persecution, and history.

Here is a splendid tonic to Baptists and others will be greatly profited by the careful, honest reading of the book. We are glad this book has been written and we gladly commend it. O. W. T.

# SUNDAY SCHOOL LESSON

By THE EDITOR

SEPTEMBER 6, 1936

## Turning To The Gentiles

Scripture: Acts 14:8-13, 19, 20; Rom. 10:8-13.

Golden Text: Acts 13:47.

Readings: Acts 13:44-52; Acts 14:1-8; Acts 14:21-28; Rom. 9:25-33; Rev. 22:16, 17; Psalm 72:6-13.

Having been set apart by the church at Antioch (in Syria) to their missionary work and having been fulfilling their commission here and there, Paul and Barnabas are seen in our lesson in Lystra, a city of Lycaonia in the Roman province of Galatia.

I. A Miracle of Healing (vss. 8-10).

1. An Appealing Need: "A certain man . . . impotent in his feet." Crippled from his mother's womb, he had never walked. This man heard Paul speak, who looked upon him intently. The suggestion is that the crippled man also intently looked upon Paul. There was an earnest, warm-hearted, open-minded appeal in the man's attention. When a man listens at the message of God in that spirit a blessing is waiting for him. In some way Paul perceived that this man had faith to be healed and he responded to it. Wherever there is a man willing to hear the gospel, there is an appeal to us for service. Spiritually, sinners are cripples from their mother's womb and have never walked. But the gospel can set them upon their feet and direct them to walk "in the paths of righteousness for his name's sake."

2. A Convincing Deed: "He leaped and walked." By no sleight of hand could Paul have produced this result. But the message of God through him and the power of God did the work. We cannot convert sinners, but we can speak the message and the power of God can convert, and do it instantly and miraculously.

II. A Marvelous Restraint (vss. 11-13).

1. The Excited People. A common belief among the heathen people of that time was that the gods often came among them in the likeness of men to observe their actions. So they jumped to the conclusion that Paul and Barnabas were gods in human form. So in great excitement they prepared to offer sacrifices unto them and to worship them. Left to themselves, men worship the wrong beings and objects. A divine revelation is needed to present the true God and the true object of worship.

2. The Restraining Preacher. When Cornelius would have worshiped Peter, Peter said, "Stand upon thy feet, for I also am a man." When the Lystrans would have worshiped Paul and Bar-

nabas, they were restrained by them. Many a time in history men have welcomed and accepted the worship of themselves as divine. A Negro, "Father Divine," in New York receives such worship. The pope of Rome receives it. Others have received it. But Paul and Barnabas only claimed, "We are also men of like passions with you" and turned the attention of the people to the true God. This is the true attitude of the Christian heart. It does not seek nor receive obeisance, but points out the Lord of glory. This is contrary to overweening natural pride, but it is the fruitage of grace in particular and of common sense in general.

III. A Memorable Suffering (vss. 19, 20).

The popularity of Paul and Barnabas did not last long. Popularity is always a fickle thing. How foolish, therefore, to seek it! Enemy Jews from Antioch (in Pisidia) and Iconium, who despised the gospel of grace came to Lystra and persuaded the people to stone Paul. Given a chance, the opposers of the gospel of grace will always create trouble for God's ministers. Paul was thought to be dead from the effects of the stoning, but in due time he arose and the next day departed for Derbe. Paul had witnessed the stoning of Stephen and had willingly consented to it. And now he is stoned for his faith as Stephen was for his. It was a memorable suffering. Paul was living out the principle of the cross. One of the needs of today is for more men and women who are willing, if need be, to suffer for the sake of the Lord Jesus. How much are we willing to suffer for Him? How much have we suffered for Him?

IV. A Matchless Gospel (Rom. 10:8-13).

In writing his Epistle to the Romans Paul sets forth the matchless gospel of Christ.

1. Its Simplicity.

A. "The word of faith." Its doctrines, the redemptive death, burial and resurrection of Christ, can only be laid hold of by faith and they are a call to faith. In the matter of salvation it calls upon men to do nothing except penitently to trust Christ "against that day."

B. "In thy heart and in thy mouth." That is to say, the gospel is of such a nature that it is laid hold of and obeyed by the heart and mouth. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Faith appropriates the gospel and the gospel does its work and then confession acknowledges what has taken place. The saving

appropriation of the gospel calls for nothing which cannot be done by the heart and mouth. The ordinances and church membership and good works, etc., have no place here. These come in after salvation is already a fact.

2. Its Universality.

A. God impartial in mercy to believers. "There is no difference, etc." All races and colors are saved exactly alike and by the same God and with the same mercy.

B. God responds to every call for mercy. That is, He responds to every genuine call for mercy. "Whosoever shall call upon the name of the Lord shall be saved." The gospel is to be preached "to every creature" and every creature who receives it shall be saved forever.

This is the gospel which broke over Jewish walls and prejudices and whose chief apostle in this regard was Paul.

This is the gospel which we have today. We do not rightly conceive this gospel unless we are missionary in spirit and deed.

The "Hardshells" both in our churches and out of them are quick to accept Paul's teachings on election, as they interpret them, but they will not heed his teachings on missions and they will not follow his example therein.

"Go ye into all the world, and preach the gospel to every creature." Nobody is in harmony with this who does not have a hand in carrying out this commission.

### QUESTIONS

1. What case of need did Paul and Barnabas see in Lystra?
2. How was this need met?
3. What lesson do we get from this?
4. What effect upon the people of Lystra did this miracle have?
5. How did Paul restrain them?
6. Why was Paul stoned at Lystra?
7. Why do not Christians in our country suffer more for Christ than they do?
8. Discuss the simplicity of the gospel.
9. To whom is the gospel to be preached?

Lesson for Sept. 13: THE COUNCIL AT JERUSALEM. Acts 15:22-29; Gal. 2:1, 2, 9, 10.

**MOVING**  
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## 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.

### A VACATION AT RIDGECREST

If there is a more delightful place than Ridgecrest, North Carolina, for a vacation we have not found it. For ten days this scribe enjoyed the cool breezes and the wonderful fellowship of the missionaries.

I was there for the State and Home Mission week and two days of Foreign Mission. It was a joy to be in the same hotel with Miss Leachman, Mrs. Una Roberts Lawrence, Dr. C. W. Stumph, superintendent of our Indian work, Paul Bell of our Mexican Mission, Dr. and Mrs. McCall of Cuba, Dr. Lucian Smith, one of our French missionaries, and many others.

Dr. Ellis Fuller, Atlanta, Ga., brought most inspiring messages on "The Kingdom of God." The state secretaries also delivered splendid addresses. Our own Dr. Freeman gave a message on "The Challenge of the Mountains" that was appreciated by all.

What a treat it was to be with our foreign missionaries! There were Dr. and Mrs. Elder and Mrs. Logan of Argentina who landed in New York a week before coming to Ridgecrest. Mrs. Elder was born in New Zealand and had never been in the United States before. We were glad that her first stop could be at Ridgecrest for first impressions are lasting ones.

There were Mr. and Mrs. Frank Connelly, Dr. Mary King, Miss Clifford Barratt, Miss Rose Marlowe, Dr. and Mrs. W. B. Glass and many others from China. To hear Dr. Glass tell of the great revival in China made one feel that truly it was the one thing needful in America.

Mrs. George Green, Miss Elma Elam and Rev. J. C. Powell made Africa very real. They brought good news from Kathleen Manley and Ruth Walden. They spoke most highly of the work they were doing and reported that both were well and happy. Monday was Africa's day.

One delightful occasion was a dinner for the Training School Alumnae. What a joy to meet with the girls who had gone to the foreign fields and to hear them tell their experiences. There were thirty present including several of us who are working at home.

There were a large number of Margaret Fund children present, some with their parents, most of them working at Ridgecrest for the summer. Mrs. Frank Burney, our Southwide chairman for the Margaret Fund, was there and to see the missionaries meet her and to hear their grateful expressions for what she had done for their chil-

dren will never be forgotten. We do thank God for our Margaret Fund!

Truly did I regret having to leave Tuesday morning, but associations were meeting in Tennessee and I wanted to attend, so after ten glorious days I came back to work. Eight hours a day at Ridgecrest were spent in meetings, but I had no responsibility so it was a rest.

Plan now to go to Ridgecrest next summer.

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### WELCOME HOME

We are happy to welcome back home Dr. Mary King from China and Mrs. Robert Logan from Argentina. Dr. King will make her headquarters with her daughter in Chattanooga. Her address is 2133 Ringgold Road. She left Harriet, another daughter, in China, well and happy.

Mrs. Logan will be with her daughter, Mrs. Victoria Logan Laws, in Johnson City.

We extend a warm welcome to both of these friends and we hope as soon as they get rested they will visit many of our churches in the interest of missions.

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### PROGRESS OF THE GOSPEL IN CLAY COUNTY

Ten thousand people of whom but a few know Him who to know aught is eternal life live within our immediate field of service. For nearly one hundred years the gospel of our Lord the Christ has been withheld from these because there was no one who would send it here.

One lone woman prayed through the years that someone should be sent. Then Tennessee Baptists through the Co-operative Program made it possible for one to come. With her who prayed alone for so long many are joining heart and hand that these may hear and believe.

The story of the progress of the missionary message can hardly be put in words. Only one who is a missionary can fully understand such terms as, sowing in tears, yearning, heartaches, seeming defeat, courage renewed, miraculous victory, joy! Patient waiting, suffering while souls perish. Some perish because of ignorance and error persisted in; others perish because the missionary is not provided with the means to reach and save them.

Only one thing makes our county more appealing to the Christian than other counties of the southland. We have natural resources and an average per capita wealth. We have good roads

and good schools. Crime and immorality is no greater than in other sections. Physical and social well-being is adequately provided for. It is not for these things we have need. We need God. Even among the neglected foreign peoples of our southland I have not found greater spiritual poverty.

Progress here is the progress of seed-time. Tomorrow will by His grace be the time of development and harvest. Today we labour in preparation of the soil and planting. Like the seed planted by the farmer covered with the nutritive soil, that which is planted in the hearts of our people must remain hidden until that day when it shall bring forth, first the blade, then the ear, after that the full corn in the ear.

Yet we may mark the progress of seed-time no less than that of harvest. Every one among our ten thousand is included in the declaration of God's love in John 3:16, in the atonement provided on the cross, and in the commission given to His church. We must include everyone of them in our planting of the Word of God. Many of them live within a few blocks of our home. Many are within a few miles of us. These we are able to reach. But so many, many, more live miles away from us, hidden away in the hills and hollows; little cabins where children are born to become men and women with never a spoken word or written page to tell them about the Christ who died that they might live. No Bibles in their homes. No Gospel churches. No Sunday Schools. No preachers of the truth.

Every night of the week is given to reaching these. Our Sundays are filled with five teaching and preaching appointments that so many as possible may have some portion of His word. The days of the week are given to visits so far as our means and physical strength will enable us.

The soil is yielding to the plow. People are calling us into their homes where preachers never visited before. Prayer and Bible reading is asked for in homes where we trembled to enter only a few months past. Men turn to us on the streets and turn to conversations concerning spiritual things.

Attendance upon our meetings increases from week to week. Where there were fewer than thirty attending one Sunday School less than two years ago, two weeks ago there were four schools with an attendance of more than one hundred and fifty. People are being converted. Others are searching the Scriptures to see whether or not these things are true.

God increases our strength. He multiplies the value of money sent us. Yet our hearts are heavy because we are unable to do more. An added gallon of gas for the car enabled us to lead a mother to Christ only a few days past. Living some distance from

Celina we were at a loss for a way to get to her. The way was provided. The mother awaits renewal of her strength that she may be baptized. On the other hand, only a few days before, a man died, so far as we know out of Christ; we were unable to get to him.

Paul's words in 1 Cor. 16:9 express our situation far more forcefully than any words we might write. For a great door and effectual is opened unto me, and there are many adversaries.

Tennessee Baptists can do no greater thing for our state mission work than that they pray earnestly, continually, for God's continued blessing upon us.

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

**SAVING OUR BOYS**

**Robert Sutherland**

As we journey through Tennessee we cannot help being impressed by the sturdy, wholesome character of the boys who are members of the various R. A. chapters. And yet our hearts are distressed when we realize how many of our boys are not getting the R. A. training that they need.

A young man in the state prison said recently to his Sunday school teacher, "I appreciate all that you people are doing for me now, but why didn't you do something to keep me from coming here?"

Through the Order of Royal Ambassadors we are keeping the boys from the evils of the world as we give them something interesting and worthwhile to do. A young man who is an R. A. Counselor in another state, writes: "The R. A. programs suggested in World Comrades are attractive and informing; mission study books are delightful and inspire in Kingdom activities; the ranking system spurs to real growth in denominational and Christian loyalty, and the fact that the organization is really for them appeals to the boy and gratifies his sense of manhood. Your boy should not be deprived of all these helps in building Christian character."

A prominent Tennessee pastor said publicly: "I would not take anything for the training I received as a boy in the Order of Royal Ambassadors. It gave me the first opportunity of real Christian service."

In a true sense the Order of Royal Ambassadors meets every need of our boys. Primarily, it seeks to make the boy realize that he is to be himself an ambassador for Christ, now and always, by his Christian witnessing in his God-appointed place of service. The R. A. develops boys in Christian character, prayer, pressed by the sturdy, wholesome character of the boys who are in our R. A. camps, as the boys are given the kind of recreation and training that they need and enjoy most. As they associate with the pastors, missionaries, and other leaders they realize that there is a better way

of living and that the cause of Christ needs men and boys enlisted in His service.

It is gratifying to note that already this year more new R. A. Chapters have been reported in Tennessee than there were new ones during the whole of last year. The Chief Counselors of our R. A. Chapters are helping our boys to build a life for Christ. Certainly we could not say too much of the great work the women are doing in fostering the R. A.'s in the churches. Truly they realize that "a boy is the beginning of a man" and that a boy in an R. A. Chapter is the beginning of a missionary minded man.

The church of tomorrow is depending upon our boys to lead on to victory. How can they serve without knowing the meaning of service. How can they really promote Christianity without knowing the Kingdom needs, the Kingdom progress? The church is to help bring in the Kingdom. The boy must help. Would you neglect that boy or are you leading that boy of yours to think missions, to pray for missions, and to give to missions? If you are doing that, then the future of missions is as bright as the rays of the sun.



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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR AUGUST 15, 1936

Memphis, Bellevue .....	1,256
Chattanooga, First .....	798
Memphis, Union Avenue .....	741
Knoxville, First .....	705
Memphis, Temple .....	658
Chattanooga, Ridgedale .....	578
Knoxville, Fifth Avenue .....	541
West Jackson .....	447
Chattanooga, Calvary .....	416
Chattanooga, Woodland Park .....	400
Maryville, First .....	369
Bristol, Calvary .....	368
Jackson, Calvary .....	357
Chattanooga, Chamberlain Ave. ....	351
Chattanooga, East Lake .....	336
Memphis, Speedway Terrace .....	315
Chattanooga, Central .....	275
Chattanooga, Chickamauga .....	204

### By FLEETWOOD BALL

P. W. Clampett has resigned at Branch, Ark., and is open to a call.

G. E. Bolen, of Lexington, and O. V. Dameron held a meeting last week at Timberlake school house.

J. H. Littleton, after serving as pastor ten years, has resigned the First Church, Hamlin, Texas.

Joe Carter has been called to the care of the church at Mandesville, Ark., near Taxarkana, and has accepted.

J. L. Newsom, of Blytheville, Ark., lately closed a meeting at Gosnell, Ark., resulting in 55 additions, 40 by baptism.

C. S. Johnson, of Hattiesburg, Miss., supplied the pulpit of the First Church, Clarksdale, Miss., on a recent Sunday.

A. P. Smith of the First Church, Jeffersonville, Ind., has been called to Twelfth Street Church, Paducah, Ky., and has accepted.

The pastorate of Unity Church in Ashland, Ky., was recently resigned by E. L. Edens, who did not disclose his plans.

W. Barto Heats, formerly of Charleston, S. C., was recently ordained to the full work of the ministry by the church at Raceland, Ky. He is pastor there.

Harold Major of the First Church, Boston, Mass., formerly pastor of the First Church, Chattanooga, has been spending a happy vacation in Texas.

B. B. Sawyer of Jonesboro Baptist College, Jonesboro, Ark., has accepted a call to the church at Truman, Ark., as pastor.

J. B. Kincannon has resigned the care of the First Church, Marianna,

Ark., in order to enter the Baptist Bible Institute in New Orleans.

Beginning Sept. 1, W. C. Howard takes up his work as pastor at Water Valley, Miss. He has resigned at Forest, Miss.

H. L. Martin, of Senatobia, Miss., is a District Manager of Rotary Clubs. He made a thrilling speech in Memphis recently.

G. H. Crutcher, Tampa, Fla., accompanied by his wife, is visiting their daughter, Mrs. O. Locke Davis, at Brookhaven, Miss.

F. M. McConnell, editor of the Baptist Standard, Dallas, Texas, is reproducing serially in his paper the contents of his book, "The Deacon's Daughter."

Clyde R. Campbell, of Mineral Wells, Texas, has been called to the care of South Royal Street Church, Jackson, where he is holding a gracious revival.

A successful revival has closed at Malesus in which the pastor, J. B. Holland, was assisted by I. C. Cole, of Memphis.

W. B. Teel was lately ordained to the ministry by the First Church, Electra, Texas. The examination was conducted by Lum H. Hall, Moderator of the Presbytery.

A. F. Johnson, of Ft. Worth, Texas, lately closed a meeting with the First Church, Wynesboro, Texas, R. L. Johnson, pastor, resulting in thirty-eight additions, twenty-six by baptism.

In the church at Floydada, Texas, during a revival held by Hayman Appleman, there were ninety-four additions. S. R. McLung is the happy pastor.

J. R. Hickerson of the First Church, Commerce, Texas, is supplying the First Church, San Francisco, Calif., and the First Church, Bakersfield, Calif., during the vacation season.

On Sunday, Aug. 16, Bryon Station Church, five miles northeast of Lexington, Ky., celebrated its 150th anniversary. It was organized in 1786. H. M. Patton is the present pastor.

M. P. Hunt, of Louisville, Ky., has a very illuminating and decisive article in the Western Recorder on the question, "Is Footwashing a Church Ordinance?" Of course he answers it in the negative.

J. O. Guntharp, of Rienzi, Miss., has just closed a meeting in Gaston Church,

near that place, resulting in twenty-nine additions, twenty-five by baptism. He has been pastor of the church for eleven years.

J. E. Skinner, of Jackson, supplied the pulpit of Calvary Church, that city, of which he was formerly pastor. The attendance Sunday was gratifying as well as the sermon.

C. H. Franks, of Hayti, Mo., lately closed a revival at Armored, Ark., Cecil Meadows, pastor. There were 126 professions of faith and additions to the church. Frank Adams, of Paragould, Ark., led the singing.

J. Whitcomb Brouger, Jr., is pastor of the First Church, Glendale, Calif., and his father, J. Whitcomb Brouger, Sr., is his associate pastor. A. G. Johnson, of Portland, Oregon, is supplying three Sundays during August.

Northside Church, Woodruff, S. C., has had the greatest meeting in all its history of thirty-three years. D. E. Willis was assisted by Arthur Fox and there were eighty-one additions, sixty-nine by baptism.

Mrs. H. C. Rosamond, of Eldorado, Ark., suffered a broken hip in a fall several days ago from the effects of which she died Monday. She was the widow of the late H. C. Rosamond, a popular pastor in Tennessee and Arkansas.

### By THE EDITOR

On Sunday, Aug. 16, the pulpit of Bellevue Baptist Church, Memphis, Robert G. Lee, pastor, was supplied by W. Douglas Hudgins, pastor Broadway Baptist Church, Fort Worth, Texas.

L. B. Cobb of Seventh Baptist Church, Memphis, having concluded a successful revival with Pastor C. E. Asbill at Fruitland, began a revival in Forest Hill Baptist Church, which is now pastorless.

With Missionary Pastor R. J. William preaching, Missionary Ridge Church in Judson Association held a successful revival in which there were twenty-six professions and twenty-three baptisms and the church greatly revived.

L. P. Fleming, pastor First Baptist Church, Luxora, Ark., was with Pastor J. E. Bell in a revival at the Charleston Baptist Church. We have not learned the result. Following this he began a meeting with the same pastor at Grace Baptist Church near Ripley, where he has held revivals for several years.

In Pleasant Plains Baptist Church, the church of his childhood, W. H. Moore, Wadesboro, N. C., did the preaching in a recent meeting which resulted in twelve additions, eleven of them by baptism. J. L. McAliley is pastor.

Pastor O. F. Huckaba of the Edgefield Baptist Church, Nashville, recently held a very successful two weeks' revival with the White House Baptist Church, following which he was in a revival with his son, Floyd W. Huckaba, at Union Hill Church.

—BAR—

L. H. Hatcher of North End Baptist Church, Nashville, was with Pastor Bertis V. Christian in a splendid ten days' revival at Hurricane Grove Baptist Church near Shelbyville, which resulted in fifteen additions, thirteen of them by baptism.

—BAR—

The Baptist and Reflector appreciated the following:

Dr. and Mrs. Oscar D. Fleming request the honor of your presence at the marriage of their daughter, Mildred Alice, to Mr. Mack Parker Davis on Tuesday evening, August twenty-fifth, at eight o'clock, First Baptist Church, Morristown, Tennessee.

Congratulations to the happy couple.

—BAR—

Enthusiastic reports come of the fine way in which W. L. Stigler, new pastor at Monterey, is serving on his field. His father being H. W. Stigler, of Frederick, Okla., one of the trio of preacher brothers, the other two being H. L. Stigler and N. M. Stigler, one would expect him to be both an excellent preacher and a good workman.

—BAR—

The annual faculty address given at the beginning of each session of the Baptist Bible Institute will be delivered this year by Professor W. Wistar Hamilton, Jr., in Managan Chapel at 10:30 A. M., Sept. 16. His subject will be "Some Technical Problems Faced by Religious Educators and a Consideration of Certain Assumptions Relative to their Solution."

—BAR—

V. Floyd Starke of the First Baptist Church, Carthage, was with Pastor J. O. Carter in a recent revival in the First Baptist Church, Burgin, Ky., which resulted in twenty-eight additions, twenty-six of them by baptism. This was his third meeting there in three years. Evangelist T. C. Crume is to be with Pastor Starke at Carthage in a meeting beginning the first Sunday in September.

—BAR—

Immanuel Baptist Church, Fort Smith, Ark., Victor H. Coffman, pastor, is rejoicing over the blessings of God on the nine years that pastor and people have labored together. There have been some 2,200 additions, near 1,100 baptisms, and the membership is nearing the 2,000 mark. Large congregations attend the various services. Hardly a Sunday goes by without additions to the church. The church was never in better shape than now.

Recent visitors to the office were W. C. Boone, Jackson; H. T. Whaley, Memphis; J. C. Pitt, Chattanooga; B. Frank Collins, Portland; and B. B. Powers, Murfreesboro. Bro. Powers reports a fine meeting at Powell's Chapel Baptist Church where he is pastor in which the preaching was done by H. D. Burns, of Liberty. There were nineteen baptisms and ten reconsecrations. It was the best meeting in the church in years.

—BAR—

Mt. Tirzah Church in Dyer County Association, A. L. Bishop, pastor, recently experienced a glorious revival in which the saints were stirred and in which there were around forty conversions, several renewals and thirty-five additions, thirty-one of them by baptism. H. W. Stigler of the First Baptist Church, Frederick, Okla., twice a former pastor of Mt. Tirzah, did the preaching. The present pastor is leaving the church and his work in Madison County to enter the Seminary at Fort Worth in September.

—BAR—

Sunday school workers who desire to especially prepare for Promotion Day will find in THE SUNDAY SCHOOL BUILDER for September a program and several articles giving suggestions for this important matter. Also, this issue of the magazine carries in connection with the Calendar of Denominational Activities a presentation of the Southern Baptist Theological Seminary at Louisville, Kentucky. Those interested are urged to get copies of this magazine. They may be ordered from the Baptist Sunday School Board, Nashville, Tennessee, at a price of 8 1/3 cents the copy or 25 cents the quarter.

### 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.

#### IN MEMORY OF J. A. WALTERS

"Precious in the sight of the Lord is the death of His Saints." These are the comforting words which take away the sting of death for God's children. Quietly and peacefully another Spirit has left a mortal body, another silent resting place has been made beneath the sod. Friends and loved ones paused for the last rites, then hidden again in the on-going throng, toiling, rejoicing, sorrowing, this is the philosophy of life.

Monuments are erected to the mem-

ory of those who have done great deeds; and to those who have achieved high rank among the walks of men. I would like to build with my pen the beauty and loveliness of a life spent close to the Lord; the kindness, patience, and gentleness always there; the faith and trust so sincere; willingness to live; unafraid to die.

This is the kind of monument I would erect to the memory of J. A. Walters, my father-in-law. To know him was to love him. Many pleasant hours have we spent together, talking about God's word by which he lived, enlightening my knowledge of the Eternal things, and encouraging me to travel on. His influence will live on and the memory of him will be a beacon light along my pathway. There are numbers of others who can say the same, for he lost few opportunities in speaking to the lost concerning the welfare of their souls.

As a layman, none surpassed him; as a man, true to the end; as a father-in-law, none could have fit himself better into the home life of his children; or won a greater place in their hearts.

We shall miss him.

Mrs. H. P. Walters.

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## PREACHERS HAVE GOOD SCHOOLS

By M. K. Cobble

We feel that the preachers' schools in Cumberland Gap and Mulberry Gap Associations have been very helpful, both for the preachers and the mission cause at large.

The Cumberland Gap Association preachers' school was conducted during the week of July 6-10.

The evening services were arranged so as to be helpful to the entire church. The speakers and subjects were: Monday evening, "The Church, its Beginning and Mission," Rev. M. K. Cobble; Tuesday, "The Pastor and His Work," Rev. W. A. Atchley; Wednesday, "The Deacon," Dr. J. T. Henderson; Thursday, "The Church and Missions," Dr. O. D. Fleming.

In this school we had twelve preachers enrolled. Quite a number of laymen attended the services, especially at night. Wednesday evening there were twelve churches of the association represented. More preachers would have been there, but due to the irregularity in weather conditions their harvest came during that week and several were kept away because of that.

In the Mulberry Gap Association the school was conducted at Trent Valley Church of which Rev. Grant Lawson is pastor. We followed practically the same schedule as in the other school, except for the faculty. Rev. A. M. Nicholson taught Romans and Dr. L. C. Kelley of Pineville taught doctrine.

This school was conducted July 27-31. On Monday morning there were forty-two present. Interest kept growing until Friday at the last service there were by actual count 300 present. We had twenty-three preachers enrolled. Some of them came and stayed in the community during the week. There was a grand total present to all services of 2,162. A wonderful spirit prevailed. Brother Lawson said, "This is the greatest week the association has ever had. This has done more for the cause of missions than anything that has ever been done." Others expressed the same sentiment. I went back the 9th and assisted in the organization of their Preachers' Conference. They are anxious for another such week next year of more than one in different parts of the association.

## DEDICATION AND ORDINATION

By John D. Freeman

It is not often that a church can dedicate a splendid building and ordain a promising young man to the ministry, all on the same day. On the 9th of August, Chinquapin Grove Church of Holston Association had this unique privilege. A glorious day was provided for the occasion by the Lord, and a great congregation came for the all-day program.

The writer had the honor of preach-

ing the dedicatory sermon, using as his theme, "A mighty Agency." He sought to impress upon the congregation, and especially upon the church, the fact that the house is of little consequence unless occupied by a vigorous and true New Testament Church. Two hundred and fifty-seven people were present at the teaching service, taxing the capacity of the splendid new Sunday school rooms. An offering was taken to care for some extra expenses due to final touches for the building.

After a great basket dinner, the ordination service for Robert T. Lyon was held. The presbytery was composed of E. A. Cox, Second Church, Elizabethton; S. O. Pinkerton, Bluff City Church; Truett Cox, First Church, Bluff City; J. E. Hicks, First Church, Bristol, Va.; Pastor G. C. Coldiron of Chinquapin Grove; Deavons J. R. Foust, Bluff City; W. D. Lyon and J. A. Bolling, First, Bluff City; and the writer, who was chosen moderator. Truett Cox was elected clerk.

After a thorough public examination the Presbytery unanimously recommended the ordination and the church enthusiastically voted for the council to proceed. S. O. Pinkerton delivered the charge to the church; E. A. Cox the charge to the candidate. Truett Cox presented the Bible and J. E. Hicks

led in prayer. After the laying on of hands, the writer led in the closing prayer of benediction and dedication of the new building, and the program closed with a fine spirit.

## A Fine Country Church

Chinquapin Grove is one of the products of our ideal for Rural churches. They occupy a splendid farming community. Just across the road from their building is a consolidated rural school building. Scattered throughout the lovely hills are many good homes and a large number of worthy citizens, something like 650 of them being Baptists in preference. G. C. Coldiron, of Kingsport, is their pastor, and they have recently decided to go to full-time and arrange for their pastor to live on the field.

Edward Glover is superintendent of the Sunday School, and he is leading them in a fine way. The Building Committee was composed of Robert Lyons, chairman, Edward Glover, Roy Royston, Willie Mottern and W. E. Riley. The deacons are Robert Hicks, D. L. Lowrie, S. R. Hicks, Marian Green, Roy Royston, John Hicks and John Glover. In addition to these there are some thirty other workers who have been consecrated to special tasks in making this a great church.



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○○○

While the fine arts — Music, The Drama, Speech, Art—have long been recognized as a valuable, in fact, a necessary complement to the well rounded education of the cultured woman, they have acquired a new significance in this modern age—both for the woman who expects to follow a career, and the woman who will some day grace a home.

Courses in the fine arts at Judson, historic center of cultural interest for the Baptists of the South at Marion, Ala., have been planned to afford a groundwork for both the career and the home woman.

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