

# BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

SEPTEMBER 24, 1936

Number 39

## No One To Compare With Him

You can match every good man the world has ever known with one or more equally as great or good. Homer of the Greeks was great, but you can match him with Virgil who was just as great. Demosthenes, the silver-tongued orator, finds his equal in Cicero, the Roman. Edmond Burke, whose impeachment speech withered all the flowers of hope in Warren Hasting's garden, is equalled or surpassed by Henry Grady, who, at the New England banquet, reminded people of an animated aurora with all the variations of a luminous sunset, and by William Jennings Bryan whose words were flights of golden arrows. Dante, who listened to hell's uproar in the hot breath of hell's inferno, runs not one step ahead of Milton, the blind Baptist bard who wrote the world's greatest epic. Shakespeare, from whose pen words flowed like golden pollen from the stems of shaken lilies, has his place disputed by Bacon, one of the greatest intellects of centuries. Tennyson, with his "Crossing the Bar," has a high pedestal. But, along beside him is Longfellow with his "Psalm of Life." Scotland lifts up her voice in praise of Walter Scott, but in the same breath they praise with as great joy Robert Burns whose pen seemed to be a point in which choruses of nightingales and sobbing angels were imprisoned and let loose.

Among preachers, Wesley, whose prescription for health was a little more work, stands in equal splendor with Whitfield and Jonathan Edwards who threw revival fires that burned out the dross of nations. Spurgeon was great. And Carroll, the theological juggernaut. But so was Henry Ward Beecher who let all the bells in his belfry ring for God. So was Broadus whom God kept on double duty as preacher and teacher for half a century.

Alexander conquers the world. But so does Caesar. Napoleon is a great general. But he is defeated at Waterloo by Wellington. You may put side by side—Plato and Socrates, Peter and Paul, Savonarola and Wycliffe, Cromwell and Pitt, Lincoln and Lee, Beethoven and Mendelsohn, Angelo and Millet, Molly Pitcher and Ann Hasseltine, Rogers and Cobb, John Gough and Sam Jones, Lindbergh and Wiley Post, Frances Willard and Henrietta Hall Shuck. There is no name so great in the history of the world that it may not be equalled by another.

But when we mention Jesus there is no one to stand beside him. He stands alone, august, unique, supreme. He is forever the great unlike. His name is above every name and with Him no mortal can compare among the sons of men. Charles Lamb was right who said: "If all the illustrious men were gathered together and Shakespeare should enter their shining company they would all rise to do him honor. But if Jesus Christ should come, we would all kneel to WORSHIP Him."

—ROBERT G. LEE, in *From the Top to Torments*.

# Baptist and Reflector

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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Terms of Subscription—Single subscriptions payable in advance, one year \$2.00; two years \$3.50; three years \$5.00. In clubs of five or more sent in at one time, \$1.50 per year per member in advance. Budget price to churches, \$1.50 payable monthly or quarterly in advance. Further club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

Advertisements—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.

Advertising Representatives—The Religious Press Association, Philadelphia, Pennsylvania.

Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

## EDITORIAL

### Are You Conscious of a Let-down?

In the early forms of the Scriptures there were no convenient chapters and verses as we have them now. What we call a chapter merged into another without a break. With this in mind, let us quote from the closing part and from the first part of First Corinthians, chapters fifteen and sixteen:

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be unto God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Is there on the part of any of our brethren and sisters in the state a sense of incongruity in going from the resurrection to the subject of Christian giving? Are any of us conscious of a kind of let-down when we go from one to the other? Do we get warm and happy over the first and cold and disappointed over the other? If so, why? Both are in the inspired Word and both are written to be received.

In fact, we do not reach the height of Christian giving as we should until we give in the atmosphere and the joy of the resurrection itself. "God loveth a cheerful (hilarious) giver." If we are in right adjustment to the Lord of glory, we shall not only rejoice over the resurrection but also over giving under the inspiration of the resurrection.

Provided they have been instructed in duty and privilege, there is something radically wrong with those members of the churches who shout over the resurrection and are unresponsive and cold as an iceberg over the matter of giving. We once saw a consecrated woman shout "all around Zion" after a sermon on giving. O my soul, it did us good all over to see her! We remember another woman, an elderly lady, at an association who "walked about Zion" in her shouting after Secretary Freeman had delivered a fine address on

missions and giving. Frankly, it would have taken but little more to make us join her in her shouting!

The reaction of the Christian to the resurrection or to other great doctrines is not what it should be until that Christian also reacts joyfully to the practical obligations which go with those doctrines. That emotionalism which is not harnessed to the "wheels of Zion" to help turn them but which evaporates into nothingness is not of the right kind. But where there is a consecrated Christian who joyfully takes in both doctrines and duty, then, as dear old Dr. Anderson used to suggest, "Just turn grace loose and let it cut its capers!"

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## Co-operative Ethics

The term, co-operative ethics, means the principles which govern, or should govern, the conduct toward each other of the parties to a co-operative agreement.

Baptist churches are governmentally independent. But they are also morally and spiritually interdependent. In their nature and purpose they are joined together by the Lord himself as Kingdom executors and agencies for the spread of the gospel in all the world. "We are laborers together with God."

When a church joins with other churches in a co-operative method of Kingdom service, it ought to act in harmony with its relationship to the other churches and with the principles to which it agrees when it joins the others in the co-operative scheme. It ought not to exercise its independence in violation of the fact of its interdependence. If it proposes as a policy to do so, why should it classify itself as a co-operating member?

If there is some feature in the program of service which proves to be unacceptable to a given church, let the matter be studied and adjusted in consultation and agreement with the other churches in the compact or with their representatives. A church can be a law unto itself in such matters, but is it co-operatively ethical to do so?

A state which is a party to the co-operative program is supposed to observe the principles of action and percentages of distribution adopted by the majority of the parties to the program, except as there may be a readjustment in consultation and agreement with the other parties or their representatives. A state can act by itself and for itself in the case, but is that in harmony with co-operative ethics?

Agencies which accept and receive co-operative program funds imply therein that they subscribe to the principles and conditions attached to such funds. If an agency receives funds contributed by the churches in accordance with a co-operative arrangement, it ought to observe the principles of that arrangement. If in some particular an exception or readjustment needs to be made, the way of counsel and of joint action with the brethren is open. An agency can act independently in such cases, but what of the co-operative ethics displayed?

There are four special offerings in a year provided for in the co-operative program, namely: Home and Foreign Missions in March; Christian Education in June; State Missions in September-October; and Orphanages in December. These special appeals and offerings are a part of the co-operative program. Aside from these our brethren in co-operative agreement and action have voiced their disapproval of special appeals on the part of agencies included in the program and have urged these agencies not to make such appeals.

It has been recognized that some special situation or emergency may arise which justifies an additional appeal by a given agency. When this is true, there is a co-operative way in which to do it. By way of example, take an agency in state relationships. If the matter cannot be presented to the State Convention or to the Executive Committee representing the Convention ad interim, then let the Executive Secretary, with the Administrative Committee if possible, be counseled with. He and they represent the Baptists of the state in co-operative program relation-

ships. Let this consultation be had, not to secure permission to act (perish the thought!), but the approval of the representative or representatives of the brotherhood joined in co-operative service. These are wise men and they have religion and will easily recognize and admit an emergency. A special appeal arrived at in this way not only honors co-operative ethics but also gains the added force of co-operative sanction upon it.

We are not discussing what independent Baptists can do but what interdependent Baptists ought to do in co-operative relationship to the brotherhood. Baptist liberty is never more beautiful and exalted than when honoring an agreement to which one has voluntarily subscribed. The Biblical principle, "be subject one to another," surely does not weaken that liberty.

No one, denominational worker or otherwise, has suggested that we write these things. We have simply expressed our own convictions on the matter. But we believe that inquiry will reveal that these convictions are shared by a wide circle of the brethren.

Co-operative ethics calls for independency to be exercised in harmony with the principle of interdependency.

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## October, State Mission Month

October will soon be here. This is the month in which State Missions has the right of way and when special appeals are made and special offerings taken for it.

State Missions is primal in Kingdom service. It is basic to all other co-operative enterprises.

Let the pastors who may not have already done so write to Secretary Freeman's office for literature which is helpful in preparing gripping messages on State Missions and useful in preparing our people for a joyous and abundant State Mission offering in October.

This is the W. M. U. season of prayer for State Missions. What the returns will be is not, of course, known at this time. But, as is characteristic of the women in their work, we are sure they will do a worthy thing.

More will be said later. For the present we wish to say that if our people generally could see State Missions in its true light, as some in particular do, their prayers and gifts would usher in a new day in our state.

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## The Associations

Gibson County Association met at Eldad Baptist Church, H. B. Woodward, pastor, and chose C. O. Simpson, Lyn Claybrook, J. W. Haynie, and I. H. Perry as moderator, assistant moderator, clerk and treasurer respectively. Lyn Claybrook preached an able and earnest missionary message as the annual sermon.

After a restful night in the home of Pastor and Mrs. Simpson at Trenton, we attended the second day's session of Dyer County Association meeting at Enon Church, J. T. Barker, pastor. Bro. Barker, Ernest Olds and H. L. Carter were chosen moderator, assistant moderator and clerk-treasurer.

In the afternoon we looked in on Crockett County Association in session at South Fork Church, J. T. Barker, pastor. Bro. Barker, T. E. Williams and J. W. Cunningham were elected moderator, assistant moderator and clerk-treasurer.

Madison County Association met at Spring Creek Baptist Church, C. E. Azbill, pastor, and elected R. E. Guy, mod-

erator, L. G. Frey clerk and Harvey Johnson treasurer. Bro. Frey preached the annual sermon, a unique and powerful message. A most interesting feature of the association was the reports on associational missions by various brethren and the vision and the program of the brethren in reference to associational missions. The hearts of all were stirred by these things.

Lawrence County Association met at O. K. Baptist Church, where F. M. Speakman was pastor at the time of his recent sudden death. Brethren C. W. Vaughn and E. H. Roberts were chosen moderator and clerk-treasurer. W. E. Davis preached the annual sermon, a very fine and moving message on 2 Tim. 2:20, 21.

All the associations were largely attended and the spirit and hospitality were excellent indeed. The Lord's cause in the state is looking up and moving onward. Many remembered the Baptist and Reflector and each association approved the campaign for the paper.

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## Byrdstown Baptist Church

Saturday evening, Sept. 12, the editor preached for Pastor O. G. Lawless and the Byrdstown Baptist Church, one of the mission churches in the state aided by the State Board. The congregation meets in the courthouse but hopes ere long to have its own building. Bro. Lawless is doing a very fine work. It was a joy to be there. We wish more of our people could see the actual fields and results of State Missions.

On Sunday we attended the second days session of Stockton Valley Association. An enormous crowd was there. When the last speaker of the morning finished his message and called for a handshake, many shouts of joy were heard. It was good to be there.

## Dr. W. Hersey Davis' Greek Grammar Translated Into Spanish

G. S. Dobbins, Louisville, Ky.

Under the title, *Gramatica Elemental del Griego del Nuevo Testamento*, Dr. W. Hersey Davis' *Beginner's Grammar of the Greek New Testament* has recently been translated into Spanish. The translation is by the late Dr. George F. McKibben, for more than forty years professor in Dennison University, Granville, Ohio.

Dr. Davis' beginner's Greek grammar has been considered, for years, the best introduction to the language in which the New Testament was written. Himself a Greek scholar of wide attainments, Dr. Davis has so consistently kept in mind the needs of elementary students that one of them is credited with saying, "Here's a book that will teach you Greek without a teacher!" Dr. Davis has been Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky., since 1920. For fourteen years of this time he was associated with the late Dr. A. T. Robertson, internationally known Greek scholar.

In his translation Dr. McKibben has preserved the directness and simplicity of Dr. Davis' work and so has produced a commendable, much needed volume. It is to be used, primarily, among theological students in the schools and seminaries of Latin American countries. It is to be regretted that Dr. McKibben died shortly after placing the book in the hands of the printer and so cannot be present to enjoy the fruition of his labors—a volume called by one of his colleagues, "the crowning work of a life singularly consecrated in scholarship and devoted in service."

## Some Reason For Being and Remaining Baptists

By John R. Chiles, Pastor  
First Baptist Church, Rogersville, Tenn.  
(Continued from last week)

### The Lord's Day

Baptists believe that the first day of the week is the Christian sabbath and that all those glorious features of the seventh day, as ceasing from ordinary labors and rest of body, were carried over into the first day and that this commandment as well as all the others of the decalogue (Matt. 5:21-28) were like old cups of gold which Jesus filled with new blessings (Matt. 5:17). Certainly He stated His rights over the day (Mark 2:28). He rose from the dead on the first day of the week (Mark 2:28), a fact of greater significance than the creation of the universe. On that same day He made four appearances (John 20:16; Matt. 28:9; Mark 16:12; Luke 24:36). On the next first day He appeared to the eleven (John 20:26). Pentecost with its 3,000 conversions and baptisms was, I think, on Sunday. John specifically called it "the Lord's day" (Rev. 1:10). Paul directed the early churches in observing the Memorial Supper (Acts 20:7) and in gathering their offerings (1 Cor. 16:2) "on the first day of the week." After the day of Pentecost there is no record of the Christians observing any other day but the first except when they went to Jewish services in order to talk to their crowds about Christ. This stands out like a mountain of fact before you to be seen and does not need to be described. The examples of inspired men are just as binding as their precepts.

Christian history adds its wealth of testimony. Barnabas in the reign of Hadrian (115-126 A. D.) said: "We keep the eighth day with joyfulness." An uninspired book, "The Teaching of the Apostles," written about 135 A. D., says: "Every Lord's Day do ye gather together." In the year 140 we have this from Justin Martyr: "On the Lord's day called Sunday, all who live in the cities or in the country gather together in one place for religious instruction, prayer and offerings." Tertullian (A. D. 194) says: "The Christians solemnize the day after Saturday."

One seventh of our time is sacred to spiritual uses, as is also one tenth of our income. On the recognition and observance of these two inwrought, unrevoked and unrevokable principles depends the higher good of individuals, churches and even nations (2 Chron. 36:20, 21; Neh. 13:18; Lev. 17:30; Mal. 3:9, 10).

### An Historic People

In reference to the Baptists Mosheim says: "Their origin is buried in the depths of antiquity." Dermont and Ypeig, appointed by the government of Holland to investigate the claims of Dutch Baptists to descent from the ancient Waldensees, said: "The Baptists may be considered as the only community which has stood since the days of the apostles and as a Christian society has preserved pure the doctrines of the gospel through all ages." H. A. Porter, pastor of the First Baptist Church of Charlottesville, Va., in a published sermon (Religious Herald, April 2, 1936) says: "Baptists have no human founder. I love the history of our people. Other denominations look back to certain great figures as their founders. But no figure looms on the horizon of history as chiefly responsible for Baptist thought and practice. Baptists are unique in this respect."

### Other Tenets

With open Bibles, Baptists see other truths. As to many of these "we see eye to eye and speak the same thing" with a multitude of Christians of other names. We magnify the common ground: the eternity (Ps. 90:2), omniscience (Prov. 15:3), omnipotence (Ps. 62:11), omnipresence (Ps. 139:7-10) of God; direct creation (Gen. 1:1); the full and plenary inspiration of the Scriptures (2 Tim. 3:16); the fall of man (Rom. 3:23), the virgin birth of Christ (Luke 1:35), the

sufficiency of the substitutionary atonement of Christ (2 Cor. 5:21), His resurrection from the dead (Mark 16:9), our resurrection from the dead (1 Cor. 15:42), a heavenly home for the redeemed (John 14:1, 2), eternal punishment for the finally impenitent (Rev. 20:15); the coming and indwelling of the Holy Spirit (John 14:17); the church as constituted by Christ (Matt. 16:18), divine in its organization (1 Tim. 3:15), elders and deacons as its officers (1 Tim. 3:2, 8), and the evangelization of the world as its mission (Acts 1:8). We believe in justification by faith alone (Rom. 4:5), sanctification that begins at the new birth (1 John 3:9), continued through life (Eph. 4:15), and completed at the close of life (1 Thess. 5:23); adoption of the soul, here (Rom. 8:15) and of the body at the resurrection (Rom. 8:23); the preservation (John 10:27-29), and perseverance (1 John 2:19) of the saints; the second coming of Christ in body (Acts 1:11) and in person (Rev. 1:7), to claim His own (1 Thess. 4:16, 17) and that He will be ultimate and complete victor over Satan (Rev. 20:10) and all his hosts whether human or demon in form (Matt. 25:41).

### In Nutshells

1. Church alignments are not to be determined primarily by family relationships; if by ancestry, truth would have no progress; if by marriage, truth would have no stability. We honor our parents most by serving God best, and help our home folks most by faithfulness. "He that loveth father and mother more than me is not worthy of me; and he that doth not take up his cross and follow after me is not worthy of me" (Matt. 10:37, 38).

2. All secondary appeals are unworthy of Christ. The affairs of the soul are too important for that. We are to be what we are because it is right according to the Scriptures (Ps. 19:7-14), and not for the sake of popularity (Luke 6:25), majorities (Deut. 32:30), equipment (Luke 21:6), financial gain (Prov. 11:4), politics (Ps. 118:9), friendships (Acts 28:22), social standing (1 Cor. 4:13), entertainments (1 John 2:15), banquetings (Phil. 3:19), the favor of leaders in business (James 2:2-4), or government (Acts 4:19). No earthly consideration is to be the deciding factor in Christian duty. "Buy the truth and sell it not" (Prov. 23:23).

3. Only spiritual means should be used in spiritual matters. "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds" (2 Cor. 10:4). Our attitude should be: "Earnestly contend for the faith once delivered to the saints" (Jude 3). The method of procedure is: "Speaking the truth in love" (Eph. 4:15).

4. For convenience some belong to an organization which denies the beliefs they say they hold. It is the organization which speaks and propagates; its voice to the world is yours as long as you remain in it and support it.

5. None of us can escape individual responsibility. "So then every one of us shall give account of himself to God" (Rom. 14:12).

6. No member of a church should place himself, or be placed, in a condition, situation or circumstance where he cannot believe, advocate and practice in full the revealed will of God (John 8:31, 32).

7. Any person who is led to do anything in religion which he does not believe to be Scripturally right is thereby morally and spiritually hurt (Rom. 14:23).

8. If we knowingly pass on errors to others we are knowingly doing them harm. This includes of course our descendants. It is easier for one to turn now than for many to do so later. And besides, any error held has evil fruitage in every generation, and may do so increasingly to the end of time.

9. Only those are innocent of the evils of a divided Christendom who have had neither part nor lot in the un-

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## A Plea For The Jews

J. E. Skinner

That our people are not putting forth the same effort to reach the Jews with the gospel as is being put forth to reach the Gentiles is admitted on every side, and that, too, in the face of the plain statement of the Word of God that, "... there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12). In our discrimination against the Jews in favor of the Gentiles are we not worthy of the same reproof which the Lord administered to Peter when he refused to preach the gospel to the Gentiles?—"What God hath cleansed, that call not thou common" (Acts 10:15, 28). Are we not showing the same spirit of national discrimination against the Jews that Peter showed against the Gentiles—for which God reproved him? Hadn't we better get the same lesson that Peter got from the reproof—that "God is no respecter of persons?" (V. 34). Peter was so thoroughly convinced that he not only went to the Gentiles, and confessed it when he got there, but defended himself on the same ground when he got back to Jerusalem (Acts 11:2-17). Nor did he forget it when the question of the oneness of the plan of salvation for both Jews and Gentiles was up for consideration by the Jerusalem counsel (Acts 15:6-11). "... And put no difference between us and them, purifying their hearts by faith." Peter was convinced that if "God put no difference" between the Jew and the Gentile he had no right to do it, and that same conviction ought to control our attitude and actions in the same matter today.

### I.

If it be objected that the Jews are prejudiced and hard to reach, may I answer, So are the Gentiles until the Holy Spirit convicts them of the truth of the gospel and of their need of a Saviour? Are we not limiting the power of the Holy Spirit to convict even Jews who are "hard to reach?" Is it not our business to "Preach the gospel to every creature" and leave the results with God? Since when was Christ's world-wide commission limited to the Gentiles? And if it be further objected that the Jews have a chance in every community in the land to attend the churches and hear the gospel and won't come, may I answer, Isn't the same thing true of the Gentiles? And yet special effort is put forth to get the Gentiles out to the services and practically none for the Jews. And we forget that, while every Gentile feels welcome at a Gentile church, the Jew does not feel welcome there until he is told that he is welcome and desired. If one doesn't believe they will come when specially invited, he will be disillusioned when he tries it, for they will. In view of these facts, ought not our pastors and church workers in our cities make frequent rounds among the Jews with a special invitation to attend our worship in the house of God, and more especially the evangelistic services on Sunday night? It isn't necessary to make special reference to them from the pulpit, nor to prepare special messages for their particular benefit—preach the gospel, and the Spirit of God will make His own application. There is no special gospel for the Jews any more than for the Gentiles. It is "the gospel of Christ" that is "the power of God unto salvation to every one that believeth," and that fact has been fully demonstrated "to the Jew first and also to the Greek" (Rom. 1:16). What they need is not argument, but the gospel of Christ preached to them in love—the one thing the Holy Spirit will or can use for their salvation. "He will convict the world"—both Jews and Gentiles alike. I wonder if our arguments are not often in His way—having to correct so much of them before the poor sinner's heart before the gospel of Christ can be seen at all.

### II.

If it be objected that the Jews have had their chance, rejected it and were "cut off," I answer with a flat contradiction that it isn't so. Their "cutting off" was national,

not individual. They rejected their Messiah and were cut off from their national favor of God, and remain so to this day, "For God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. 11:32). And don't overlook God's plan for extending them mercy in the previous verse: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy." The Jews of today are not responsible for what their national leaders did, nor have they "had their chance." They are the innocent victims of a national tragedy that took place nineteen hundred years ago, and are not individually responsible for it. Let us not forget Calvary, and that there the middle wall of partition between Jew and Gentile was broken down for ever (Eph. 2:13-18), and that hence forth "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13). It is therefore as much an individual matter with them as with us. Let us also remember that "in Christ Jesus" we are to "know no man after the flesh" (2 Cor. 5:15-17), and that in the Kingdom of Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:28, 29). Do we build again the "wall of partition between us," and still persist in "knowing men after the flesh?" Do we seek to build up barriers which God has broken down, and foolishly challenge the wisdom of His provisions at Calvary?

### III.

If it be contended that the Jews are yet to have their "second chance" when the Lord comes again, which is no doubt the most prevalent and most dangerous of all the excuses, I answer most emphatically in the negative, and do so without the least fear of successful contradiction. The theory is quite popular in some quarters, and because of its good company I accepted it in my earlier ministry. But a later and more careful study of the subject drove me from it, and from much of the other unfounded appendages which the same writers have connected with our Lord's return. That the Lord Jesus is coming soon is beyond question in my mind, but that He is coming apart from a sin-offering for salvation is equally beyond question. His offering for sin is effective in the day of His grace, and not in the day of judgment; in the day of His Mediatorial "Throne of Grace," and not when He comes to "Judge the world in righteousness." Every warning, and every illustration connected with His warnings to be ready for His coming, are in flat contradiction of any sort of presumption that another opportunity will be afforded any one when He comes. How many of "the foolish virgins" entered in after "the Bridegroom came" and "THE DOOR WAS SHUT?" And how many of the "wicked and slothful servants" were pardoned of their wickedness when their master returned and called them to account? And how many of those "on the left hand" were permitted to pass over to "the right hand" when the "King was seated upon the throne of His glory" (Matt. 25). If it be objected that this account refers only to "the judgment of nations," as such, I answer that no whole nation will "go away into eternal punishment," for the redeemed are to come "out of every kindred, and tongue, and people, and nation" (Rev. 5:9), and therefore the theory is farfetched and untenable. The theory is built around misinterpretations of Scripture, most of which are Old Testament prophecies. Numerous Old Testament prophecies refer to the Second Coming, but not one of them promises salvation to any one when He comes the second time. The most of them relied on to support the theory are plainly seen by their context to refer to His first coming, exposition of which must be omitted

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# "LEE LINES"

BY ROBERT G. LEE

## FIFTEEN THOUSAND DOLLAR BIBLE

In the Hall of Religion, Texas Centennial Exposition, is on display a priceless religious treasurer—a \$15,000 Bible in the Methodist exhibit, handprinted in 1893 for the Columbian Exposition in Chicago in that year by the Methodist Publishing House, Nashville, Tenn. Lettering in the Bible, all hand drawn, is inscribed in gold ink, and each parchment page has a different design. Gold used in the ink cost \$3,000. It has won first place at three world expositions—the Chicago Fair of 1893, the St. Louis Exposition of 1904, the Century of Progress at Chicago in 1933. Another effective exhibit is a Bible in a loaf of bread brought over by the Puritans on the Mayflower.

Let us pray that all who look upon these Bibles will hide God's Word in their hearts that they might not sin against Him.

## WHITE CANES

Detroit is the second major city in the nation to adopt a white cane ordinance requiring every blind person within the city limits to carry a red-tipped white cane.

The law adopted by the City Council makes it illegal for anyone other than a blind person to carry such a cane, thus eliminating the possibility of using a ruse to beg on the streets.

More than two hundred blind persons received white canes from the Lions Club when the ordinance went into effect.

C. H. Chapman, member of the Metropolitan Council of Lions said that the increasing use of white canes by the blind will offset the possibility of accidents in crossing streets. Orders have been issued to policemen, street car and bus operators to stop when a blind person crosses the street and to assist blind persons if they appear hesitant.

Philadelphia, Penn., was the first large city to adopt the white cane ordinance.

But if all who have eyes and see not were to be required to carry white canes, many white cane manufacturers would make a fortune.

## A VALID CLAIM

I saw a headline in a paper which said: "Coal Bill Unconstitutional." An anxious inquirer wants to know if I can't persuade his coal dealer to believe that. This anxious inquirer, who warmed himself by said coal dealer's coal all last winter, says that his coal dealer says that the bills owed him are entirely valid and threatens to have the law on said anxious inquirer if the bill is not paid.

Knowing what I do, I find it is quite "unconstitutional" for some folks to pay, despite valid claims.

## WANTED: A PERFECT CAN OPENER

I read this the other day:

"The inventors produce machines that will do the work of two hundred men, and they guide a crewless ship at sea for a point three hundred miles away, and they'll produce a clanking robot that can talk and sing and write your letters for you, seal 'em up in an envelope, address 'em, put a stamp on and then clump down to the mail box on the corner and drop 'em in. And after reading about all these inventions I go out to the pantry and have an awful fight with a can of tomatoes that I am trying to open with a can opener and always cut my hand and throw the can opener into the alley and just miss the organ grinder who is filling the air with 'O Solo Mio.' And it makes the organ grinder mad and he comes up and says, 'Whatta for you try to killa me, you pay.' And that costs a quarter. And I am still waiting for the perfect can opener."

I once heard Billy Sunday say: "If some modern wives lost the can opener their husband would purty nigh starve."

## A PLEA FOR THE JEWS

(Continued from page 5)

here for lack of space. The only passage in the New Testament that seems to support the theory is in Romans the eleventh chapter (Rom. 11:26)—"and so all Israel shall be saved"—and that proves too much for the theory, and so proves nothing for it. If taken literally, it makes two plans of salvation—one for the Jews without repentance and faith, and the other for the Gentiles through repentance and faith; the one by an unconditional decree, and the other "by grace through faith." If the statement must be modified to apply only to Israel then living, then the argument is surrendered, for they do not include "all Israel." But the context plainly shows that the statement, "All Israel shall be saved," is to be taken for exactly what it says, and that the reference is to Spiritual Israel—of both Jews and Gentiles—and not National Israel (See Chapters 9-11). "Not as though the Word of God had taken none effect. For they are not all Israel, which are off Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (9:6-8). And in the eleventh chapter he shows that the Gentiles are "grafted in among them, and with them, partake of the root and fatness of the olive tree" (V. 17), that is, the promise made to Abraham. This interpretation has no difficulty in taking the passage to mean all it says, and is in perfect agreement with the general tenor of New Testament teaching, which is comprehensively set forth in Gal. 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "And so all Israel shall be saved," but "the natural branches" must be "grafted in BY FAITH" (Rom. 11:16-24), in exactly the same manner as that by which the Gentiles are saved. If the Gentile must repent, so must the Jew. If the Gentile must accept the Christ by faith, so must the Jew, for "God is no respecter of persons" (Acts 15:34, 35). Let it be forever remembered, that any theory, or any interpretation of Scripture, that is not in agreement with the Great Commission—to "Preach the gospel to every creature," "Unto the end of the age"—must not be accepted as a correct interpretation of the Word of God.

And so I plead again, that "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13), and that our Great Commission sends us to the Jews with the same message as to the Gentiles, and with exactly the same responsibility. How I thank God for Brother Jacob Gartenhaus, our missionary to the Jews under our Home Mission Board. His tribe ought to be multiplied manifold. But this article is a plea that our pastors and churches shall make greater effort to reach the Jews directly from their pulpits, by giving them the invitation and assurance of welcome for which they are waiting.

Jackson, Tenn.

An eight-days revival conducted by Missionary L. Ortiz at Kyle, Texas, resulted in eleven baptisms and seventeen other professions. Services, held in a public school building, were attended by people coming as far as twelve miles.

After returning to his field at Uvalde, Brother Ortiz assisted in a Bible institute at Pearsall which was conducted for the members of the churches of the Mexican Baptist Association.

# GLAD TIDINGS FROM AFAR

## FOREIGN MISSION BOARD

CHARLES E. MADDY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

## Greetings To All State Mission Workers

### LABORERS TOGETHER

Jessie R. Ford

Assistant Executive Secretary

The Foreign Mission Board is glad to have this opportunity to express publicly its appreciation of the fine co-operation given by the state secretaries and other state organizations and agencies during the year.

In the early part of the year the Foreign Mission Board and the various State Boards co-operated in a special campaign in behalf of all the agencies. The state organizations were most gracious in their attitude, and our missionaries received responsive hearings wherever they went. The fellowship and contact between the missionaries and the state workers were most helpful and have been the means of promoting a clearer understanding and deeper appreciation of each other on the part of both groups.

It is the desire of our Board to co-operate with the states in furnishing missionary speakers for the various meetings wherever possible. The only embarrassment we face is the fact that we have such a limited fund for traveling expenses. Our co-operation is sometime hampered because of lack of means to meet the requests.

Our state denominational papers have been most gracious in their helpfulness. Especially has this been demonstrated during the past three months when they came to the aid of the Foreign Mission Board at a time when it was facing a serious crisis. The timely comments by the editors, and the generous space given, did much in bringing the condition before our people and saving the situation.

Another agency to which we owe a debt of gratitude is the hospital. The hospitals in the various states are examining foreign missionaries free of charge, and thus rendering a genuine service to the cause of world-wide missions. Missionaries coming home on furlough go to one of these hospitals, and there receive a thorough examination, and treatment if necessary. With the help of these hospitals we hope to be able to promote the health and usefulness of our valuable workers abroad.

Then, too, we think of the part the states have in stimulating the people in the grace of giving. The Foreign Mission Board would be in a serious condition if all the Co-operative Program receipts were to cease. There is also the promotion of the 100,000 Club for the payment of the debts of our boards. How grateful we are for every dollar that reduces the Foreign Mission Board debt, and for every effort that is put forth toward that end.

After reciting these facts and others which must be omitted because of lack of space, it would seem as though the Foreign Mission Board could not carry on its work without help from the states, and indeed that is true. Nor can the states put on a well-rounded and successful program without including foreign missions. Each is dependent on the other. The advancement of the work in the states makes for the advancement of the work abroad, and the growth and success of the work abroad stimulates and promotes interest in the work at home. Thus are we "workers together" for the advancement of His Kingdom.

### BON VOYAGE TO DR. SAMPEY

Representing Southern Baptists, the convention's president, Dr. John R. Sampey, sailed from San Francisco, California, for China with Mrs. Sampey and her sister,

September 4, aboard the S. S. President Hoover of the Dollar Steamship Lines. Dr. Sampey is financing his own trip without any expense to any board.

Conscious of what it will mean to the Chinese for the president of the convention to be present at their all-China Baptist Centennial Celebration, October 13-18, the Foreign Mission Board rejoices that Dr. Sampey will speak to this vast representation of Baptists from every corner of the immense country of China. Friends everywhere will count it a privilege to join the Board in praying daily for Dr. Sampey as he goes on this great missionary journey to the Orient. Physically, mentally and spiritually it will be a strenuous journey, but his opportunities for winning the lost and for strengthening the saved will be without limit.

### SAFE FLIGHT ACROSS THE ANDES

A little while ago Southern Baptists everywhere were praying that Dr. Charles E. Maddy, executive secretary of the Foreign Mission Board and his party would have a safe airplane trip over the great, snow capped Andes Mountains. Last year's snow took away the bridge through the one lone pass from Argentina and Chile. So expensive will be the rebuilding of this bridge that the railroad company has been unable to repair the break. The air is the only route of transportation now. But news has just come announcing a safe flight.

September 19, the executive secretary sails for home with his party from Valparaiso, Chile. He is scheduled to dock in New York City, October 6. His plane will bring him directly to his desk in Richmond.

### YOUR SCHOOL OF MISSIONS

Last year recorded the largest number of Schools of Missions of any year in the history of Southern Baptists. Practically every wide-awake, alert, active church with an energetic, consecrated, progressive pastor, sponsored a week of mission study for every member of the church.

Letters requesting special materials and orders for textbooks indicate that this autumn's schools will surpass last year's total.

Africa is the special topic for this year. The new series includes four new books. Write the Foreign Mission Board for further details and for any help you may need.

### Special Curio Box

Miss Mary Hunter, who has charge of issuing all the supplies that go forth from the Foreign Missions rooms, has only recently secured a rare collection of curios directly from Nigeria, Africa. Every School of Missions will want one of these interesting boxes for \$1.00 only.

### AUGUST SHOWS IMPROVEMENT FINANCIAL REPORT FOR THE MONTH OF AUGUST

	Receipts for 1935 and 1936	
	1936	1935
Co-operative Program	\$29,265.03	\$33,551.51
Designated Gifts	24,194.25	17,859.87
Debt Account	5,167.80	17,726.18
Lottie Moon Christmas Offering	187.67	85.76
Miscellaneous Income	7,318.86	2,021.06
Totals	\$66,133.61	\$71,244.38

## 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.)

## NO MERGER OF IMMERSIONISTS

(Christian Century, July 22, 1936)

Baptists and Disciples have felt strong mutual attractions since they were separated a hundred years ago by differences which, then, seemed vital. But the minds of many on both sides have been disturbed by the thought that two bodies have so much in common might easily be united. Efforts to unite the two bodies have met with tantalizing opposition.

At the recent session of the Northern Baptist Convention in St. Louis, Dr. George A. Campbell, as a fraternal delegate from the Disciples of Christ, suggested that the doctrinal differences of the two denominations are not sufficient to warrant their continued separation. Three years ago the Northern Baptist Convention rejected the report of a joint committee of Baptists and Disciples recommending closer co-operation between the two bodies. The ground for this refusal was the belief of Baptists that Disciples still hold to "baptismal regeneration." Dr. Campbell in his recent address suggested that Disciples do not believe in "sacramentarianism." The published opinions of more than one hundred leading Disciples indicated that they do not believe in baptismal regeneration. More than a generation ago an eminent Disciple published a book in which he pointed out that baptismal regeneration is the fundamental error of Christianity.

The old claim of both Disciples and Baptists that there is some authoritarian ground for immersion in either the Scripture or the teachings of Jesus, has no longer a leg to stand upon. "Baptism is not immersion, as Alexander Campbell taught. Neither, however, is it sprinkling, or any other physical act. It is the social act of initiating a proper candidate into the Christian church." "What really keeps Baptists and Disciples apart is what keeps all Protestant denominations apart: not actual differences, but hang-over attitudes developed in the days when they were differences."

(The good Disciple-editor of the Christian Century has come a long, long way from the teaching of Alexander Campbell when he admits that the simple act of immersing in water does not constitute a Scriptural baptism, and that it has no part in the regeneration of the soul. Most Baptists, however, will vigorously protest his statement that immersion finds no authoritarian basis either in the teachings of Jesus or in the Scriptures. C. W. P.)

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## WAKE FOREST BAPTIST COLLEGE LEGALIZES DANCING

The Board of Trustees of the Wake Forest College of North Carolina recently legalized dancing on the campus under the supervision of the professors of the college. Wake Forest is the college for Baptists of North Carolina. The action has created a storm of protest among North Carolina Baptists and threatens to become an issue in the State Convention. The action of the board in legalizing dancing for one year, at least, is reported to have the approval of several venerable and honored professors of the institution, including Dr. Needham Gulley, Dean Emeritus of Wake Forest Law School, Dr. J. H. Gorrell, professor and supply preacher, Dr. J. W. Lynch, seventy-one year old Professor of Religion at Wake Forest, and Dr. W. R. Culom, forty years a teacher of ministerial students.

The arguments in favor of the action of the board, as presented by Dr. Gorrell in the Biblical Recorder of July 29 are: "that dancing has become common, more or less, in every social community in North Carolina. That most of the young people . . . indulge in this amusement. That rarely, if ever, have any disciplinary measures been taken

by churches against members who indulge in this practice. That unsupervised dancing has increased by leaps and bounds . . . and that churches do not and cannot prohibit dancing." No one of these gentlemen seems to argue in favor of dancing as a legitimate form of amusement. The argument seems to be that since the students are going to dance somewhere then college is doing well to legalize the practice on the campus under faculty supervision. To us the arguments seem extremely weak and inconsistent. There is a vast difference in a parent, or a church permitting something which they cannot control, and in placing their stamp of approval upon it because they cannot control it. Churches do not approve of their members drinking intoxicants, but they will not approve supervised drinking parties because they cannot control drinking. Churches know that many of their members desecrate the Sabbath, but they do not approve the action because they cannot prevent it. No one would advocate supervised vice and crime because we cannot eradicate these evils. Let Christian churches and Christian colleges condemn evils, even if they cannot eradicate or control them. C. W. P.

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## OBJECTIONABLE RADIO ADVERTISING

(Christian Advocate, Aug. 21, 1936)

A survey on the subject of objectionable radio programs reveals that opposition to this kind of program is growing. Complaints are increasing in number against radio companies for permitting the broadcasting of unscrupulous claims and services. The program which provokes most objection is that which contains bare-faced misrepresentations of alleged medicaments, such as "healthful cigarettes" and other advertisements which offend against veracity and good taste.

In response to these objections some few stations have announced changes in their advertising policies which will eliminate such features as hard liquors, wines, various medical companies, and other programs of doubtful social value. It is reported that 5,000 manufacturers of medical products spend \$100,000,000 a year for advertisements, and that 35 per cent of this is on the radio. The public has little protection against misrepresented and offensive advertising on the radio. The Federal Food and Drug Act is out-moded and insufficiently financed. Recent efforts to pass a bill in Congress against obscene or immoral radio programs failed, due to the influence of advertisers. It is high time for a concerted revolt by a much abused public. Two effective methods are being used—boycott of the stuff advertised, and letters of complaint addressed to the stations sending the offending programs.

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## WHEN A PREACHER RESIGNS

(Baptist Sentinel, Aug., 1936)

O. J. Chastain, Ph.D.

Has the day of ministerial courtesy come to an end? Many preachers resign a church and move from the field, but do not resign their direction of that church's work. When a preacher resigns and leaves the field he should burn the bridges behind him. The new pastor does not need the direction of the former pastor. The former pastor should not go back to visit on the field except on rare occasions, and never if it will interfere with the new pastor's work. Calls for funerals and marriages may be excuse for returning, but he should seek to avoid these. Often the work of the new pastor is crippled because the former pastor continues to pastor a few members of the church which he has resigned.

## IS A LIE EVER JUSTIFIABLE?

(Religious Herald, Aug. 27, 1936)

Many excellent people say, "yes," if it is done to save life. Dr. Henry Van Dyke in his story about the other wise man puts a lie into the mouth of this man in order to save the life of a little boy when Herod's soldiers were seeking the infant Jesus. Professor William Lyons Phelps tells how the Bishop told Jean Valjean and the police, "I gave him those candlesticks." Then Professor Phelps says, "He lied like a gentleman, like a Christian." That is a fearful thing to say. When Mr. Van Dyke was confronted with the lie in his book, he replied, "I didn't make him lie, he lied himself." But the story was a child of Dr. Van Dyke's brain. Professor Phelps teaches that a gentleman and a Christian may lie to save a thief from going to jail. Ordinarily people in discussing this subject will say, "But wouldn't you tell a lie to save a life?" What I would do I cannot say. But what I should do is very clear. Lying brings its own defeat. Let a physician acquire the habit of lying to his patients in order to encourage them and soon he loses the confidence of all his prospective patients.

(We would do well to remember some Bible examples of this subject. Jesus stood before Pilate and Pilate asked Him a question. But Jesus answered him not. There may be times when we need not answer every question asked, or even tell all the truth we know on the subject; but when we do speak, let it be nothing but the truth. Abraham told a half-lie in Egypt concerning Sarah who was both wife and sister. But the lie almost produced the thing which he had told it to prevent. Both the characters mentioned in the article above, who employ the lie for noble purposes; are fictitious characters. It is one of the faults of many good writers to mix vices and virtues in such a way as they are seldom found in real life. C. W. P.)

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## A MINISTER IN THE HEADLINES

(Christian Herald, Sept., 1936)

Preachers are different. As a class they are different; they are the "thirteenth tribe." They hear a voice and they answer it; not so much because they want to (as a man with a flair for figures becomes a financier or a man with a gift for argument enters law) but they have to; theirs is not a profession, but a passion. "Come over into Macedonia and help us," said the voice to preacher Paul, and Paul had to go. He was driven, sent, compelled; to resist was impossible. "Come over and help us," cries a world deathly sick today, and out of a sense of duty the preacher answers and goes—to China, India, Africa, anywhere.

Now there's a preacher in Newark, New Jersey who has heard that call. The voice of duty, stern daughter of the voice of God, has drowned out every other voice in his life. He is Lester Clee, minister at Newark's Second Presbyterian Church. He is Doctor Clee to his friends, but he is just plain "Clee" to a whole state that knows what he has done and loves him for it. Three years ago Clee took Newark's breath by throwing ecclesiastical Stetson into the political ring. Disgusted and aroused over the corrupt politics of the county and city, he stepped down from his pulpit, led a clean-up movement in the State that brought cheers from the populace and fear from the bosses, wrought such havoc in the dirty house of New Jersey politics that the whole State has stopped to look and listen. Clee is news. He's in the headlines. Mention his name and the conversation turns to the preacher in politics. That has all been told a dozen times. What hasn't been told is why he did it. Why should this minister leave his pulpit to match his wits with the Shylocks of the ballot box? When I asked Clee, "why?" "Why?" he echoed—I had to. I couldn't do anything else. I was called to take Christ wherever He was needed, into politics, for instance. "He's needed there isn't He?" "I tried to take Him there by preaching and it didn't work; these politicians wouldn't listen to my blasts from the pulpit. They would lie low for awhile, then take up the same old rotten game right where they left it off. It was—well, sort of a sense of duty, I guess."

Sense of duty! We thought all that was dead and gone. Our grandfathers used to talk about it. Public office was a public trust to grandfather; it's just another job to us, a job that pays well. There's gold in politics. Sense of duty! That's as dead as Lincoln! Here was a man who was willing to stake his career and his reputation in an effort to take Christ into the State House out of a sheer sense of duty.

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## THE CHRISTIAN IN POLITICS

(Religious Digest, Sept., 1936)

In the face of the oncoming political campaign which is certain to develop unprecedented bitterness, it would be well for us to survey some of the obligations of a Christian in such a time. Of course it is the business of the citizen to go to the polls and vote. A democracy depends upon the electorate expressing itself at the balloting booth. But there are other aspects of the case just as plain and just as important concerning which we have given less consideration. There is, for instance, the responsibility for keeping an open mind and a fair attitude. The *Presbyterian Tribune* referring to Christians in politics says, "Christians will divide on political issues, but it is nevertheless, the Christian's duty to carry the Christian spirit into the campaign and the ballot box. Christians must do everything in their power to keep the campaign on a decent level. No Christian can engage in a 'smear' campaign. After hearing the chief addresses at both political party conventions, Mr. Walter Lippman, according to *The Messenger* said, 'They claim for their party a complete equipment of all the virtues, and impute to their opponents all the public vices. If the language of these orators were taken literally, and words were meant to mean what words are supposed to mean, the issue is between absolute wisdom and absolute folly; between saintly unselfishness on one hand, and vicious iniquity on the other hand, and the battle is not being fought between two parties of American citizens, but between the angels and the devils on the ramparts of heaven.'

The most terrible rumors and falsehoods are sure to be circulated during the oncoming campaign. The person who helps to circulate such reports is assisting the lie-factory. And the Christian who repeats a lie, without making an effort to determine whether or not it is a lie is almost as bad as the liar himself.

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## WILL ISMS RULE?

(Lutheran Companion, Aug. 22, 1936)

A host of busy isms are now in action, working and striving, persuading and convincing. Each with his own antennae is feeling into the hearts of weak and unstable souls. When we stop to analyze this colony of isms we find that it is much like a humming bee-hive. The queen is *modernism* and she lays the eggs for many swarms of isms of lust worldliness, free-love and free-thought. The drones are *criticism*. Nothing is suitable for their lazy lives. They would do away with atonement, grace, original sin, sacraments, and other solid doctrinal teachings. The workers are *communism*. From the flowers of skepticism, rationalism, liberalism, Unitarianism, Russellism, Adventism, Spiritualism and many more of the same species, they gather the pollen from which atheism is made.

The multitudes of cults, isms, sects, schisms, systems and spasms all claim to be true. Thousands offer salvation according to their man-made way of thinking. The answer to the question, "Will isms rule?" inevitably will be in the affirmative unless ministers as well as members in the pews are willing to take a positive stand for Jesus Christ and the truth. John Calvin once wrote, "Edify the church, demolish the reign of Satan, feed the lambs, kill the wolves, instruct and feed the docile, argue with, repress, resist, and conquer the rebels; but do all by the Word of God."

### SOUTHWESTERN SEMINARY OPENING

On Monday, September 7, the Southwestern Seminary began enrollment for the Fall Semester with a total of 245 the first day as opposed to 172 the first day of last year. The total enrollment the first semester in 1935 was 333, while before the first week has closed there have been 358 this year. Enrollment for the first quarter will continue through until the beginning of class work on Tuesday morning, Sept. 22. Enrollment for the second quarter for the first semester will be held October 31 and November 2.

A formal opening of the Seminary has been postponed until the first part of October when Dr. and Mrs. Scarborough return from their South American tour of the mission fields. The Seminary is planning to make this a great home coming occasion not only for Doctor and Mrs. Scarborough but for the entire Seminary constituency of former years. More detailed plans will be published later.

### SOUTHERN SEMINARY OPENED SEPTEMBER 22

By Don Norman

The doors of the Southern Baptist Theological Seminary swung open Tuesday, September 22, on the institution's seventy-eighth session. Indications point to an attendance exceeding that of recent years.

Opening day exercises began Tuesday morning, at ten o'clock, in Norton Hall, with Dr. W. O. Carver, Professor of Missions and Comparative Religion, presiding. Dr. J. McKee Adams, Professor of Biblical Introduction, delivered the opening academic lecture of the session in Norton Hall Tuesday night at eight o'clock.

President John R. Sampey missed the opening day program of the Seminary for the first time in several years. With Mrs. Sampey and her sister, Mrs. Charles Burris, Birmingham, he left Louisville August 30 for a three and one-half month missionary visit to the Orient. Dr. Sampey will officially represent the Southern Baptist Convention at the climax of the Baptist Centennial celebration, to be held in Canton the week of October 13-18. Dr. M. T. Andrews, Texarkana, Texas, will be the Convention's other ambassador. Mrs. Sampey and Mrs. Burris will serve as representatives of the Southern W. M. U.

Dr. Sampey goes, he says, as "a friend and brother" to our missionaries. In that sense, he conceives his mission as one of "encouragement and sympathetic stimulus." He plans to visit as many as possible of the Southern Baptist mission fields in Japan and China. On the way over, he will spend nine days in Japan, chiefly in three cities—Tokyo, Fukuoka, and Kokura. From there he will proceed to Shanghai for a stay of ten days before start-

ing south to Canton. He will be in South China three weeks, a period which includes the celebration of the China Centennial. He plans, then, to visit Shantung for ten days. Throughout the tour he hopes to be free for evangelistic services.

"The effectiveness of our work," Dr. Sampey said as a parting word, "will depend largely upon our prayer-partners back home. We want you to pray for us, every member in our party, by name, every day."

## Book Reviews

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

God the Christlike by James Robertson Cameron, M.A., D. Litt. Cokesbury Press, Nashville, Tenn. 242 pages. Price \$2.00.

There is a fullness, a richness and a freshness which one rarely finds in a book of this type. The author is logical without being too theological; profound without being dry; he is intellectual and at the same time spiritual. As one reads this masterly work he is more and more convinced that the great central truth of the New Testament is that God was in Christ Jesus reconciling the world unto Himself. This is the special theme of Chapter VIII, but the doctrine pervades the entire book. This reviewer also enjoyed Chapter VII, "The I Am of Jesus," and Chapter IX, "God the Christlike." The author thinks, and I believe rightly so, that the term "Man of Sorrows" has been too much emphasized and dwelt upon by many writers and speakers. He thinks the term a beautiful one but that it does not go far enough and fails to bring out Jesus' manysidedness. He never called Himself "Man of Sorrows." Had He been this alone He never could have inspired joyousness and exultation in the hearts of His hearers as He most certainly did. "Jesus came to make the world sing rather than weep," says the author, "to make it rejoice rather than mourn." The book has been a rich spiritual feast to this reviewer.

O. O. G.

The Fatherly Rule of God by Alfred Gravie, M. A., D.D., D.Th. The Abingdon Press. Price \$1.25.

As the sub-title indicates the book is: "A Study of Society, State and Church," and a most interesting study it is. Some regard this as the best of Dr. Gravie's many good books. He ranks as one of the world's great living scholars. The chapter headings will show the trend of his discussion: The Relation of God to Man; The Necessity and Nature of Society; The Functions of the State; The Mission of the Church; The Conflict of Church and State; The Co-

operation of Church and State; Conscience and Law; Universalism, Ecumenicity, and Internationalism.

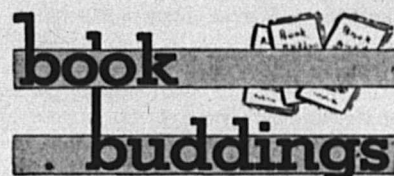
The book is up-to-the-minute in its portrayal of conditions as they now obtain in Italy, Germany and Russia; also as to the conflict between church and state in Spain and Mexico. The book is thoroughly informing and

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should be read by every preacher and many of our laymen. The author's clear, lucid style is one of the charms of the book. One is impressed with the accuracy, the timeliness, the balanced judgment, and the wide range of knowledge possessed by this great author, teacher and scholar.

O. O. G.

**The Beatitudes in the Modern World** by Morgan Watcyn-Williams, M.C., B.A. The Round Table Press Inc., New York City. Price \$1.50.

We thoroughly enjoyed reading this book of sermons on the Beatitudes. Preachers who enjoy preaching on these great themes will find fresh interest by a study of the re-interpretation of the Master's words. The author reveals an insight into the meaning of the Beatitudes not found in any other discussion. As the title indicates, the Beatitudes are brought down to date and made to apply to conditions in our own time. Great moral, social and spiritual questions challenge our interest and attention and should call forth our noblest efforts toward solution. If they are ever solved they must be solved in the light of Jesus' teachings. This book should be a valuable contribution toward the solution of all these great questions. We can see what Soviet Russia, Fascist Italy and Nazi Germany need, but do we see what pleasure-loving-money-getting America needs? This book will help us to see ourselves in the light of Jesus' teachings. This we must do before we can ever hope to be better ourselves and to make the world better.

O. O. G.

**Youth's Victory Lies This Way** by Dr. W. B. Riley, Pastor, First Baptist Church, Minneapolis, Minn. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00 in cloth, 65 in paper.

Dr. W. B. Riley, who for nearly forty years has been pastor of the First Baptist Church, Minneapolis, always has something interesting to say and to write. This book is on a par with all the other good books he has written. He bears testimony to the loyalty and dependability of the young people of his church through all the years of his ministry by dedicating the book to them. The trend of the author's thoughts is revealed by the chapter headings: Christ's Estimate of Childhood; Paul's Challenge to Youth; The Relation of Sweat to Success; Service—The Safety of Youth; Youth and the Confusion of Tongues; Prophecy and Youth's Present Peril; Youth's Victory Lies This Way. The book would be excellent for class study. It will greatly aid in the solution of the many intricate and vexing problems of youth.

O. O. G.

**Skyward, a Book of Horizons**, by Frederick D. Leete. W. A. Wilde Co., third edition. \$1.25.

This is a book of daily devotional readings for a whole year, consisting of a text, statement, poem and prayer. Take the one for today, August 14.

"Be not anxious as to tomorrow." Never mind about tomorrow. One day at a time is enough. Try it today, and see if it is not a day of strange, almost curious peace.—Havergal.

"Why shouldst thou fill today with sorrow

About tomorrow, my heart?

One watches all with care most true

Doubt not that He will give thee too, thy heart."

—Paul Flemming.

We thank thee Father for the possibilities of today. Help us to see among the frustrations of these hectic times that no memory of yesterday or hope of tomorrow can compensate for neglect of today. May we wisely build today on the best of yesterday for a still better tomorrow.—R. B. Stansell.

J. R. C.

**The Gospel of Salvation** by Peter Van Dyk. Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

This is a book of eight sermons by the pastor of the Prospect Park Christian Reformed Church of Paterson, N. J. These are good full sermons about like you would hear when preached. They are full of good things:

explanation of Scripture, exhortation, illustration and personal appeal. They are not flowery nor thorny, neither intricate nor abstract, but just good preaching on such themes as Christ and his resurrection, Jesus and His family, the Regeneration of Heaven and Earth and the Redeemed before the Throne. Referring to the Great Tribulation he says: "It is perhaps best to think here of the tribulation which the children of God suffer through all the ages in a more or less pronounced degree. It is experienced

(Continued on page 17)

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## The Young South

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

### THE NINETY AND NINE

By Jane Buchanan

The little log building that was used on week days for school and for church on Sundays was chilly that Sunday evening. The little congregation of students in the mission school and the handful of older folks of that Tennessee mountain creek valley sat huddled close to the old-fashioned heating stove in the center of the room. In the hope of keeping themselves warm by singing, every one was singing lustily, every one, that is, but little Woodrow Wilson Strong. Poor Woodrow Wilson, nearly ten years of age, sitting uncomfortably on the next-to-the-last row of cold benches, couldn't sing, but sat there, cold and stiff, his eyes staring straight ahead. He seemed to be listening to the preacher, but really he was seeing a different scene. For Woodrow Wilson was homesick, homesick for Pine Creek and the little store and one room there that he called home.

He had been down at the mission boarding school for almost three months now, and just that afternoon he had had his first visit from his father who was all the family he had. The visit had been satisfying, but the going away was heartbreaking and left him desolate. So while the others sang, meaning it as they sang, "I have the joy, joy, joy, joy, down in my heart," Woodrow Wilson was filled with such loneliness and longing as seemed almost more than one nine-year-old heart could hold.

As he sat there he pictured his father, even now getting in at Pine Creek, dressed in his stiff suit that felt so strange after his overalls. His father would be climbing down off the old mule that had made the long trip of fifteen miles down to the school. Then his father would come into the store—his store—and greet the group of idle men loafing around on kegs and sacks of feed in the cluttered store. His father would ask old Zeph Deaton, whom he had left in charge of the store in his absence—for Sunday, too, was trade day there—how things had gone. And Zeph would slowly give the report and any news that there might be. Then the others would ask his father about him, how Woodrow Wilson was getting along, and his father, trying to hide his pride in his boy, would say, "Oh, I reckon tol'r'ble well. It sure is some school down there. Reckon you all won't know that young 'un when he comes back. He's grown mighty nigh to an inch since he left us."

Woodrow Wilson remembered how glad his father had been to see him,

and how he had brought him a new pair of overalls, knowing that his two old pairs were patched and faded and reached not much below his knees. Remembering the happy things about his father, he had put out of his mind his unpleasant memories of home, of how, for instance, he had hated Saturday nights at home. On Saturday nights the store filled up with a drinking, smoking, card-playing crowd. His father, if luck went against him, would lock up the store, late at night, in an ugly mood, snarling at Woodrow Wilson, and sometimes cursing or even striking him. At those times Woodrow Wilson was afraid of that man who was his father. He dreaded almost as much those times when his father had won and in a boisterous, drunken mood would call him in and show him the winnings of the game while those men who had had worse luck would leave, sullenly.

But Woodrow Wilson wasn't thinking of those times, on that Sunday evening in the church. He remembered only the times when his father gave him candy from the store, and when his father let him shoot the big shotgun, and the time when his father had let the traveling mission worker persuade him to send Woodrow Wilson to the mission school. That was nearly three months ago. In that time he had learned to like school. He had learned to take fairly cheerfully the teasing of the big boys who, liking to make fun of his name, called him George Washington, or Abraham Lincoln. He took to the school work and was learning fast. He liked the Bible stories, all so new and thrilling and very real to him.

At this stage in his thoughts he realized that the church people were singing one of his favorite songs. He couldn't read enough yet to sing it from the book, but he knew most of it by heart and joined in with the rest, singing, "There were ninety and nine that safely lay in the shelter of the fold; but one was out on the hills away . . ." Singing with the others, Woodrow Wilson forgot his troubles and was thinking of that one lost sheep, of how that scared and lonely sheep must have felt to be lost, just as he had felt on his first night at school, and of how glad that sheep must have been to be found. But did the shepherd really think enough of that one sheep to take that much trouble for it? Surely the shepherd must have loved that sheep to spend all night, at the end of a long day, looking for it.

Then the song was ended and the preacher read his text: "I am the good

shepherd: the good shepherd giveth his life for the sheep." His life? That was even more than the shepherd in the song had done. Why would the shepherd do that? The preacher seemed to be talking right to Woodrow Wilson there, and he listened eagerly to the story of that shepherd who loved his sheep—even one sheep—so much that he died for them, to save them. Suddenly a new idea came to Woodrow Wilson, and he knew that he was that one lost sheep, and that Jesus had gone out after him, even giving his life for him. At first he was thrilled to think that Jesus had done that for him, and then great peace and happiness came over him as he realized that Jesus had found him and brought him safe into the fold.

At the close of the sermon the minister gave an invitation to anyone who might want to accept Christ as his Saviour to come forward, and he announced a hymn. The others were singing "Rock of Ages," but as Woodrow Wilson left his seat and walked forward the song in his heart was, "There were ninety and nine that safely lay."

That night as the matron made her rounds of the little boys' dormitory she found the rest asleep, but Woodrow Wilson was lying with his eyes wide open. She went over to him and asked if anything was the matter. "No," he replied, "I was just happy thinking that I'm not the one lost sheep any more; I belong to the fold, and I'm one of the ninety and nine."—Bellefontaine, Ohio.—(Sunday School Times.)



Father—"Why were you kept in at school?"

Mike—"I didn't know where the Azores were."

Father—"In the future, just remember where you put things."

\*\*\*\*\*

"Did you know that I had taken up story writing as a career?"

"No; sold anything yet?"

"Yes, my watch, my saxophone and my overcoat."

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## BAPTIST TRAINING UNION

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



MR. E. E. LEE

Happy birthday to you,  
 Happy birthday to you,  
 Happy birthday Mr. Lee  
 Happy birthday to you.

Yes, 'tis true—sixty years ago on the 26th day of September Ernest Eugene Lee was born in Ripley, Tennessee. And on this twenty-sixth day of September he returns to Tennessee to celebrate his birthday. He appears on the Regional Training Union Convention program held at Milan, Tennessee, a few miles from his birth place. This page dedicated for Baptist Training Union work is gladly given this week in honor of one of Tennessee's greatest sons who is recognized as one of the South's finest Young People's Leaders.

### SOME GREETINGS

Because of the love the young people of Tennessee have for Mr. E. E. Lee, we submit some hearty birthday messages from every section of Tennessee.

#### Dr. John D. Freeman, Executive Secretary

"Were they assembled together, Tennessee Baptists would unite their voices in thanksgiving to God for one of their sons who has done so much to forward His work in the world. Their servant expresses for them heartiest congratulations and best wishes to Mr. E. E. Lee, hoping that there are many more years of splendid service in store for him."

#### Mr. Henry C. Rogers

"May your sixtieth birthday be just another reminder that we love and appreciate you more and more as the days come. We trust that your useful

life shall continue to be used for many, many more years."

#### Miss Roxie Jacobs

"Between today and next year may you enjoy 365 days of Health, Happiness, and Prosperity."

#### Miss Ruby Ballard

"Knock, knock"  
 "Who's there"  
 "Minnie"  
 "Minnie who"  
 "Minnie happy returns of the day to you."

#### Mr. Herman L. King

"Congratulations on the anniversary of the birth of such an all around good fellow and loyal friend."

#### North Central Region

"Happy birthday, cheery greeting, next best thing to a friendly meeting."

#### South Central Region

"Add another candle and may its beams bring you a light heart and glowing health. Happy Birthday."

#### Central Region

"Happy Birthday with the wish that every other day of the year will be happy too."

#### Western Region

"Another year, another candle, and a million wishes from us for the happiest of birthdays."

#### Eastern Region

"Greetings on the completion of another year. May each successive one be more joyous."

#### North Eastern Region

"Another mile post along life's highway and with it our wish for a happy birthday."

#### From Tennessee At Large

"On this birthday anniversary may you feel as young as you look and as happy as you deserve to be."

#### From Ripley (His Birthplace)

"We are grateful for this day for we feel that Ripley has given to the world

a great Christian leader. On this day we congratulate ourselves for claiming your birthplace. Happy Birthday to you!"

#### From Chattanooga

"Birthday congratulations and may each birthday bring you ever greater happiness."

#### From Nashville

"Best wishes, best luck, and the best life has to offer through succeeding years."

#### From Knoxville

"Congratulations on your birthday. May we be granted the joy of wishing you many more happy ones."

#### From Memphis

"Hope all our clouds turn inside out and show their silver linings as you set sail for another year."

#### From Baptist and Reflector

"Baptist and Reflector congratulates you most heartily on your sixtieth birthday, and rejoices over your many years of useful service in the work of the Master."

### SOUTHWIDE BAPTIST TRAINING UNION DEPARTMENT

"Every member of the Baptist Training Union force of the Baptist Sunday School Board is happy beyond words to greet Mr. Lee on his birthday and to wish for him many returns of this glorious day. We love you, Mr. Lee, and rejoice with you that the Lord has given you such a wonderful life of service."

### BIRCHWOOD TRAINS

During August Birchwood Baptist Church of Ocoee Association held their training school having an average attendance of 55 with forty-four taking and passing the examination. Four classes were taught, each department using the Manual. The B. A. U. Manual was taught by L. L. Hurley; Senior Manual by Charles L. Norton; Mr. King from Ridgedale Church taught the Intermediate Manual and Mr. Day from Oak Grove Church taught the Junior Manual.

The statement was made that Birchwood is looking forward to greater things in Training Union work during the coming year. The officers of this fine Training Union are as follows: Director, Mr. W. R. Randolph; Secretary, Miss Lauterine Davis; Pianist, Miss Lou Ann Watkins; Chorister, Mr. Harrison Roark; Intermediate Leader, Miss Illene Randolph; Junior Leader, Mrs. L. L. Hurley; B. A. U. President, Mr. J. D. Bare; and Senior President, Prof. Cecil Bower.

## 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.

### DYER COUNTY ENGAGED IN SUNDAY SCHOOL CAMPAIGN THIS WEEK

A large number of churches in Dyer County are engaging in a simultaneous week of training this week. Mr. Harold Ingraham is leading the enlargement campaign at the First Baptist Church, Dyersburg, and is speaking at the general meetings in the afternoon. Mr. Jesse Daniel, field worker of this department, is also assisting in the association. We hope to give a complete write-up of the faculty and of the churches engaging in the school in next week's issue.

### EAST TENNESSEE ASSOCIATIONAL CAMPAIGN TO BE HELD THE WEEK OF OCTOBER 4

Rev. Hobart Ford, Educational Director for the East Tennessee Association, has planned for a simultaneous training school for the week of October 4. He hopes to have 25 churches engaged in this campaign. Some 15 faculty members are being provided from the churches in the Association and others are coming from near by associations.

### OCOEE ASSOCIATION TO HAVE SIX GROUP SCHOOLS WEEK OF OCT. 19

The churches in the city of Chattanooga will compose one group, meeting at the First Baptist Church; six or eight classes will be held in this school. A full list of the faculty will be published later.

Another group school will meet at the First Baptist Church, Cleveland; Mrs. Marie Lowry of Knoxville will be the outside faculty member. Other groups will meet at Ooltewah, Concord, Friendship Church (near Birchwood), and Daisy. The names of the teachers and books to be taught will be listed in the Baptist and Reflector in the near future.

### ENCOURAGING WORD FROM SHELBY COUNTY ASSOCIATION

From Rev. W. E. Lyles, in charge of project work in the Shelby County Sunday School Association, comes the following encouraging report:

"We in the Shelby County Sunday School Association have held two Sunday School training schools for the colored Baptist churches, just as we do for our own people. All the teachers and speakers were white. Dr. Ellis, Chairman of the Pastor Extension Committee, did fine work supplying the pastors as the devotional leaders. Brother L. A. Myers, our Sunday School

Association superintendent, helped to supply teachers.

"We taught four books in the first school and five in the second. There was an average attendance of sixty-one in the first school. There was an average attendance of one hundred fifty-three each night in the second school. We taught 'What Baptists Believe' for all the preachers, 'Outlines of Bible Story' for all the Sunday School teachers, and 'Building a Standard Sunday School' for all the superintendents and officers. For those under sixteen years of age 'Bible Heroes' was taught in the first school and in the second school 'Messengers of Light' was the book used for those under 16."

### PROOF THAT VISITATION PAYS

Friday of last week 27 people gathered at the First Baptist Church in Kingsport to go out and visit prospects that had been found in the religious census the Sunday before. Word comes from Dr. J. G. Hughes, pastor of the church, that the Sunday School increased from 385 to 460. He believes the Sunday School will soon be running beyond 500. Mr. Ben Carson, the excellent Sunday School superintendent, is a real yoke-fellow with his pastor.

### NEW LEAFLET RECEIVED

"Bible Using in a Bible Class" is the title of a new leaflet received from the Sunday School Board. This leaflet contains suggestions and methods and helps in lesson presentation for Young People and Adult Bible classes, and 26 suggestions on how the Bible may be used during the lesson period. There are other splendid suggestions in this leaflet. It may be secured free by writing your State Sunday School Department.

### V. B. S. AT HORNBEAK

We are glad to report the Vacation Bible School held in the Hornbeak Church, Beulah Association, recently with an enrollment of 40 pupils; Rev. W. C. Nevil, pastor, and Miss Margaret Blalock, volunteer worker from Whiteville, principal.

Much interest was shown in the school. For several years the church has had no pastor but Brother Nevil is leading the church out in a splendid program.

### OCTOBER STATE MISSION MONTH

The date of October 25 has been set aside as the time for the Sunday Schools throughout the state to present the special program on State Missions and to give the people an opportunity to make an offering.

Free literature has been mailed by the Sunday School Board to all superintendents. If you are superintendent and this material has not reached your hand, please ask the man who was superintendent before you if he has received the material. We received notice of the change of some Sunday School superintendents after the labels had been addressed for this literature. If you or your predecessor have not received the material, please write to the State Sunday School Department and a package will be sent to you immediately.

State Missions is at the very heart of our Southern Baptist and world Baptist work. When we strengthen the stakes at home we can throw the line farther abroad.

The Sunday schools of Tennessee are asked this year to give not less than \$10,000 in this special State Mission offering. This objective is small; we should go far beyond that amount. We can easily do this if each superintendent in the state will make careful preparation for this program and earnestly request the people in advance to bring their offering on Sunday the 25th.

Additional material containing thrilling State Mission accomplishments during the past year and also setting out some present State Mission needs will be sent gladly upon request.

### WELCOME, H. W. MINOR, JR., TO TENNESSEE!

Mr. H. W. Minor, Jr., who has been music director in the First Baptist Church, Lubbock, Texas, has accepted a call to the Grace Baptist Church, Nashville, to become their music and educational director. His work begins in Nashville on September 27.

Mr. and Mrs. Minor and their little daughter, Charlotte May, have made many friends in Texas and we predict for them a happy and profitable association with this great church in Nashville. He is an affable, congenial, and consecrated musician; his wife is also and excellent musician.

His former pastor, Dr. R. C. Campbell, was recently elected State Mission Secretary in Texas. The church at Lubbock assured Mr. Minor that they would like for him to continue with them, but he feels that the Lord has definitely led him to Nashville.

# SUNDAY SCHOOL LESSON

By THE EDITOR

OCTOBER 4, 1936

## The Macedonian Call

Scripture: Acts 16:6-15; Rom. 15:18-21.

Golden Text: Matt. 28:19-20.

The past quarter's lessons fell in the first missionary journey of Paul. Our lesson today falls in his second missionary journey. After the council at Jerusalem, Paul and Silas set out to revisit the places where preaching had been done. In the course of this revisiting, the events of our present lesson are brought before us.

### I. The Spirit Preventing (vss. 6-8).

When Paul and Silas had passed throughout Phrygia in the central part of western Asia Minor and throughout Galatia, a Roman province of Asia Minor, they "were forbidden of the Holy Ghost to preach the word in Asia." Coming to Mysia on the western shore of Asia Minor opposite Macedonia in the northern part of the Grecian Peninsula, they are also prevented from preaching in Bithynia.

The spirit and intention of Paul and Silas and the outreach of their hearts for the souls of men were in themselves right and gloriously commendable. But it was not the Spirit's time for them to preach in these places. Whether by providential circumstances or by clear inner impression or both the Spirit prevented their doing so, is not revealed. Probably both things were involved. The workers were divinely led from intended places of labor to another of the Lord's own choosing.

As always, the sequel proved that the Lord knew best. So many times the Lord's submissive saints may find certain intended doors of service closed to them in order that they may serve in another place of the Lord's own choosing for them.

Disappointment—His appointment,

Change one letter, then I see

That the thwarting of my purpose

Is God's better choice for me.

### II. A Vision Directing (vss. 9-12).

1. The Vision: "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." One writer once called this a "dream." The inspired record calls it "a vision." Whether this man of Macedonia stood by Paul or whether in vision Paul looked across the Aegean Sea and saw him standing on the other side, is not revealed. It could have been either. In either case the man implored the gospel help which these men were qualified through the Spirit to give. Note certain things here.

A. The man of Macedonia repre-

sented all the lost in Europe who were the subjects of gospel address and who would receive it. To us he represents all similar sinners in the mission fields of the earth today.

B. The verbal appeal of this man represented the mute appeal of such sinners as embodied in their desperate spiritual need, and the same is true today.

C. He called for gospel help. The purpose of the mission enterprise is to answer this call for help.

2. The Interpretation: "Assuredly gathering that the Lord had called us for to preach the gospel unto them." This was how the Macedonian's call for help was to be answered, and so it is now. Now Paul and Silas understood why the Spirit had not allowed them to preach in Asia and Bithynia; the gospel was to be carried into Europe. The need of men for the gospel all over the world, as presented in Scripture, in sermon, teaching, song, or publication, is a Macedonia call to the saints to "Go ye into all the world, and preach the gospel to every creature," as the Spirit leads and empowers.

### III. A Woman Believing (vss. 13-15).

1. A Receptive Heart. This woman was Lydia, a seller of purple of the city of Thyatira, which was noted for its dyes. She was evidently a woman of means. On a certain Sabbath a prayer meeting was held by the river side for Jews and others who thirsted after the true God. It seems that Lydia was a Gentile proselyte to the Jewish faith. She "worshiped God" after the manner of the Jews and was sincere in the form of it and evidently longed for a more satisfying experience of God, but she was not saved. Many are like her today. With others that day, she heard Paul preach and the Lord opened her heart to attend to and receive the message of grace. "No man can come unto me except the Father which sent me draw him." He can "make a profession" and "act on a proposition" and even show great emotionalism, but he cannot genuinely trust Christ until God so opens his heart as to make it possible. If this fact were more often remembered by certain parties and if evangelistic procedure were more in harmony with this fact, there would not be so many "tares" introduced into the churches.

2. An Obedient Believer. That Lydia "attended to" the message of Paul, evinced that she received it into her heart and trusted the Savior it revealed. In other words, she was "born again." Then she was baptized. Her "household" was also baptized with her.

There is neither argument nor logical implication here that any infant or irresponsible child was baptized. The New Testament order and procedure were that only believers were baptized (Matt. 28:19-20; Acts 8:37; 18:8). For Lydia's household to be baptized meant the same as in the case of the household of the Philippian jailer of whom it is said that he "rejoiced, believing in God with all his house." Lydia and her house, children or servants or both, having been born again were baptized in Christian obedience. These were the first converts in Europe. And what blessings have come to the world because the gospel was carried there!

### IV. An Apostle Explaining (Rom. 15:18-21).

In after years Paul, looking back over his ministry, set forth in the verses before us the principles of that ministry.

1. A Christ-Empowered Ministry: "I dare not speak of any of those things which Christ hath not wrought by me." Jesus empowered and used Paul through the Holy Spirit. The result was that the fruitage of Paul's ministry was the work of Christ through Paul. The Christian should class as a Christian service and result only that which Christ projects through him.

2. A Full Gospel Ministry: "I have fully preached the gospel of Christ." Paul specifies the places where he preached and the message he declared. It was the gospel of Christ, the gospel of grace. He preached it fully, not only geographically but also doctrinally. There are some men who may be heard for years and years who will preach ethics and sociology and other "ologies," but you will listen to them in vain for the clear and full gospel of grace. No man has the right to lay claim to a gospel ministry who does not preach the gospel.

3. A humble and Honest Ministry: "Strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." His was pioneer work. If he happened to be thrown for the time where others had labored, he did not claim their results as his own. He laid humble claim to only those accomplishments in which he was Christ's actual agent. Paul did not propose to get credit for something others had done.

### QUESTIONS

1. Why did the Spirit prevent Paul and Silas preaching in Asia and Nuthynia?

2. Would you judge that Paul had been praying to know God's will when he had the vision of the man of Macedonia?

3. What did the man of Macedonia say and whom did he represent?

4. Who is our man of Macedonia today?

5. How can we respond to his call?

6. When can a sinner believe in Christ?

## 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.

### G. A. AND R. A. SCHOOL OF MISSIONS IN SHELBY COUNTY

Three hundred and fifty boys and girls studied missions in the Shelby County school August 19-21. There were eight classes taught with Mrs. Bob Sutherland teaching a class for R. A. counselors. On Thursday following the class period Mr. Bob Sutherland conducted the recognition service recognizing the boys having passed the different R. A. ranks. There were sixty-six boys taking part in this service. The Coronation service was very impressive with Mrs. A. M. Wall, divisional young people's leader, recognizing the seventy-three girls having attained the different Steps. The three day school was closed with a lovely Chinese luncheon, and the playlet "Lives That Live" was presented which was a real inspiration to the host of young people in attendance.

Our desire is that more of these mission schools will be held in the different associations. Think of the influence that such schools will have on the churches of tomorrow. Surely we will have more missionary-minded, hearted, and handed deacons and church members with our young people studying missions today.

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### MRS. HARRIS WRITES FROM BRAZIL

"How time do fly!" We will land at Santos, Brazil in the morning, and in three more weeks start for home. It has been a wonderful tour. If we had planned it especially to see the missionaries it could not have worked out better. Our only disappointment, we missed the Maddry's, something happened to their plane and they came by boat. They were to arrive at the same time that we left. When our "City of Montevideo" arrived, there stood Richard Alvarez, who graduated at Furman University and married Marietta Mendoza, the Brazilian girl who went to the Training School in Louisville. Our church in Selma, Alabama made it possible for him to come and I was at home once when they gave a farewell party for him. It was like seeing an old friend in a far away country. He went sight seeing with us, and we went to his home—his wife joined us.

The capitol is considered the finest in the world, they say, all marble, sixty-five kinds and all from Uruguay. They have no trees in Uruguay, all wood is imported from Brazil, England, Russia or America. It is impossible to tell how exquisite it is. The floor looks like soft Persian carpets. They have just reason to be proud of it. A won-

derful bronze statue by a noted Spanish sculptor calls for admiration. A covered wagon drawn by four large oxen, on the side a Goucho (South American cow boy) on a fine horse urging the oxen. It stands on an eminence and is very well worth seeing.

In the afternoon Mr. Alvarez came for us to attend two missionary societies, one at his church, the other at the church he did have. The women were out in goodly numbers and seemed deeply interested. He is trying to build a church and hopes the Lottie Moon Offering can help him. How these people look to the Lottie Moon Offering! Everywhere we go they show you churches, tell you of the work and praise the Lord for the much it means to the spread of the Kingdom if we would pray and give more!

We were to go to his Sunday School on Sunday morning at 10:00 A. M. They have church service in the afternoon but our boat came in at 7:00, and if they finished loading would leave around noon, would phone us, they said, so we did not leave the hotel. We were terribly disappointed as we were anxious to see the children—our next generation of Baptists! We went to the boat at 1:15 but we did not get loaded until 4:00 o'clock. This is a French boat going to Marseilles. Only twelve first class passengers. We are the only Americans, not a word of English spoken. I imagine we are the only Americans they have had in a long time, maybe ever. We reach Santos, the world's greatest coffee port, at seven in the morning, then I will continue this and mail it in Rio.

Well, we arrived in Santos on time, our "Exprinter" man was there. We went through the customs and on to our hotel, a beautiful hotel on the beach, Wilson Avenue, named for our late President, runs in front. We went to the coffee exchange and saw where the world price of coffee is fixed. It reminds me of our stock exchanges. They ship one million bags of coffee out of the port every year, each bag weighing one hundred and twenty pounds. Then we visited the banana plantations.

We have only recently organized a church here, with a native pastor. It is the first stop we have made in South America where we were not met by a missionary. We left next morning on the finest electric train in South America. This marvelous road was built by the man who put the railroad up Pike's Peak. It was only an hour and a half from Santos to Sao Paulo. We enjoyed every minute of the trip.

Sao Paulo (St. Paul) is the Chicago of South America, great industries, Communists have come in, we did not realize the condition until we had to go to police headquarters and spend an hour having both hands fingerprinted twice. It would be too long to write and had we not have seen the funny side, it would have been tragic. Nobody spoke English but our guide and he "just a leetle"! We had to clean our hands with coal-oil. It was a rare, rich and racy experience, but as usual, we landed on our feet!

We went to see Bagby College with Mr. Morgan, and there we learned that this state Sao Paulo, its chief city, was in a state of revolution. With the vast industries you could see how Communists could ruin everything. At the college we met the nurse, Miss Jackson of Texas. Dr. Maddry had flu when he visited Sao Paulo and she nursed him a week. Miss Baker of South Carolina, who studied at Peabody asked about all the Nashville friends. You would be proud of this college. One hundred boarders and two hundred day students. I think Dr. Maddry told them that the Lottie Moon Offering would play "Santa Claus" to them.

If you could only see the opportunity and realize how little they have you would long to help them. Two priests joined while Dr. Maddry preached. I am sure if we all knew we would pray more, even if we had no money to give. I'll tell you much more when I see you.

We then visited that noted snake farm "Butantam." Did I see snakes! I was so afraid I'd dream about them all night but I was too tired. The beds! Well, they tell us hard beds are cooler, but we'll take the heat and ours soft. When I get home I have decided that I'll get out the rag-bag for a pillow and sleep on my drain board for a few nights. Going too suddenly into "Beauty Rest" might be serious. The hotels are the loveliest you ever saw, such food and so much of it and the beds suit everybody but spoiled Americans!

We had a twelve hour trip from Sao Paulo to Rio on a train. We were glad to see the country, big coffee plantations, bananas, papayas in abundance. We had a Brazilian lunch on the diner. Sunday the big races are run here so there was not a vacant seat on this long train. The mountains before you reach Rio are so lovely! South America is beautiful, such fine big cities. Minnie Landrum met us as did "Exprinter" and we are pleasantly located in an elegant hotel. We are to be here three weeks and plan to go with her to see Rose Appleby and quite a few

near places. We stopped at Victoria to see the Terry's.

I will write my last letter on the boat, finishing up a most delightful as well as informing tour.

E. B. H.

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At the Middle Tennessee W. M. U. divisional meeting in Lewisburg Oct. 20, there will be a service at which time those having passed the requirements for the R. A. counselors' degree will have this degree conferred upon them. It is necessary for those expecting to receive the degree to write at once to: Margaret Bruce, 149-6th Avenue N., Nashville.



MISS MARY NANCE DANIEL

Announcement of the appointment of Miss Mary Nance Daniel as Associate Secretary with the Department of Student Work of the Baptist Sunday School Board is of Southwide interest. Miss Daniel comes to this responsible position of wider usefulness after having brilliantly demonstrated sustained efficiency in the Baptist Student Union work. As a student at Winthrop College, Rock Hill, South Carolina, she proved her preeminence as a religious leader. For the past four years she has been B. S. U. Secretary at Louisiana State University, Baton Rouge, La. At that center she has led in thoroughly establishing the B. S. U. work, and in securing a Student Center building on the campus of the university. She comes to the new task to serve the constituency of Southern Baptists.

## New Comfort For Those Who Wear FALSE TEETH

No longer does any wearer of false teeth need to be uncomfortable. FASTEETH, a new, greatly improved powder, sprinkled on upper or lower plates, holds them firm and comfortable. No gummy, gooey, pasty taste or feeling. Deodorizes. Get FASTEETH today at any good drug store.

## BOOK REVIEWS

(Continued from page 11)

on account of the Name of the Lord. Not suffering in general is referred to here, but suffering for the sake of God and His cause." J. R. C.

**History of the Negro Baptists of Tennessee** by T. O. Fuller, D.D., Memphis, Tennessee. Published by the author. 346 pages. Price \$2.00.

Here is a book every white Baptist ought to read. What have Negro Baptists achieved in Tennessee? What are their organizations, institutions? Who are their leaders? And what their aspirations and their problems? Who knows? Who ought to know and to care, more than the white Baptists of Tennessee? We have never taken the Negro seriously. To quote another author, Ina Corinne Brown in the "Story of the American Negro," we still have the "habit of classifying all Negroes according to stereotypes, as, for instance, criminals, brutes, shiftless loafers, or laughing, goodnatured, banjo-strumming, watermelon eating 'darkies'." Someone has said, "You can't hate a man you really know." Is it not time that we become acquainted with the group most sinned against, and yet, when we consider their handicaps, the group which has made greatest progress in our complex civilization today. We commend this book because of the merit which it possesses.

J. C. M.

## 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.

### HENDERSON

Brother John J. Henderson, Baptist minister for thirty-eight years, passed away at his home July 10, at Coal Creek, Tennessee.

In young manhood he professed faith in Christ and united with the Beech Grove Baptist Church. This church also ordained him to preach. He has pastored more than twenty churches and during that time has baptized more than twenty-five hundred converts.

He has been helped by his beloved companion who was Miss Abbie Martin. To this union were born three children.

A large gathering was present at his funeral which was conducted at Clear Branch Church by T. H. Roark, R. A. Mathis and R. E. Morton. Pastors of the Association were his pall bearers.

MRS. CARRIE LYLE — 1872-1936

On Monday, Feb. 15, Mrs. Carrie Stephenson Lyle passed from her home in Benton, Polk County, Tennessee, to her eternal home on high. She knew

but one home on earth and she will know but one in heaven. She became a Christian very young and joined Old Ocoee Baptist Church. The rest of her life was spent as a faithful member of this church.

She was married to I. G. Lyle in 1889. She was the mother of six children.

In her last sickness she called her family around her bed and told them she was going to leave them, but not to grieve, just follow her to her home above.

The funeral services were conducted in her church house by her pastor, Eld. M. C. Ledford, assisted by Elds. Taylor and Passmore. Her afflicted, tired and wornout body was buried in the graveyard close by the church house.

She will be missed by many loved ones and a host of friends. She walked life's pathway for nearly 64 years, but she reached the end of the journey and her Lord took her home.

Her father and mother took great delight in entertaining preachers in their home. Mrs. Lyle followed their example.

The writer has known Carrie from a young girl and he feels personally bereaved because of her going away.

H. F. BURNS.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chemical Works, Patchogue, N. Y.



**HEADACHE?**  
take  
**STANBACK**  
10¢ & 25¢

## Don't Sleep on Left Side, Crowds Heart

GAS PRESSURE MAY CAUSE DISCOMFORT.

RIGHT SIDE BEST.  
If you toss in bed and can't sleep on right side, try Adlerika. Just ONE dose relieves stomach GAS pressing on heart so you sleep soundly.

Adlerika acts on BOTH upper and lower bowels and brings out foul matter you would never believe was in your system. This old matter may have poisoned you for months and caused GAS, sour stomach, headache or nervousness.

Dr. H. L. Shoub, New York, reports: "In addition to intestinal cleansing, Adlerika greatly reduces bacteria and colon bacilli."

Mrs. Jas. Filler: "Gas on my stomach was so bad I could not eat or sleep. Even my heart seemed to hurt. The first dose of Adlerika brought me relief. Now I eat as I wish, sleep fine and never felt better."

Give your bowels a REAL cleansing with Adlerika and see how good you feel. Just ONE dose relieves GAS and constipation. Leading Druggists. For Special Trial Size send 10c TRIAL coin or stamps, to Adlerika, OFFER Dept. 61, St. Paul, Minn.

## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR SEPTEMBER 13, 1936

Memphis, Bellevue .....	1621
Chattanooga, First .....	873
Memphis, Temple .....	843
Nashville, Grace .....	842
Memphis, Union Avenue .....	836
Chattanooga, Ridgedale .....	694
Knoxville, Fifth Avenue .....	689
Knoxville, Broadway .....	598
Chattanooga, Calvary .....	595
Jackson, First .....	592
West Jackson .....	563
Maryville, First .....	532
Bristol, Calvary .....	461
Jackson, Calvary .....	442
Etowah, First .....	433
Chattanooga, Red Bank .....	424
Old Hickory, First .....	407
Chattanooga, Avondale .....	402
Memphis, Speedway Terrace .....	397
Chattanooga, Tabernacle .....	393
Chattanooga, Chamberlain Ave. ....	301
Chattanooga, Oak Grove .....	297
Martin, First .....	270

### By FLEETWOOD BALL

J. T. Kendrick has resigned as pastor of Summer Grove Church, Shreveport, La.

Americans spent last year \$850,000,000 for drinks and narcotics, and only \$55,000,000 to the churches.

H. B. Mercer, of Alexandria, La., has accepted a call of the church at Colfax, La., and is on the field.

J. R. Bancroft has resigned at Theodore, Ala., accepted a call to Pell City Ala., and is on the field.

There have been 200 additions of Broadway Church, Fort Worth, Texas, since April 12, when W. D. Hudgins went there to be pastor.

Loy Beard has been called as pastor of Summer Grove Church, Shreveport, La., and has accepted, effective Oct. 1. He is from Homer, La.

J. R. Eubanks has resigned as pastor at Covington, La., effective Oct. 1. The church has not acted upon the resignation.

W. T. Pelphaey of Mt. Sterling, Ky., has accepted the care of the Second Church, Ashland, Ky., succeeding T. P. Simmons.

The great First Church, Shreveport, La., is the host this week of the 44th annual session of Caddo Association, M. E. Dodd as pastor.

The First Church, Houston Heights, Texas, lately called as pastor, P. C. McGahy, of Navasota, Texas. He has not rendered a decision.

Bryon Holt and Gobel Gest were ordained to the full work of the ministry recently by the church at Deport, Texas, C. P. Tally, pastor.

R. E. Pettigrew, of Parsons, has resigned the care of Prospect Church, Hollow Rock, and is succeeded by Edwin Williams.

H. Clyde Harless will attend Howard College, having resigned Freedom Church, Estill Fork, Ala., for that purpose.

Evangelist Mordecai F. Ham will open his fall activities with a city-wide campaign in Houston, Texas. A large tent with a seating capacity of 5,000 will be used.

Bud Crouch, a young man recently ordained, has accepted a call to the Western Heights Church, Dallas, Texas, and on the first Sunday welcomed 14 members.

Dauphin Way Church, Mobile, Ala., C. B. Arendall, pastor, will have a revival beginning Oct. 18, in which J. O. Williams of Nashville will do the preaching.

Robert Merrill Cooke, student in Howard College, was lately ordained to the full work of the Gospel ministry by Edgewood Church, Birmingham, Ala.

W. M. Averett, of Windfield, La., has been called to the care of the church at Kentwood, La., and has accepted. He lately graduated from the Southern Seminary, Louisville.

The sympathy of the brotherhood goes out to T. A. Wieland, of Bolivar, in the loss by death of his father, Henry O. Wieland, a member of Crescent Hill Church, Louisville, Ky. He was useful and beloved.

Union University, Jackson, had a rousing opening on Sept. 16, the enrollment of students being larger than of recent years. Congressman Herron Pearson delivered the principal address.

T. T. Newton, the new pastor at Clinton, Ky., enrolled as a student in his senior year at Union University, Jackson, last week. He will be compelled to make the trip each week end to his church, but he is gritty.

### By THE EDITOR

The office appreciated the visit last week of Pastor and Mrs. Truett Cox of Bluff City.

F. M. Dowell, former pastor of the First Baptist Church, Sparta, is enter-

ing the Southern Baptist Theological Seminary at Louisville, Ky.

The First Baptist Church, Lebanon, has extended a call to C. H. Warren, pastor of the First Baptist Church, Greenville, Ky. It is not known yet whether he will accept.

Mark Ferges of Ridgely has accepted the call of the Merton Avenue Church of Memphis, and will be on the field October 1.

Melvin C. Eidson, pastor of First Church, Bessemer, Ala., supplied the pulpit of First Church of Chattanooga, September 13.

The First Baptist Church, Niota, H. F. Ensminger, pastor, went to full time preaching the first of the year and has recently built a splendid pastor's home.

C. R. Barrow, Guthrie, Ky., moderator of Bethel Association, that state, states that that body had a very splendid meeting and that gifts of the churches went \$1,000 above last year.

The Baptist and Reflector congratulates A. Donald Anthony, assistant pastor of the First Baptist Church, Jackson, on his marriage on Sept. 18 to Miss Dorothy Ann Carson, Roanoke, Va.

Carter Helm Jones, for several years past the pastor of the First Baptist Church, Murfreesboro, has accepted a call to the pastorate of the First Baptist Church, Williamsburg, Va. We regret that he is to leave the state.

The office appreciated the visit last week of Bro. C. B. Cabbage of Rutledge. He is both a preacher and a banker. He has charge of the Baptist and Reflector Campaign in Grainger County Association.

E. L. Watson, pastor First Baptist Church, Okmulgee, Okla., and formerly pastor of Union Avenue Baptist Church, Memphis, on a recent Sunday evening preached in the latter church a mighty sermon on Regeneration, which greatly moved the hearts of the people.

Jacinto Baptist Church, Jacinto, Miss., R. F. Faires, Chewalla, Tenn., pastor, has recently held a gracious meeting in which the preaching was done by Clarence Palmer, of Rienzi, Miss. There were nine additions to the church.

Because of the simultaneous revival in the Nashville churches during the second and third weeks of October the Nashville Associational meeting has been postponed to meet October with the Park Avenue Church.

O. F. Huckaba, pastor North Edgefield Baptist Church, Nashville, has closed a very successful revival with Union Hill Baptist Church of which his son, Floyd W. Huckaba, is pastor. There were 15 additions, 12 of them by baptism, and most of the converts were grown people. Great crowds attended.

On June 1, J. L. Muskelley began work as pastor of the Louisiana Street Baptist Church, Memphis. Since then there have been 46 additions, 20 of them coming in a recent revival there in which the preaching was done by L. A. Myers of Longview Heights Baptist Church, a former Seminary teacher.

J. R. Hodges, formerly pastor of Powell's Chapel Baptist Church in Knox County, has entered upon his duties as pastor of the First Baptist Church, Sweetwater. The people have given him a royal welcome, and the few weeks he has been there have seen an increasing attendance in all departments of the work.

L. H. Moore, pastor First Baptist Church, Selmer, was with Pastor Frey in a revival at Ararat Baptist Church in which there were 5 additions and with Pastor Pate at Gadsden in which there were 22 additions. He also did the preaching in a revival at West Shiloh Church in which there were 22 additions.

Hopewell Baptist Church, Robertson County, W. L. Baker, pastor, has concluded a very successful associational year. It has given over \$800.00 to missions, the W. M. U. has given over \$300.00, and for all purposes the church has given \$2,100.00. In August and September the church has had 19 additions, 15 of them by baptism.

Lawrence C. Riley, pastor Hollywood Baptist Church, Memphis, announces that A. M. Overton of Fulton, Miss., is to be with the church Oct. 14-25 in a series of "Bible-born, heaven-established, simply-stated messages twice daily." at 10 A. M. and 7:30 P. M. Herman Surbur, local music director, will direct the music.

The work of Pastor F. W. Varner is moving along encouraging at Cordova. He has been pastoring a half-time church in Arkansas near Blytheville and also pastored for some time in connection with it the Second Church in Blytheville. He has just closed a two weeks' meeting in which there were 38 additions, 18 of which were for baptism.

K. C. Baker, pastor First Baptist Church, Englewood, was with Pastor Hardin and the Second Baptist Church, Eufaula, Aa., in a recent meeting in which there were 114 conversions, 46

The sympathy of the brotherhood goes out to the wife and children of W. B. Mayo, merchant of Dresden and a deacon in the Baptist Church there for many years, who died suddenly on Sept. 15. He was the brother of Rev. G. T. Mayo of Dresden, Baptist minister and member of the Administrative Committee of our State Executive Board. The Lord comfort the bereaved.

renewals, and the church laid the foundation for a new building. In five two-weeks revivals this season Bro. Baker has witnessed 196 professions of faith in Christ.

The work at Trezevant is going forward in a splendid way under the leadership of Pastor E. M. Skinner. Recently also Bro. Skinner was in a glorious revival in the Parrish Chapel Baptist Church in Dyer County, Jimmie T. Williams, pastor, in which there were twenty-four professions and additions by baptism and one by letter, with the church greatly revived.

We are informed that every church in the association was represented at the McNairy County Association meeting at Chewalla Baptist Church. W. C. Agnew preached the annual sermon. Officers chosen were L. H. Moore, T. E. Murdaugh, moderator and clerk-treasurer respectively. Two new churches were admitted, and an associational missionary program was voted. Work along all lines showed marked improvement.

Mt. Herman Baptist Church, four miles west of Smithville, John L. Mason, pastor, has experienced a gracious revival in which the preaching was ably done by W. C. McPherson of Murfreesboro. There were 12 conversions and 13 baptisms and the church was greatly revived. Bro. McPherson also assisted pastor Mason in

#### A CORRECTION

A statement will appear in the R. A. HERALD of September 23 as follows: "16c out of every dollar we give to State Missions goes to the Orphanage." This is a customary mistake. What the writer meant was that "16c out of every dollar of state funds in the Co-operative Program goes to the Orphanage." Of course, the money going to State Missions is as separate from the Orphanage fund as is that which goes to our colleges. This mistake, however, is repeatedly made. Some day our people will understand the set-up under the Co-operative Program.

JOHN D. FREEMAN.

a meeting at Wolf Creek Baptist Church, beginning Sept. 13. We have not learned what the results were.

Deep sadness was in evidence at the Lawrence County Association because of the recent death of Bro. F. M. Speakman. He was a familiar figure at the meetings of this body. He was pastor of several churches in the association and an earnest, consecrated and beloved man and preacher. Bro. Speakman had almost completed a sermon in a revival he was holding when stricken with a heart attack, dying immediately. God bless the sorrowing.

Evangelist J. H. Thomas, a former Tennessean and student of Union University, visited in West Tennessee during the month of August supplying at Bemis and Bells. He then went to Cooter, Mo., just across the Mississippi, and preached twelve nights in a revival. There were ten additions to the Baptist Church there, six by experience and baptism, two by letter, and two by restoration. Correspondents may reach him by addressing him in care of S. N. Thomas, Halls, Tenn.

Robert Keefauver, clerk of Holston Association, has done a new and a greatly appreciated thing. He has sent his check to pay for subscriptions to the Baptist and Reflector as prizes to Mr. G. R. Walters, Baileyton, and Mrs. A. B. Coleman, Kingsport, the church clerks in the association who sent in the best associational letters. In the same class of things was the act of Moderator C. W. Vaughn of Lawrence County Association at its recent annual meeting in paying half of the subscription price of all the ministers attending who subscribed for the paper. Thank you, brethren, very, very much.

#### DR. H. L. WINBURN

By J. W. Jent, Vice-President  
Oklahoma Baptist University

Announcement of the home going of Dr. H. L. Winburn, of Arkadelphia, Arkansas saddens my heart. A mighty man in the Kingdom of God has fallen. Hardy Winburn had unique gifts and he leaves an impress in a great ministry. I crossed the trail of his boyhood in West Tennessee when I was in the faculty of Union University. He was greatly loved and admired by those who knew him in his early life.

Once more we are reminded that "Sunset and Evening Star" lies out before us all. May God help us as Kingdom Builders to be found ready to go as our beloved brother. I thank God for him and his great ministry.

#### For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort.

**DICKEY'S Old Reliable EYE WASH**

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va.

## SOME REASONS FOR BEING AND REMAINING BAPTISTS

(Continued from page 4)

scriptural practices which caused and keep up those divisions (2 John 10, 11).

10. Obedience to revealed truth is the only basis of true union. To this standard people must come individually and personally. It cannot be done en masse. Those who have kept the truth are to be commended (3 John 3, 4).

11. Very few Christians may have to suffer as martyrs, but every one of them ought to have the martyr spirit (Matt. 5:10-12). It is as important, and oftentimes almost as hard, to live for Christ as to die for Him (1 Cor. 15:31, Rom. 12:1).

12. Churches and all members of them ought to be missionary in practice (Matt. 28:18-20). The measure of faith is determined by the amount of sacrifice (James 2:22).

13. Any one in any Christian fellowship who sees the true standards being lowered ought at once to enter strong protest (Gal. 2:11). Error entrenched behind custom becomes powerful (Rom. 10:2, 3).

14. Those who hold the most truth ought to be most humble (James 3:17, 18). They have invented nothing and deserve no credit (1 Cor. 4:7).

15. It is a great wrong to display in religious matters a harsh, haughty and hateful disposition. "The things of the Spirit of God . . . are spiritually discerned" (1 Cor. 2:14). Even the best seed on the best ground are unproductive if the temperature is below freezing. "If any man have not the Spirit of Christ he is none of his" (Rom. 8:9).

16. Neither sincerity, liberality, morality nor even spiritually can make amends for lack of belief in and practice of the supreme wisdom and will of God. Eve in the garden of Eden believed wrong (Gen. 3:4), soon did wrong (Gen. 3:6), led her husband into wrong (Gen. 3:12), the earth suffered (Gen. 3:17), and so has all mankind (1 Cor. 15:22). "To obey is better than sacrifice" (1 Sam. 15:22).

17. There is a stewardship of truth. That is the most important commitment to human beings (Rom. 1:14-16). The risen Lord said concerning the book of Revelation: "I testify unto every one that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19). Such words ought to cause every one of us to test our beliefs, our teachings and our practices by the divine standards, make any adjustments that may be necessary in the fear and love of God, and then try to be so diligent and so considerate that at last we can hear the welcome plaudit from the Savior: "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

18. Paul's benediction in Ephesians 3:14-21 is beautiful: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

# 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 Boy says:

Well, good people, the editor tells me that in almost every place in the state where he has been going one or more folks will tell him, "I want to see the little boy go up the ladder." Yes, and I want to feel myself going up that ladder, too!

Going up the ladder is my delightful job, and the faster I go up the more enjoyable it is. If the spirit of Tennessee Baptists keeps growing and then when they put that spirit into action, I'll climb and climb and then climb some more until I reach 10,000 SUBSCRIPTIONS BY JAN. 1, 1937!

Here are the names of those who have sent in subscriptions and renewals since the last count. We thank them one and all, and ask that if any name has been omitted write in about it.

Mrs. Herman Williams, Jackson,

Pastor O. D. Fleming, Morristown,

Pastor H. L. Carter, Halls,


T. E. Williams, Friendship,

C. W. Vaughn, Lawrenceburg.

You want to know the result? Well, I'm glad to tell you. UP I GO ANOTHER ROUND TOWARD 10,000 SUBSCRIPTIONS BY JAN. 1, 1937!

The months are before me, the rounds are above me, and Baptists are around me. Keep me climbing and climbing!

"SEND IN SUBSCRIPTIONS  
AND WATCH ME CLIMB!"

	5,000
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