

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention— "Let There Be Light"

Volume 102

THURSDAY, OCTOBER 1, 1936

Number 40

The Immortality of The Soul

The scriptures teach that the body goes back to dust and certainly we have seen our fellow citizens, our friends and our loved ones, go to the cemetery quite often enough to convince us that this is true. But if we are going to accept the statement that the body returns to dust, why not accept the other which says the soul goes back to God who gave it?

* * * * *

But the Bible not only affirms the immortality of the soul, it does something better. It gives us some concrete facts with reference to it. Both Enoch and Elijah were translated that they did not see death, and Moses was buried by the hand of God on Mount Nebo and no one has known his tomb. Yet on the Mount of Transfiguration Moses and Elijah appeared in Glory and communed with our Lord about His decease which He would accomplish at Jerusalem. Certainly these men were living after death, or the scriptures made a terrible blunder.

Finally it belonged to Christ, our Lord, to set forth a crowning fact. He laid His life down and took it up again and so it was said of Him that He "brought life and immortality to light." He made authentic that which philosophers, and sages and prophets, and apostles had believed in and taught but had no power within themselves to set forth as a concrete and assured fact. Thus the doctrine of immortality was cumulatively revealed and believed, as was the case with many other doctrines, until it found its highest truth set forth by One who spake as never man spake, who taught as never man taught, and who rose again in triumph bringing life and immortality to light, to whom be glory and honor and praise both now and forever more.—Amen.

L. L. GWALTNEY, in *A Rosary of Facts*.

Baptist and Reflector

An Investment in Christian Reading.
John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

BOARD OF MANAGERS

R. Kelly White, Chm.
C. W. Pope

John A. Davison
N. M. Stigler

D. B. Bowers
W. C. Boone

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

Religious Vegetarianism

The term, "religious vegetarianism," is used here because there is no reference in this discussion to the eating of vegetables instead of meat on natural grounds when one desires it. If one believes that vegetables are better for his health or if they taste better to him, he has full liberty to be a vegetarian. However, let him not lay down his individual case as a rule for the world to go by.

But when a man invests vegetarianism with religious significance and proposes it as a Bible obligation binding on men, the case is different. Various cults and isms do this, and many of the Lord's people have been disturbed by them.

In the ritual part of the Mosaic law were regulations against the eating of certain meats and regulations for eating certain others, but vegetarianism itself was not prescribed. And those distinctions and regulations have been nailed to the cross (Col. 2:14-16). Under grace the believer has full liberty in "meat" and "drink" with two limitations: 1. What is morally wrong in itself is to be avoided. 2. Participation in meat and drink is to be governed by the principle of its influence upon others. Aside from this, "Let no man judge you" in such matters; that is, no one has the right to sit in criticising judgment upon others in the matter of food. Whoever, therefore, prescribes vegetarianism as binding in itself is in conflict with Paul and with the economy of grace.

The imposition or the attempt to impose a meatless diet on people on religious grounds is an infringement upon Christian liberty. In 1 Cor. 8:9 and 10:29, in discussing the question of eating meats, Paul presents it as a matter of "liberty." In itself, the Christian has the full liberty to eat meats, only Paul would have him exercise that liberty in a way that will not be a stumbling block to other brethren. The man who would test believers by the principle of vegetarianism or by any feature of diet in itself is in conflict with this revelation.

As to the matter of food in itself, "Whatsoever is set before you, eat, asking no question for conscience sake" (1 Cor. 10:27, 28). One limitation here is indicated. If the eating of a given article of food is announced as associated with a thing known to be wrong, then do not eat. Otherwise eat, if desired, without being troubled by scruples. The man who proposes vegetarianism as a religious obligation in itself makes a sorry showing in the face of this instruction.

Religiously speaking, the presence of meat in a diet or a meal is an indifferent thing. "There is nothing unclean of itself. . . ." (Rom. 14:14-16). However, "to him that esteemeth any thing to be unclean, to him it is unclean."

If, then, one considers the eating of meat to be unclean and unethical for him, he has the personal right to decline it. But let him not presume to impose his own reaction on others as a rule for them. "But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse" (1 Cor. 8:8). In other words, there is no moral or spiritual quality attached to the eating or not eating of meat in itself. In this respect it is an indifferent matter. Therefore, the religious vegetarian who proposes to teach that the eater of meat is religiously inferior to himself and is violating a religious obligation is again in conflict with Holy Writ.

As previously indicated, the vegetarian is not to pass criticising judgment upon the eater of meat. See Rom. 14:3, 14; Col. 2:16. The Word of God clearly reveals that when the eater of meat knows that some brother present on a given occasion has scruples against meat, the former is to respect those scruples; that is, if the scruples are of such a nature that to disregard them would be harmful to the brother having them. We believe Scripture, as well as reason, warrants this statement. On the other hand, however, Scripture also teaches that the man with these scruples is not to use them as a club with which to frail the head of the other brother. Both are to be guided by the principle of love.

Paul very definitely says that the vegetarian on religious grounds is "weak" (Rom. 14:1, 2). "Another that is weak eateth herbs." Such a man has a "weak conscience," Paul says (1 Cor. 8:8-12). This means, not a conscience that is morally weak, but one that is weak in growth, maturity, and discernment, a childish affair. The man who thinks that the eating of meat or not eating it is invested with a moral or spiritual quality is not well-rounded and well-balanced in spiritual maturity. All these cults, therefore, which propose or impose vegetarianism as having a religious significance are hereby classified. They are "weak."

In 1 Tim. 4:1-3 Paul foretold "that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." One of the characteristics, the apostle said, would be "commanding to abstain from meats." The idea in this is that certain cults based on departure from the revealed faith would teach vegetarianism as a definite doctrine and seek to impose it as such upon men. In the Scripture referred to the apostle makes a threefold indictment of this type of vegetarianism: 1. A departure from the faith. 2. A speaking of lies (doctrinal lies) in hypocrisy. 3. The conscience of the teachers thereof "seared with a hot iron." If the various cults which espouse religious vegetarianism can get any comfort out of this classification, they are welcome to it!

In connection with this revelation, Paul says: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (1 Tim. 3:4, 5). "Every creature" certainly includes those creatures whose flesh is used for food. The religious vegetarian is not at home with this Scripture.

As indicated at the outset, one has the liberty of being individually a vegetarian, if he wants to be. But he has no right to impose his individual preference as a rule for others. Much less is he warranted in proposing vegetarianism on religious grounds as a doctrine and obligation. When anybody comes among our people teaching vegetarianism as one of his tenets, then know at once that his system of doctrine is a departure from the faith and is projected by Satanic inspiration.

* * *

Mount Pleasant Baptist Church

Sunday, Sept. 20, the editor had the joy of preaching at both hours in the First Baptist Church, Mount Pleasant, W. C. Summar, pastor. Bro. Summar was away in a revival. The people were very courteous and responsive indeed and several remembered the paper. Pastor and Mrs. Summar are doing a splendid work there.

The State Mission Offering

The State Mission program includes such objects as Sunday School, Brotherhood, Missionary Pastors, Negro Missions, Prison Missionary, Baptist Training Union, Student Union, Baptist and Reflector, Evangelism, and Preachers' Schools. The value and importance of these cannot be over estimated.

There are 1,200 communities in Tennessee where Baptists have no preaching or teaching stations, and there are one and one-third million lost souls in the state. And Jesus told His followers to "preach the gospel to every creature" throughout the earth, but to begin this program at home and then to branch out. If we fail in our "Judea," we also fail "in the regions beyond."

October is the month in which special emphasis falls on State Mission work and when our people are asked to make special offerings to this cause. The least thing we can do is to give our means. The greatest thing is to give ourselves. When people do the latter the former becomes joyous and abundant.

Let Tennessee Baptists in all the churches make October count in a glorious way for the work of the Lord in our State.

* * *

The Associations

Meeting with Deep Springs Baptist Church, H. L. Smith, pastor, Midland Association held its annual session Sept. 16, 17. Brethren G. W. Demarcus, J. H. Simmons, and J. E. Elkins were chosen moderator, assistant moderator, and clerk. A. G. Cox preached for the annual sermon an earnest message on Glorifying in the Cross, after which and following a song by him, shouting was heard in the camp of Israel.

At New Friendship Baptist Church, C. W. Mountain, pastor, the McMinn County Association held on Sept. 17, 18 one of the best associations in point of spirit we have thus far attended this year. E. L. Wilson, moderator, H. F. Ensminger, assistant moderator, R. P. McKnight, clerk, and M. R. Calhoun, treasurer, were the officers chosen. J. Burch Cooper preached the annual sermon, a gripping message on The Mission of the Holy Spirit.

At each association the hospitality was abundant, several subscriptions were secured, and the special campaign for the paper was approved. We express here our appreciation to Brethren Lloyd F. Householder and F. M. Dowell, Jr., for special courtesies in the way of transportation.

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1936

Date	Association	Church	Location
OCTOBER			
1.	Stone	Cedar Hill	7 miles west of Cookeville
1.	Duck River	New Bethel	8 miles from Shelbyville
2.	Riverside	Three Forks	Monterey, Route 2
3.	Judson	Sylvia	Sylvia
6.	Cumberland	Immanuel	Near Lone Oak
6.	Weakley County	Central	Martin
7.	Enon	Union	Near LaFayette
7.	Stewart	Pugh Flat	Bumpus Mills
8.	Beulah	Sidonia	west of Sharon, Tenn.
8.	Western District	Henry	Henry
9.	West Union	Hickory Grove	Stearns, Ky.
13.	Ocoee	Baptist Tabernacle	Chattanooga
13.	Knox County	Island Home	Knoxville
14.	Polk County	Boanerges	
15.	Sweetwater	Old Sweetwater	Sweetwater
15.	New River	Low Gap	New River
27.	Shelby County	Central Avenue	Memphis
29.	Nashville	Park Avenue	Nashville

We have not received minutes of the following associations: Southwestern District, Wiseman.

Please send two copies to Dr. John D. Freeman, 149 Sixth Avenue, North, Nashville, Tennessee.

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, friends, the editor has told me that numerous people in various parts of the state have said that they are interested in seeing me go up the ladder and that when the Baptist and Reflectors come in they turn to see whether I have climbed up or not.

Now I'm interested in this thing, too! Where is the person who does not like to do a good job well?

Here are the names of loyal friends who since the last count have sent in subscriptions to the paper. I thank them one and all.

Mrs. H. F. Yost, Greeneville,
Mrs. D. W. Weaver, Hermitage,

Pastor Robert G. Lee, Memphis,

Mrs. Will Massengill, Rutledge,

Pastor J. Burch Cooper, Riceville,

Pastor Harry W. McNeely, Orlanda,

Pastor G. G. Graber, Watertown,

W. P. McDonald, Spring City,
Mrs. H. A. Pendergrath, Nashville,

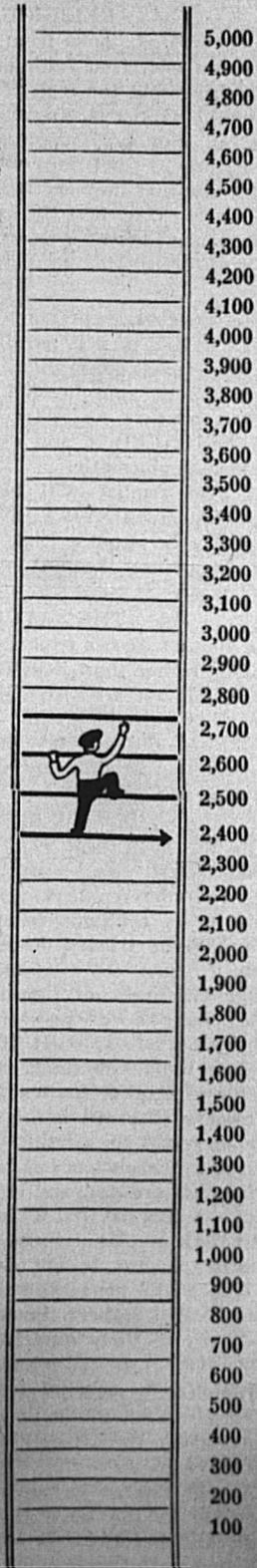
John Buck, Nashville.

Mrs. E. K. Hayley, Memphis.

And the result is that UP I GO ANOTHER ROUND TOWARD 10,000 SUBSCRIPTIONS BY JAN. 1, 1937! This means that the paper, if the goal is reached, will have received 10,000 subscriptions in 1936 in addition to those it had at the beginning of the year.

KEEP ON KEEPING ME CLIMBING!

"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"



A Real Baptist

By President J. W. Jent, A.M., Th.D.,
Southwest Baptist College

Many Baptists are not "REAL" Baptists. They are merely church members. They "belong" to the church, but they have no conviction. They do not know why they are Baptists.

A REAL BAPTIST is more than a church member. He is a conscientious Christian—a loyal Kingdom builder. He knows why he is a Baptist and glories in it. He has a REAL

RELIGIOUS EXPERIENCE

Regenerated, "born from above"—actually repented of his sins and exercised faith in the Lord Jesus Christ—he has something that the man of the World does not have.

A real Baptist is, therefore, A REAL CHRISTIAN, but he has no monopoly upon religion. There are multiplied thousands of Christians who are Baptists—at least they do not know that they are Baptists. They were saved just like we were. They love the same Lord we love. Our religious experience identifies us with them—and yet, a real Baptist is a different kind of a Christian. He is

PECULIAR

His religious experience is not peculiar, but his INTERPRETATION of it is peculiar. Baptist beliefs are not mere beliefs—reasoned reality. They are a complex of truth, immediately apprehended. A Baptist KNOWS what he knows about religion and the Bible because he has EXPERIENCED it, and experiential knowledge is positive, persistent, dogmatic.

A real Baptist will not COMPROMISE. He has the "courage of CONVICTION." He loves his brother "pedobaptist"—he is not a "fighter"—but he opposes "federation." He "keeps on keepin' on" being a Baptist because he KNOWS he is right on

THE NATURE OF RELIGION

A Baptist knows experimentally that personal religion is VITAL rather than FORMAL. He knows that it is neither a CREED nor a CEREMONY, but a LIFE. He knows that salvation is by "GRACE," through FAITH. He knows that "WORKS" did not save him. He knows that he did not become a Christian by mere "obedience." He "has religion," and religion has him.

THE SOVEREIGNTY OF THE SOUL

In the reciprocal rights and responsibilities of INDIVIDUALISM. He knows that he had direct access to God and voluntarily surrendered to Him—that his soul was free in its religious reaction—that he repented for himself, that he trusted Jesus without intermediary intervention.

Baptists not only preach but practice TOLERATION. They have never persecuted others. They have always opposed a STATE CHURCH because they KNOW religion is essentially voluntary.

A real Baptist knows that every man is free—that he cannot be coerced in his religion. He not only contends for the right to worship God according to the dictates of his own conscience, but he accords this right to others.

Baptists are not, and cannot be made by LAW. One becomes a Baptist by RELIGIOUS EXPERIENCE and participating in the Baptist INTERPRETATION of it. The Baptist process is not CONFORMITY but CONVICTION.

This is the priceless principle of RELIGIOUS LIBERTY. Our Baptist fathers, through all the centuries, fought for it—many of them died for it.

THE AUTHORITY OF THE BIBLE

Religious experience validates the LORDSHIP of JESUS. A Baptist knows that he surrendered to him when he was converted. He actually KNOWS this—he can never forget it.

A real Baptist recognizes the Will of JESUS CHRIST, revealed in the NEW TESTAMENT, as authoritative for faith and practice—the court of final appeal in personal religion and church polity. "What does the Bible teach"—

this is the determining issue with a Baptist. He will not—he cannot sanction deviation from New Testament practice, without stultifying his conscience. He stands firm on immersion, for instance, because he finds it in the Bible. He refuses to subordinate the Scriptures to sentiment, convenience, or economy. He will not sanction a non-denominational community church because he will not compromise or agree to minimize doctrinal essentials.

ECCLESIASTICAL CONSISTENCY

The only church polity which FITS religious experience is DEMOCRACY. "Ecclesiasticism" stifles and smothers the initiative of spiritual individualism. This is so evident that argument would be a presumption. Baptist churches are the normal expression of the most dominating impulses of a real Christian. These impulses clamor for expression and they should be heeded.

THE TEST OF BAPTIST IDENTITY

Whoever has had an experience of the Grace of God in his heart; correctly interpreted his experience; and undertakes to FIT his church life to his experience, is a REAL BAPTIST, regardless of his denominational affiliation.

RELIGIOUS EXPERIENCE is, therefore, the ultimate Baptist apologetic—the determining demonstration of BAPTIST DOCTRINE. Baptists are merely CONSISTENT CHRISTIANS. They tell the truth in the ORDINANCES—immersion and restricted communion—church government, and denominational polity.

DENOMINATIONAL

A non-denominational or inter-denominational Baptist is an absurd contradiction. A real Baptist is not only ORTHODOX but ORTHOPRACTIC—constructive, co-operative, DENOMINATIONAL. He has fellowship with his brethren in denominational pride and loyalty to the denominational program.

A real Baptist glories in Baptist history. He knows that Baptists not only HAVE a history but that they have MADE history—political, ecclesiastical, social.

Since ZEAL without knowledge is merely sentiment "run riot"—Baptist PRIDE should be given proper direction in the support of denominational enterprises and institutions. The right kind of a Baptist is LOYAL to the Baptist program. He is not content to have and hold the truth. He burns with a passion to pass it on to others, that they may share with him the joy of real religion.

TENNESSEE BAPTIST CONVENTION

In its sixty-second annual session, the Tennessee Baptist Convention will meet with the First Church, Clarksville, November 10, 11, 12, 1936.

Preacher of Convention sermon: R. J. Bateman, Memphis; alternate, W. R. Pettigrew.

COMMITTEES

Program: Merrill Moore, Newport; H. L. Carter, Halls; A. M. Volmer, Dyersburg; H. R. Arnold, Athens; G. C. Morris, Cash Point; J. B. Alexander, Petersburg.

Missions: J. H. Hughes, Chattanooga.

Christian Education: W. C. Creasman, Nashville.

Denominational Literature: R. E. Guy, Jackson.

Relief and Annuity: C. E. Almond, Lebanon.

Orphans' Home: R. E. Grimsley, Chattanooga.

Hospitals: J. Carl McCoy, Memphis.

Woman's Work: Mrs. C. D. Creasman, Lewisburg.

Co-operative Program: F. F. Brown, Knoxville.

Sunday School and Laymen's Work: Andrew Allen, Nashville.

B. T. U.: Henry C. Rogers, Nashville.

Temperance and Social Service: Ralph Gwinn, Columbia.

Nominations: E. L. Atwood, Murfreesboro.

Resolutions: C. L. Bowden, Elizabethton.

Obituaries: A. F. Mahan, Fountain City.

Program of Ministers' Conference: W. C. Creasman, Nashville; C. L. Bowden, Elizabethton; N. M. Stigler, Martin.

LET'S HAVE AN ATTENDANCE OF 800!

FLEETWOOD BALL, Recording Secretary.

There Is No North or South, When American Baptists Meet at The Grave of Luther Rice

Rufus W. Weaver

Four score and twelve years ago, the representatives of the Baptists of America last met together to promote the denomination's worldwide missionary program. After nearly a century, they meet again at the grave of the man whose eloquent appeals, whose arduous, sacrificial labors and whose far-seeing statesmanship made possible in 1814 the nationwide co-operation of the American Baptists for the extension of the Redeemer's Kingdom.

Northern Baptists and Southern Baptists forget sectional division, as they assemble to honor the apostolic labors of Luther Rice. Massachusetts claims him, for she gave him birth. South Carolina claims him, for she furnished to him in sickness the tender ministry of loving hands and in death this plot of ground for the interment of his worn and lifeless body. The Baptist churches, in every commonwealth of this nation, will join next Sunday in paying tribute to him as the Pioneer in missions and education, as the Co-ordinator of the energies of the Baptists of his generation, as the one great Leader who envisaged the necessity of effective organization for the preservation of the influence and the power of a spiritually minded people, as the Creative Genius who transformed our provincially minded Baptist churches into a militant denomination, promoting in the process all the agencies needed for a permanent entrenchment of Baptist principles and doctrines in American life and the aggressive propagation of our evangelical faith throughout the world.

The ministry of Luther Rice is linked with the names of a thousand faithful men, ministers and laymen, without whose active devoted co-operation the achievements for which we honor him today, would have been impossible. However in the abundance of his labors, in the extent and the degree of his personal sacrifices and in the high hopefulness of his spirit, when others refused to come up to the help of the Lord, he stands, like Saul, head and shoulders above all those about him.

Wherever spiritual unity is found, whether it be that which binds together a family, a country neighborhood, a nation whose traditions grow richer with the centuries, or a religious body united in a common faith, there are always present four essential factors; a common language, common principles, common purposes and common sacred memories. Divided though we may be in our missionary and educational activities into Northern Baptists and Southern Baptists, we are indissolubly united in Jesus Christ—one Lord, one faith, one baptism, one God who is over all, in all and through all. We are one in the language we speak; one in the principles we proclaim; one in the spiritual purposes that inspire us to action and one in the possession of common sacred memories, as we recall the devotion, the labors and the sacrifices of our Baptist forefathers.

Earnestly and untiringly the Baptists of the North and the Baptists of the South have used the English tongue to proclaim the gospel of the grace of God. Enthusiastically and aggressively the Baptists of the North and the Baptists of the South have championed their common distinctive principles. Faithfully and sacrificially the Baptists of the North and the Baptists of the South have labored to establish in this and other lands the interpretation of the Christian faith as set forth clearly in the New Testament.

One thing, however, we have not done; we have not cherished our common sacred memories—memories of Roger Williams, John Clark and Obadiah Holmes; memories of Shubael Stearns, Danieal Marshall and Samuell Harris; memories of John Waller, James Ireland, Captain William McClannahan and two score more ministers of the Gospel who were jailed in Virginia; memories of Adoniram Judson, Abiel Stevens and Lewis Shuck, of Ann Hasseltine Judson, Fanny Forrester and Henrietta Hall Shuck, who suffered for Christ privation in foreign lands, and scores of other

faithful missionaries, at home and abroad who, a century ago, were supported by a united Baptist denomination. Time fails me to speak of those who labored among the Indians and along the frontier, or those who founded schools, formed societies, established conventions and other agencies that disseminated the truths of our evangelical faith. Here at the grave of Luther Rice, let us highly resolve that our children shall not grow to manhood uninformed as to these Baptist worthies and that to this end, we shall acquaint ourselves fully with the glorious achievements of these heroic souls, and rekindle in our own hearts a passion like unto theirs for the Redeemer's Kingdom.

As we gather here at the grave of a man, born in Massachusetts, it is fitting that I, a Southerner, should remind my brethren of the indebtedness that we owe to Baptist leaders who, a century or more ago, came to us from the North. South Carolina Baptists, Oliver Hart came from Pennsylvania; the Furmans, from New York; the elder Jesse Hartwell, from Massachusetts. North Carolina Baptists, Shubael Stearns came from Connecticut; Samuel Wait, founder of Wake Forest College, from New York; Thomas Meredith, first editor of the *BIBLICAL RECORDER*, from Pennsylvania. Georgia Baptists, Daniel Marshall came from Connecticut; Josiah Penfield, whose bequest for ministerial education inspired the founding of Mercer University and Adiel Sherwood whose initiative led to the forming of the Georgia Baptist Convention, both came from New York. Dr. Truett, the first missionary sent by the American Baptist Home Mission Society to Texas was J. R. Huckins from Vermont; the spiritual founder of Baylor University, William Melton Tryon, came to Texas from New York by way of Georgia. Judge R. E. B. Baylor was descended from the Massachusetts Baylors. Concerning every Southern state, the story is the same. For this invasion of sainted Yankees; we, of the South, should ever be grateful, and this is to be emphasized, nearly everyone of them was inspired to turn his steps southward by the words of Luther Rice.

The Baptists of the South loved Luther Rice. In the early days of his ministry, they rallied about him, giving generously to every cause for which he pled. When misfortune befell him, they welcomed him into their homes and showed him every honor in their public assemblies. When division arose, Southern Baptists set up a denomination, in harmony with the principles of Luther Rice—one central body, of which all agencies for the propagation of the evangelical faith were an integral part—and their marvellous growth has proved the wisdom of their choice.

Living in a country, difficult to traverse, separated into states jealous of their rights, a century and a quarter ago, unity of action on a national scale by American Baptists was seemingly impossible. Strengthened by his faith in God and encouraged by forward-looking brethren of his day, Luther Rice seized upon the limited means of contact and communication, then available, and brought into existence the Baptist denomination and made the Baptist denomination a militant missionary body.

A century ago he fell on sleep. What would he say, if he were able to speak to us as we gather now about his grave? Basing my answer to this inquiry upon a serious study of his life and quoting often his very words, I think he would say:

"Baptists of America, there is no scriptural mandate for the preservation in the Kingdom of God of the Mason and Dixon line. May you never forget that in union there is strength. There are areas of action in which American Baptists can engage, but into which as Northern Baptists or Southern Baptists they can never hope to enter. I urge you to formulate, as I formulated, a national program of action so that the energies of 10,100,000 American Baptists may be 'elicited, combined and directed' toward the establishment of Baptist principles in national and international life. You should be the leaders in transforming

the Kingdoms of this world into the Kingdom of our Lord and Christ.

"The last plan I made on earth, you will find recorded in my Journal, August 22, 1836. It was to promote 'a concert of prayer for seminaries of learning, rulers and capitals.' Baptists of America, give yourselves earnestly to prayer. Pray for your Christian schools, colleges, universities and seminaries. You do not prize them as you should. You need a trained Christian leadership to save your boasted civilization. In this belief I gave my life and the little I possessed in death, my horse, my sulky, my baggage to Columbian College. Pray for all rulers, especially your President and your governors. Pray for 'a revival of religion in Washington especially.' Pray for those who live in the capital cities of every nation. For yourselves, pray that you may 'gain a constantly realizing apprehension of the divine presence and glory.' My seasons of prayer were 'seven in the twenty-four hours.' The last entry in my Journal expresses my longing 'for more holiness! for more heartfelt religion! for entire, absolute devotedness to the cause and glory of the blessed Redeemer.' August 29th, 1836—Private thanksgiving. O! that my poor heart could be truly alive in this exercise and that I could praise the Lord with joyful lips, as I ought."

"Baptists of America, renewedly devote all 'your time and powers to the service and glory of Christ.' Plan, act and labor as if many years for service lie ahead; plan, act and labor as though you might die any day or hour, and you will have as I had when death closed about me, a sweet abiding hope in the mercy of God!"

Luther Rice, faithful servant of Jesus Christ, we cannot honor thee too highly for thy apostolic labors; Luther Rice, denominational statesman, we place upon thy tomb the floral tributes that express our esteem and gratitude; Luther Rice, in the passionate pursuit of saintliness, sought through consecration to Christ, no one in this land has ever surpassed thee! The recalling of thy devotion awakens in our hearts contrition and brings into our eyes tears of repentance. May thy spirit descend upon us.

Harriman, Tenn., Sept. 17, 1936.

Dr. O. W. Taylor, Editor,
Baptist and Reflector,
Nashville, Tennessee.

Dear Dr. Taylor:

I thought you might like a little information concerning my activities the last few weeks. I have been in some fine meetings, two of them in the state of Kentucky.

I led the singing in a revival at Bethel Baptist Church, near Harrodsburg, with Bro. D. C. Sparks, pastor of Trenton Street Church here in Harriman, doing the preaching, and I will say that he is one of the finest preachers for a revival that I have ever been with. This church is one of the finest buildings I have ever seen for a country congregation. It is really beautiful.

The following two weeks I was at Tatham Springs, near Willisburg, Ky., with Bro. T. G. Shelton, pastor of the Bethel Baptist Church, doing the preaching. We had a fine meeting there, too. Bro. M. L. Hahn is the pastor there, and a fine young man.

And then I am going to lead the singing for George Trout at Bruner's Chapel Church, near Harrodsburg, beginning October 18. Bro. Trout went there from South Harriman several months ago.

Bro. D. C. Sparks, pastor of Trenton Street Church in Harriman, and Bro. H. L. Smith, pastor of the First Baptist Church in Clinton, are exchanging pulpits at the morning service, Sunday, the 20th.

Trusting that you are well, and that the work is progressing nicely, I beg to remain,

Very sincerely yours,
HARRY O. WESTER,
Music Director, First Baptist
Church, Clinton, Tenn.

The Board's "Eighteenth Amendment"

By Geo. W. Card, Sales and Advertising Department,
Baptist Sunday School Board.

Southern Baptists have become familiar with the Baptist Sunday School Board's distributing service through the Baptist Book Stores in seventeen Convention states. These Stores are reaching an ever-widening circle of churches that value the within-the-state service, and a rapidly increasing number of individuals who appreciate the life-enlarging power found in good books. These seventeen Stores have long since been recognized as a vital part of the denominational program.

When Mr. Perry Morgan was appointed Manager of the Ridgecrest Baptist Assembly, one of his first requests was that the Baptist Sunday School Board should establish a South-wide Book Store there as an Assembly feature. The responsibility was delegated to the Sales and Advertising Department, and with the magnificent co-operation of Mr. Morgan, the Ridgecrest Baptist Book Store (our eighteenth store) was opened early in June and served until the close of the Assembly.

In planning a Book Catalog for this occasion, all persons selected for a part on the various weekly programs were asked to submit a list of recommended books for their particular group. The catalog was so arranged as to display these books in connection with each program. Promotional representatives of the Store were given opportunity to feature books before the groups in session. The result was that practically every person attending the Assembly this summer visited the Book Store, some of them forming daily contact with the Store. The interest manifested in books was far beyond our expectations. It was both thrilling and inspiring to see the large groups of book lovers among Southern Baptists show their devotion for the best of books.

While the Ridgecrest Book Store, rightly termed the "Eighteenth Amendment," was organized as the Sunday School Board's Assembly service station, it also represented the service of each of the other seventeen State Baptist Book Stores. Those in attendance this year left Ridgecrest determined to read more good books and form and maintain contact with their own state Baptist Book Store.

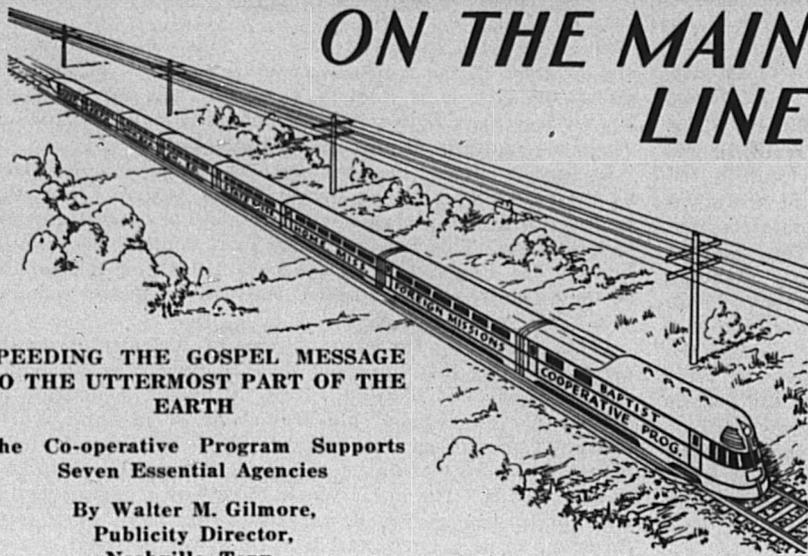
Already plans are in the making for a larger Store at Ridgecrest next year. Mr. Morgan says he does not want this "Eighteenth Amendment" repealed. Southern Baptists, appreciating the value of wider reading, will look forward year by year to the opportunity of visiting the Ridgecrest Baptist Book Store. They will also enjoy many rich experiences in the free reading library, where the Thousand Volume Church Library will again be featured.

In the meantime, let Southern Baptist leaders—pastors, directors, superintendents, teachers, secretaries, parents and others—ever seek for opportunities to read more good books themselves, and encourage our young people to invest more of their time in the company of life-enlarging books. Mental muscles need constant exercise. Our mental world needs abundant nourishment. Our Baptist Book Stores covet your correspondence and your personal contact through which they hope to prove their worth to you with their book store service.

NOTE—A 1936 copy of the Ridgecrest Book Store Catalog will be mailed free on request of the Baptist Book Store serving your state.

New Director of Promotion Suggests Practical Plans For Putting on a Successful Every Member Canvass

ON THE MAIN LINE



SPEEDING THE GOSPEL MESSAGE TO THE UTMOST PART OF THE EARTH

The Co-operative Program Supports Seven Essential Agencies

By Walter M. Gilmore,
Publicity Director,
Nashville, Tenn.

For more than ten years now the Baptist Co-operative Program has been in successful operation among Southern Baptists. Despite its many handicaps during these hectic years, this simple plan for promoting and supporting all our causes has proven its worth and its right to be continued, at least, until some better plan emerges. But for the regular support coming from the Co-operative Program weekly, many of our denominational agencies would have suffered more acutely, if they had not completely perished, during the distressing times through which we have been passing.

The Co-operative Program is on the main line, doing the essential things for which our churches were established. There are numerous side tracks and sometimes individuals and churches go off on these but the desired destination can never be reached on a side track. It is far better to stick to the main line and the main things that will promote most effectively and surely the whole program of Jesus.

What Is Included in the Program

Only those agencies that have been adopted by the Southern Baptist Convention and the various State Conventions share in the receipts that come through the Co-operative Program. All these agencies have proven themselves to be effective in carrying out the three-fold mission for which Christ has commissioned us—teaching, preaching, healing.

As indicated above on the coaches of the train, these seven agencies are Foreign Missions, Home Missions, State Missions, Christian Education, Ministerial Relief, Orphanages, and Hospitals.

How Co-operative Program Funds Are Divided

Each church treasurer is expected to send all funds for the Co-operative Program to his State Secretary. The State Secretary then divides each dollar according to a ratio adopted by his State Convention between State and Southwide objects. In four states the division is 50-50, and that is the ideal. The State Secretary divides the portion belonging to state causes in accordance with the ratio fixed by his State Convention. The part belonging to Southwide objects is sent to the Executive Committee of the Southern Baptist Convention in Nashville, Tenn., where it is distributed each week to the various agencies participating in it according to the following ratio fixed by the Southern Baptist Convention:

Ratio of Distribution

Foreign Missions	50	%
Home Missions	13 1/3	%
Hospital, New Orleans	2 1/2	%
Relief and Annuity Board.....	7	%
Christian Education, including:		
Southern Baptist Theological Seminary..	4 1/5	%
Southwestern Baptist Theological Sem. ..	4 1/5	%
Baptist Bible Institute	3 9/10	%
W. M. U. Training School.....	0 8/15	%
Ex. Com. Education Board Debt.....	3 1/3	%
American Baptist Theol. Sem.	1	%
Total	100	%

Every-Member Canvass

The Every-Member Canvass, suggested to be put on during the period of November 1-December 13, is simply an intensive effort to enlist every member in every church in the Southern Baptist Convention in the wholehearted financial support of the local work of his church and all the causes fostered by Southern Baptists, with the tithe as the minimum standard of Christian Stewardship.

HOW ONE PASTOR DID IT

By J. E. Dillard,
Nashville, Tenn.

We tried many ways of putting on the Every-Member Canvass in our church but got the best results this way:

We tried to make a good ready.

I read all the available literature on the subject, talked with others who had successfully done the job and then worked out a plan.

1. I preached a series of sermons on the Church and the several objects included in the Co-operative Program. I gave facts and incidents that had thrilled me and made me want to have a larger part in the work.

2. I taught two study classes, one in the forenoon, the other at night, and urged men and women to attend, and they did.

3. We appointed a budget committee to go through the whole church building and all the organizations and make out a careful budget for local needs. Then we discussed the State and Southwide needs and made out a double budget recommending as much for the missions and benevolences as we proposed to spend upon ourselves. This committee had upon it the pastor, chairman of the deacons and some one to represent each organization in the church. The budget with explanatory letter was mailed to each member of the church. The next Sunday I explained it in detail and it was unanimously adopted by the church.

4. We chose a Canvassing Committee, one for approximately each fifty church members. (Exercise great care here.) We called this Committee together, explained the work, secured their consent to serve (signed them up) and asked each one to select his own helper and bring him to the next meeting.

5. We had a Card Committee go over the church roll and write name and address of each member upon a card, and other helpful information.

6. The Every-Member Canvass Sunday began with special prayer for divine guidance and good success. The pastor preached a short sermon. Then he explained the items in the budget, read and explained the subscription card and led in a brief prayer. He now asked all present to join with him in filling the blanks and signing their names.

7. The second Sunday the pastor reports results, thanks workers and subscribers, asks others to sign. A small Follow-Up Committee will see the ones who have not been reached and solicit new members as they unite with the church.

A DIGEST OF

BY: C. W. POPE (Contributing Editor)

Religious Thought

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

THE TOLERANCE OF JESUS
(Christian Index, Aug. 27, 1936)

E. H. Jennings

Was Jesus narrow, or was He broad and liberal? In a sense He was narrow—in His convictions of truth, in His standards of life, in His intolerance of evil, and in the demands He made upon His followers. We have known those who boasted of their breadth, and we could see that they were as shallow as they were broad. They had no definite principles. They were "anythingarians," standing for everything in general and nothing in particular. Those who say that "one church is as good as another, and that it matters not at all about creeds," do not represent the best type of Christians. The difference between a river and a swamp is that the river has banks and the swamp has none. The river is confined between narrow banks—take away the banks and the river becomes a swamp. Many a river is mighty and majestic because the mountains press it in between narrow banks. It is wrong to assume that a loyal denominationalist is a bigot. He might be a bigot and he might be a sweet-spirit Christian.

But Jesus was exceedingly broad in spirit. His spirit of tolerance stood out in contrast with the Jews among whom He lived, and who were proverbially bigoted. They hated foreigners and called them "dogs and spittle," they had made a road around Samaria to avoid contact with the hated half-breed Samaritans. Jesus ate with publicans and talked with Samaritans. One day the apostle John said to Jesus, "Master, we saw one casting out demons in thy name, and we forbade him, because he followed not us." The motive behind the inhibition is in the words, "he followed not us." It was not that this healer was a fake, not that his work was counterfeit, not that he failed to give Christ the honor or to employ His power. The man was forbidden because he was not a member of their group, their ecclesiastical system. The tolerance of Jesus is reflected in His reply, "Forbid him not—" Let him go on with the good work. Think of what that spirit of bigotry has done in the racial, social, and religious realms! What crimes have been motivated by the spirit of intolerance! It gave Socrates the poison cup and nailed Jesus to the cross. It slew the apostles and burned Polycarp at the stake; it promoted the Spanish Inquisition and lighted the fires of martyrs' deaths. It imprisoned John Bunyan for twelve years and drove Roger Williams into the wilderness, sick, in the dead of the winter. The spirit of Jesus is appreciative of all the good to be found in others, and tolerant of every effort to do good.

LOOKING AT THE WORLD

(Biblical Recorder, Sept. 2, 1936)

The streets of Paris echoed with revelry on Bastille Day, but pessimism reigns in the capital of France because of the disturbed situation at home and abroad. The present government of France, headed by Leon Blum, a learned Jew, is supported by the combination of the communist and socialist parties. Today every mayor in every suburb surrounding Paris is a communist. These communistic municipal governments surrounding Paris constitute what is called, "The red belt." France today is in the midst of a great social revolution which many competent observers believe will eventually bring into being the second great soviet state in Europe. The threat of civil war in France is based on the fear that "Rightists" or "Fascists" will resort to physical force in an effort to overthrow the radical, or communistic government now in power. On Bastille Day the organized socialist and communist parties marched through the streets

of Paris, waving their red banners which bore the sickle and hammer of the workers' revolution. Back in the side streets are squads of soldiers, ready to rush out and quell any acts of disturbance; but the shouting and fist-shaking of the communists groups go unchallenged.

In foreign affairs France's security is being jeopardized by the cordiality between Germany and Austria. Germany is now on friendly terms with Poland, Austria, Hungary, and Bulgaria. This leaves France in a dubious position in Europe, for England is no longer cordial and Belgium is becoming chilly toward France. Only Soviet Russia remains as a great friend and ally.

(This article by Professor Lipsey of Stetson University reveals the fact that the great issue in Europe is no longer national, but class conflict. It is no longer a struggle of nations for supremacy, but the clash of gigantic world forces. Communism and Fascism, two opposing philosophies of life are dividing nations, races and cities into two hostile groups. The great World War was a perpendicular war, or a war between nations. The next great war threatens to be a horizontal war, or a war between classes in all nations. Arrayed with Communism are the forces of the proletariat, atheism, free-thought, and government control. Allied with Fascism are capitalism and the totalitarian state. Both systems depend upon the force of arms to inaugurate and maintain their positions. C. W. P.)

CATHOLICS DEMAND UNITED STATES PROTEST
PERSECUTION IN MEXICO

The Knights of Columbus and other Catholic organizations continue their demands that the United States Government protest the religious persecution of Catholics and others in Mexico. Few people, who are properly informed, will doubt that there is religious persecution in Mexico; and fewer still will approve it. But Protestants remember that there has never been religious liberty in Mexico. So long as the Mexican Government was under the influence of the Catholic Church there was no religious liberty for Protestants—today there is no religious liberty for Protestants or Catholics—for Protestants the conditions are unchanged. It is a perfectly sound Catholic teaching that religious toleration and equality are proper in a non-Catholic state, but they have no place in a Catholic state. This should be a sufficient explanation why Catholics in the U. S. A. find little sympathy from Protestants in their demand for intervention in Mexico.

MUSSOLINI REAPS AMERICAN BONUS DOLLARS

(Knoxville Journal Sept. 12, 1936)

Benito Mussolini has become one of the beneficiaries of the American soldier bonus. Although the benefit to him comes indirectly, it nevertheless, is a most welcome help to him in working out the intricate problems of finance. The actual intention of the United States was the payment of the 20,000 Italian-American soldiers who served in the American army as soldiers from homes in America. After the war was over these soldiers went back to Italy instead of returning to America, and it is in Italy that they are receiving their bonus money. Some of these soldiers receive as much as \$1,500, which is an overwhelming contrast to the \$30 which Italy paid the soldiers who served in Ethiopia.

These Italian-American soldiers will receive Mussolini's fiat money and not the American dollars. A short time before the active campaign in Ethiopia Italy decreed that Foreign credits of all kinds must be turned over to the government in Rome. When the Italian soldier exchanges his bonus bonds for dollars, these dollars will be turned

over to the Italian government, and the soldiers given Italian money. Thus the American dollar will be used for a purpose which America holds in very doubtful regard.

RELIGION BEGINS AT HOME
 (Lutheran Companion, Sept. 5, 1936)

Here's something to think about: During 1935 1,500,000 penitentiary offenses were committed in the United States according to estimates. There were 12,000 murders, 100,000 assaults, 50,000 robberies and 40,000 burglaries. The crime bill was \$15,000,000 or \$10 per month for every man, woman and child in the United States (Government figures). The prison population increases 25,000 a year. The government at Washington has the finger prints of 5,000,000 criminally inclined persons. Drunken women are a jest instead of a tragedy, meanwhile the church contents itself with bazaars and social events.

IS INSANITY A DISGRACE?
 (Unity, Sept. 7, 1936)

The death by suicide of Representative Marion Zioncheck and the attitude of many of his friends toward his mental condition, raises the question of disgrace in insanity. Mr. Zioncheck, originally a man of high social ideals, and with a fine record of public service, he suddenly went distraught. For months he ran amuck, a danger not merely to himself, but to everybody within reach of his activities. If a dog had acted with even a small measure of the irresponsibility which Mr. Zioncheck manifested in his wild drinking, his crazy automobile driving and other exploits and devilltries, the poor animal would have been straight-way shot. At last the public authorities intervened, in mercy, to have Zioncheck confined in a sanitarium for observation and treatment. But his friends would not have it so. His wife, his mother, and his personal associates all insisted that he be released and then he run for Congress again. They evidently thought that it would be a disgrace for Zioncheck to be adjudged insane.

But what was the alternative? If he was sane, then he was either an idiotic nuisance or a criminal. The disgrace in the light of his conduct lay on the side of his sanity, and not his insanity. The one most loving, tender, sympathetic thing that could have been done was to accept the verdict of the doctors and put Zioncheck in an asylum. There is no disgrace in insanity—no more than in cancer, or tuberculosis, or heart-failure. Mentality depends upon the brain, and this organism just as naturally breaks down as any other organism. Had Zioncheck's skull been opened a cancer or a diseased tissue might have been revealed. Why is an ulcer on the brain any more disgraceful than an ulcer in the stomach? Zioncheck's friends say that it was the newspapers that killed him. O, no! it was his friends who killed him.

DISQUALIFY ATHLETE BECAUSE OF DRINK
 (Lutheran Companion, Aug. 15, 1936)

The action of the American Olympic Committee in disqualifying Mrs. Eleanor Holm Jarrett, American backstroke champion, should prove a salutary lesson to American youth in general. Mrs. Jarrett violated training rules and also broke faith with her own countrymen after she had been honored with the high distinction of representing her nation in a great international competition. After having received such a commission most athletes consider themselves duty bound to keep themselves physically fit to do their best to win a laurel wreath for their country. But according to press reports, while other members of the American team were scrupulously observing training rules in an endeavor to conserve strength and endurance for the crucial tests in Berlin, Mrs. Jarrett was making merry at wild cocktail parties. Mrs. Jarrett was dropped from the team by the American Committee and ordered to return home at once. Refusing to return immediately Mrs. Jarrett stayed at her own expense, and when other members of the team were being given an enthusiastic welcome in the

German capital, Mrs. Jarrett was standing alone in the background and almost in tears.

The public disgrace which has come upon this woman should have a sobering effect on the American people. It should be a humiliating revelation of the extent to which American womanhood has abandoned itself to strong drink. In some respects women are going to greater lengths than men in various forms of shameful and unrestrained indulgence. Mrs. Jarrett's experience should also be a solemn reminder to American youth that although thirty-six states have declared the sale of liquor to be legal, their action has in no wise changed the moral aspects of drinking. America must bear some of the reproach which has come upon one of her daughters. "Righteousness exalteth a nation, but sin is a reproach to any people."

REACTION FROM LIBERALISM
 (Christian Advocate, Sept. 4, 1936)

Recoil from liberalism is the most important feature of the present situation in theology. The reaction in America has been neither so extreme or so complete as in Europe. However, even in America it has touched the thinking of every contemporary theologian, and it is forcing a re-examination of the theology of the last half century. Theology in the last fifty years has been deeply enmeshed in the dominant secular outlook, glorying in its utopian anticipations. That outlook is now definitely discredited. The passage of events has branded its expectations as absurd. Liberal theology must suffer drastic reconstruction or be abandoned. In the past the watchword of liberal theology has been, "Make adjustments to the prevailing culture." But in the future the watchword will be, "Stand out from society and challenge it." Christ cannot be harmonized with modern culture. Dr. Harry Emerson Fosdick has well said, "What Christ does to modern culture is to challenge it." Dr. Reinhold Niebuhr says, "The liberal culture of modernity is defective in both religious profundity and political sagacity." The most vigorous young leaders of Christendom in this country are being drawn toward the great central streams of historic orthodoxy, and toward a more drastic message to society.

THE LOST INDIVIDUAL

We live in a day when the individual has been lost in the crowd. We have become mass-minded. Like Joseph and Mary who lost the Christ child, we have become so interested in groups, in masses, in movements, in classes and races and parties, that we have lost sight of the individual. The individual is lost in the economic world. There the coming of the machine has made him just another cog in the wheels of industry. He is lost in the educational world: we educate in the mass and for the masses. Mass education forms a dense forest in which the child is lost. The individual is lost in the political world, where, in great movements like Fascism and Communism, he has no value except as a servant of the state. In the roar of wheels, the press of the throngs, and the babel of the crowds the individual has been forgotten. We even evangelize in the mass, so that, like Zacheus at Jericho, the individual who "seeks to see Jesus can not for the press." The result of our mass-mindedness is a decline in morals, unprecedented poverty, and world-wide confusion due to the clash of world forces. After all it is the individual who suffers, and hungers, and sins. We are busy trying to make a better world for individuals to live in. But we will never make a better world until we make a better individual to live in the world. Jesus inaugurated the greatest movement in human history, yet His primary interest was in individuals. He chose His disciples one by one, and some of His greatest messages were delivered to audiences of one. The greatest experiences in human life are individualistic: birth, death, conversion, and judgment are individual experiences. Repentance, faith, and regeneration are individual experiences. We are never converted by proxy. Alone and through suffering we leave this world in death, and individually we appear before God in judgment. C.W.P.

The China Baptist Centennial

Arthur R. Gallimore

It is no doubt generally known that the present year is the one hundredth anniversary of our Baptist missionary work in China. Indeed the event was fittingly celebrated at the Southern Baptist Convention, also in the joint meetings of the Northern and Southern Conventions in St. Louis. And now, after the visit of Dr. George W. Truett, President, and Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance in March, it is cause for great rejoicing that Dr. John R. Sampey, President of the Southern Baptist Convention and also President of the great Seminary in Louisville, is to attend the main celebration in Canton October 13-18.

Tennessee Baptists have had a vital part in missionary endeavor in China since the very early days. Rev. I. J. Roberts was born in Tennessee in 1802 and reached China in 1837, only a few months after J. Lewis and Henrietta Hall Shuck arrived in September 1836. He was one of the most zealous and adventurous of all the pioneers. Although he was not a Tennessean by birth, Rev. Charles W. Gaillard was graduated from Union University, then located at Murfreesboro in 1852, sailing for China in 1854. After a term of years of faithful service Mr. Gaillard was killed, along with ten thousand Chinese, in a severe typhoon which swept over Canton during the summer of 1862.

And so on down through the years Baptists of Tennessee have kept faithful workers in the personnel of the missionary forces in China. But now we are not trying to memorialize any except those pioneers of whatever state who have made their impress upon the Christian movement in China.

We might consider that the going of William Carey from England to India in 1792 was in an indirect way the precursor of missionary effort in China. Indeed he was anxious to extend the work of the Serampore Mission over into China, and when his son went to Rangoon (Burma) to live he thought that might be a first step. Then after Adoniram Judson and his wife Ann Hasseltine Judson settled in Rangoon (Burma), they were able to send two men to Assam hoping that might be the first step toward China. The old Triennial Baptist Convention sent out Rev. and Mrs. J. Lewis and Mrs. Henrietta Hall Shuck who arrived in China at Macao in September, 1836, although Rev. William Dean had gone to Bangkok in Siam to work among the Chinese there two years previously in 1834. It is because Mr. and Mrs. Shuck were the first Baptist missionaries to reach the mainland of China that the date of their arrival is chosen as the one around which the Centennial revolves.

As is quite well known Robert Morrison, of the London Missionary Society was the great pioneer in China, arriving in 1807—spending twenty-seven years of most patient and arduous labor at the closed doors of Canton. Seven long years he waited for his first convert and even when he passed away in 1834 he could envisage barely a thousand Christians in all China at the end of a hundred years. But at the closing of the first century since his passing we rejoice in not less than seventy thousand Baptists.

It was nearly ten years after the arrival of the Shucks and Mr. Roberts in Macao before they began to get any foothold in Canton. When Hong Kong was ceded to Great Britain in 1842 they moved over there for a time, where Mrs. Shuck died and lies buried. But in 1844 Mr. Roberts became the first to settle outside the area allotted to foreigners in Canton, and Mr. Shuck also moved to that city in 1845. By 1849 there were three Baptist preaching places in the great metropolis of China.

Dr. Yates went out from North Carolina in 1847, laying the foundations—along with Mr. Shuck, of the great work which has developed in Shanghai. And thus there began a new impetus to the first efforts in Macao, Hong Kong and Canton.

We know that in 1845 the Southern Baptist Convention was organized in Augusta, Georgia and its first evangelizing

agency was the Foreign Mission Board which was established the same year. Rev. and Mrs. Samuel Clopton were the first actual appointees though Mr. Shuck was given the privilege of choosing under which Board he would serve; his decision being for the Southern Board, he was accepted also as a missionary before the end of the year 1845. Mr. Clopton lived less than a year after arriving in Canton and was buried in the old port of Whampoa ten miles below Canton in 1847.

And so from 1845 on the two boards, Northern and Southern, extended their work in different sections. Dr. McGowan had arrived in 1843 and Dr. Goddard a few years later (1848) and the two began the work at Ningpo. The senior Dr. Ashmore reached Bangkok in 1850 and later moved up Swatow and began the strong work of the Northern Convention there.

From Shanghai the work of the Baptist boards has extended interior and into North China and the West and into Manchuria, the later being the latest effort. The Northern Convention has an aggressive work in the great Szechwan Province in the West. The two Conventions have combined in the work of two institutions—the China Baptist Publication Society and the University of Shanghai.

The English Baptist Mission first sent missionaries to China in 1845 but due to ill health and other difficulties the efforts were interrupted until 1875 when Dr. Timothy Richard and Rev. Alfred Jones arrived in Shantung. The English Baptists will ever be remembered for the more than twenty martyrs they gave in the Boxer uprising of 1900.

When we realize that there have been Baptists in Sweden only since 1848 it is remarkable that they should have begun their missionary endeavors in China in 1891.

How interesting then to trace the lines through the hundred years. We have been able to mention only a few main points. We have not even referred to the long and interesting career of Dr. R. H. Graves of Canton, who spent fifty-six years, 1856-1912, in that city, nor to Dr. Hartwell in Shantung and many others, including Dr. T. P. Crawford who went out under the Southern Board, but during the nineties established what is now called the Baptist Direct Mission in Shantung.

It is a time for taking stock. As we look back over the hundred years we should also look into the future. Will the Lord bless us in the future as He has in the past? Yes—surely. But there are conditions. If we are loyal to Him and true to His Word and firm in the great principles which have made us what we are, we can expect great things from Him.

Nor should we think the battle is won. Satan is ever alert. While visitors see the progress in the great port cities, they should not forget that the country places—and that means cities also of many thousands—have scarcely been touched. And let us pray that those who have accepted the Gospel may more and more realize their responsibility and pass on the torch which has been held before them and give the Light to the millions upon millions which still lie in darkness.

—Wai Chow, vai Canton, China.

PITY THE PREACHER

A Texas paper comments as follows: "The preacher has a good time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people, if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grand-stand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does some one could have told him how to do better."—The Churchman.



DR. CHARLES D. JOHNSON

Dr. Charles D. Johnson, chairman Education Commission of the Southern Baptist Convention, who is the newly elected Dean of Blue Mountain College. Dr. Johnson was formerly president of Ouachita College, Arkadelphia, Arkansas; several years head of the department of journalism at Baylor University; and vice-president of Arkansas State College, Monticello.

Book Reviews

All books may be ordered from
THE BAPTIST BOOK STORE
 161 5th Ave., N. NASHVILLE, TENN.

Southern Baptists in World Service by E. P. Alldredge. Published by the Baptist Sunday School Board, Nashville, Tenn. Cloth 60c, paper 40c. This is a revision of the book, "Southern Baptists Working Together" which was first published in 1925. To say that it is a revision does not tell all, for it is much more comprehensive and interesting than the other book which was indeed good. In the volume of 171 pages Dr. Alldredge sets forth the plan whereby Baptists, especially Southern Baptists, have grown into their present strength and have come to adopt their present forms of organization and work. The chapters on the District Association, the State Conventions, the Southern Baptist Convention and the Co-operative Program are worth while for all Baptists to know. While the book has been prepared as a portion of the Training Union study course, every Baptist pastor and layman should study it. In fact, I know of no better book one could use in a Baptist church for mid-week study or for a general church school than this. Dr. Alldredge knows the Baptist polity and herein sets it forth clearly. Study this book and there will be removed a lot of confusion from our ranks.

J. D. F.

Southern Baptists in World Service. By E. P. Alldredge. Published by the Baptist Sunday School Board, Nashville, Tenn. 171 pages.

It is difficult to properly appraise this, the newest study course book for the B. Y. P. U. and the B. A. U. without appearing to be extravagant. Yet, it certainly is a pacemaker in point of facts clearly and pointedly presented. Its opening pages give the best analysis of early church history that we have seen in so small compass; as the author passes in review the whole range of Southern Baptist organization, history and service he marshals an array of usable facts which rejoice the heart, while throughout the book he erects an invulnerable defense for Southern Baptist church polity. Happy are Southern Baptist young people who are thus privileged to know the why and the how of things Baptist.

J. C. M.

Bible vs. Modernism, by Allison N. Trice and Charles H. Roberson. The Rock City Publishing Co., Nashville, Tenn. Copyright 1935. 289 pp. (exclusive of index, etc.), \$2.00.

Here is a book that is positively and convincingly what its name implies. It is an exposure of the weakness and fallacies of Modernism in its several expressions and an exaltation over against this of the Word of God as inspired and infallible. It descends to no abuse, but it shows no quarter to Modernism.

The book is in five parts: I. Destructive Higher Criticism. II. External Evidence. III. New Testament Criticism. IV. False Claims of Evolution. V. Influence of Education. Each chapter has a full synopsis at the close and the book carries a complete list of Scriptural references with a complete bibliography and index, making it suitable to both the serious student and as a textbook for colleges, which is one of its intentions.

Bible vs. Modernism shows wide reading, painstaking labor, careful thought, logical arrangement of material, and shows very few weaknesses of argument, and, as a whole, absolutely demolishes that philosophy and that "science falsely so called" which rear themselves against the Bible. One thanks God for a book whose authors are without apology on the side of the

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

Bible as the inspired and infallible Word of God and against all rationalistic theories which are in opposition to it or hesitant toward it. Save for a few, fleeting statements, we enthusiastically recommend this book.

O. W. T.

If churches will not pay 3% of their pastors' salaries to insure them against want in their old age how otherwise do they hope to secure for them such a blessing? Think on this. The Relief and Annuity Board, Dallas, Texas.

FISTULA

Anyone suffering from Fistula, Piles or any Rectal trouble is urged to write for our FREE Book, describing the McCleary Treatment for these treacherous rectal troubles. The McCleary Treatment has been successful in thousands of cases. Let us send you our reference list of former patients living in every State in the Union. The McCleary Clinic, 1112 Elms Blvd., Excelsior Springs, Mo.

Your

FALL

PROGRAM

Your Baptist Book Store can help with every phase of your work this fall.

If you are planning a Church School of Missions, we can furnish books and helps for the teachers in graded courses for all ages.

If you are going to have a week of study for your Baptist Training Union or Sunday school, we have just the books you need.

If you are promoting an intensive revival campaign and need new song books, our Song Books will fill that need.

If you are moving into a new building or enlarging your departments, we can furnish song books, maps, blackboards, chairs and other equipment.

Our catalog service is complete. No matter what your program may be this fall, the Baptist Book Store can serve you.

for information—write

Baptist Book Store

161 5th Ave. N., Nashville, Tenn.

The Young South

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

LITTLE BEAR LEARNS ROBIN'S TALK

One morning when the spring flowers were in bloom along the pebbled brook, Mother Robin stopped close to the door of the Three Bears' House and then flew up on the bough of a maple tree and looked in through the windows, which was not a very polite thing to do.

Father Bear was asleep and snoring, big loud snores that made Mother Robin laugh. Mother Bear was snoring middle-sized snores, but Little Bear was breathing soft and low.

Mother Robin liked Little Bear, he was so cunning and jolly and gave such close attention to everything she did. Once when she was hunting worms he dug up the soft soil at the root of a tree, and then walked off and watched her while she ate. Some of the very finest and nicest hairs in her new nest came off his back, although she was not sure that he knew this.

When she found the big Father Bear, and middle-sized Mother Bear all asleep, Mother Robin sang a loud, clear song that woke them all up.

Father Bear began to grumble, "Who is singing at my window and waking me up?" and Mother Bear yawned and said, "Who is singing at my window, waking me up?" but Little Bear ran out of doors and called, "Good morning, Mother Robin, and thanks for waking me up."

That very day Little Bear began to learn the language of Mother Robin. He knew that she sang one song in the morning and another at night, that she said one thing when she called to Father Red Breast and another when she saw Mr. Blacksnake in the grass. If he could only know just what each note meant, then he could always tell what Mother Robin said, although he knew that he could never talk to her as her cousin Blue Jay seemed to.

Always Little Bear listened when Mother Robin was talking, and soon he learned how she said "Come" when she wanted Father Robin to help her. Then he learned how she said, "Run away," "Run away," when she thought Chatter the squirrel was coming too near to her nest. Then he knew how she sang when she was glad, and how she cried when she could find only a few little worms for breakfast.

It seemed to him he was getting very wise, and he wished Mother Robin would try to understand what he said when he braced his two feet against her tree and called to her. But always she seemed too busy to pay much attention to what he tried to say, although she never failed to give

him a cheerful greeting when he passed her way.

Every day Little Bear followed Mother Robin about trying to learn all the words of her language, but her song was always changing. When he had learned "Wait! Wait! Wait!" she decided that it was time for the little robins to take an interest in things outside the nest. Sometimes she sang, "Mine, mine, all mine," but she seemed to have almost forgotten the song she sang early in the spring.

One morning Little Bear was playing with a puff ball when he heard a dreadful racket in Mother Robin's tree. He knew that one voice was that of Mother Robin and that she was very, very angry, and frightened as well, so he ran that way as fast as his short legs would carry him.

She was saying a new word over and over, and over, and Aunt Mary Robin and Miss Wren and the Bluebird girls were flying about in the trees, saying the same thing, but none of them dared do more than shout at whatever was disturbing them.

Little Bear ran slip-along, slip-along, slip-along, as all little bears do, and then between the trees he saw Miss Yellow Kitten at the very foot of the wild crab apple tree, with Mother Robin's nest just above her.

How he did growl, and when he went crashing out of the ferns toward her, Miss Kitten turned and ran as though Bowser Hound himself were following her.

Mother Robin thanked Little Bear over and over again, and he ran back to Father Bear to tell him that he had learned a new word, and now he would always know when Mother Robin said, "Stop! Stop!"

Jolly Sun came up like a big yellow orange the next morning and Little Bear finished his small-sized bowl of porridge before Mother Bear finished her middle-sized one, and ran off to play with his puff ball and watch the flying squirrels who had just come to live in his part of the big woods.

At first they ran races around the Three Bears' House, and then out through the woods to where a big tree had fallen over a ravine and made a bridge strong enough to hold Little Bear, and even middle-sized Mother Bear, although big Father Bear had never dared walk out upon it. The Squirrel people liked to play around this tree and Little Bear sometimes pretended he was a squirrel and did the things they did so long as they were on the ground.

There were great sharp rocks under the tree-bridge, so far down that they looked only half as big as they really

were. It was such a great way down and they were so hard and sharp that Father Bear said any one falling on them would be killed, so Little Bear ran very fast when he crossed the bridge and never looked down until he was almost over.

That morning Flying Squirrel went from tree top to tree top so fast that Little Bear running along on the ground could hardly keep up with him, although he ran faster than he ever had before. Then they came to the tree-bridge, and Little Bear was so excited that he forgot all about the rocks down below. Of course he did not really want to catch Flying Squirrel, but he did want to get close enough so that they could not call him slow and clumsy.

Just as he got to the bank where the roots of the big tree shone white in the sunshine, he heard Mother Robin call "Stop! Stop!"

Little Bear was running so very fast, and watching Flying Squirrel so very closely, that he had not thought to look ahead, and when Mother Robin called he was right on the edge of the ravine, just ready to run out upon the big tree.

Mother Robin's voice sounded excited, and when Little Bear heard her he stopped by bracing his front feet very firmly in the soft, black soil about the roots of the tree. She was flying back and forth in front of him and underneath her there was no bridge, but just the broken end of a tree hanging down toward the rocks that looked sharper than they ever had before. The top of the tree that rested on the bank beyond had broken off, letting the bridge fall down, and had Little Bear gone only a foot or two farther, he would have been out on the fallen tree, slipping off the dangling end then down on the rocks below. Mother Robin had seen him and had called to him just in time.

Running home, slip-along, slip-along, slip-along, he was more than glad that he had learned Mother Robin's language, especially her "Stop! Stop!"—L. Mitchell Thornton in North Carolina Christian Advocate.

A little girl sitting in church watching a wedding, suddenly exclaimed:

"Mummy, has the lady changed her mind?"

"What do you mean?" the mother asked.

"Why," replied the child, "she went up the aisle with one man and came back with another."—Atlanta Constitution.

First Patient—"What is that lump on your head?"

Second Patient—"I have water on the brain, and it has just come to a boil."—Sanatorium Sun.

BAPTIST TRAINING UNION

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



NORTH CENTRAL REGION CONVENTION

The North Central Regional Training Union Convention met with the First Baptist Church of Cookeville on Saturday, September 19. Rev. Harold Stephens, pastor of the Cookeville Church, acted as host. His church and the Stone association entertained this meeting in a delightful manner, serving two meals to the delegates. They were gracious in their hospitality.

The two hundred and fifty-seven delegates came from the following associations: Concord, Wilson, New Salem, Union, Stone, and Big Emory.

Mr. Wayne Tarpley presided over the meeting in a most acceptable manner. A seriousness of purpose was felt throughout the entire meeting.

Mr. Stanley Dalton of the Big Emory association was elected Regional president, Miss Janie Witherington of the

Stone association was elected Regional Junior-Intermediate Leader and Rev. Floyd Stark of New Salem association was elected as pastor advisor.

The Carthage Baptist Church invited the convention to meet with them at their annual meeting in 1937. The goals that were adopted for the state year, October 1, 1936 to October 1, 1937 will be found elsewhere on this page.

SOUTH CENTRAL REGION CONVENTION

On Tuesday morning, September 22, at ten o'clock in the auditorium of the First Baptist Church of South Pittsburg, Mr. Arnold Chambers called the convention to order. In the absence of the president Mr. Joe Howren, Mr. Chambers presided over the meeting.

Rev. Paul R. Hodge and the First Baptist Church of South Pittsburg en-

tertained this convention in a most commendable manner. Serving the constituency of this meeting in every way possible seemed to be their keynote. Two bountiful meals were served by the church.

The following associations were represented: Duck River, Sequatchie Valley, Tennessee Valley, Hiwassee, and Ocoee. From these five associations came two hundred and sixty-nine representatives. This convention was challenged in practically every message to return to their local church to do something for the Lord.

The Dayton Baptist Church invited the convention as their guest for the 1937 session. Miss Tunis Johns of the McMinn association was elected Regional president, Miss Margaret Padgett of Sequatchie Valley association was elected Junior-Intermediate Leader, and Rev. J. W. Mahan of the Tennessee Valley and Hiwassee associations was elected pastor advisor.

Goals that were adopted for the state year, October 1, 1936 to October 1, 1937, will be found elsewhere on this page.

CENTRAL REGION CONVENTION

Dickson Baptist Church with its pastor, Rev. J. T. Barbee, entertained the Central Regional Convention on the twenty-fourth of September. This church and her excellent people made the stay of the two hundred and thirty-four delegates most pleasant. They were constantly on the job and were eager to serve throughout the convention. The church served the noonday and evening meals.

Mr. Allan Kerley of Portland served as president of this region and presided over the convention which began, ran, and closed on time.

The following associations were represented: Southwestern District, Cumberland, Robertson, Judson, Bledsoe, Nashville, Beech River and Maury. The convention elected the following officers: Pastor advisor, Rev. Norris Gilliam of Robertson Association; president, Mr. Walton Smith of Cumberland association; and Mrs. James Rutherford of Nashville association Junior-Intermediate Leader.

The Springfield Baptist Church invited the convention to meet with them in their annual session in 1937.

Goals that were adopted to be reached by October 1, 1937 are found elsewhere on this page.

FELLOWSHIP FEAST

During the State Baptist Convention at Clarksville, Nov. 10-12, the B. T. U. and Sunday School Departments will foster a Fellowship Feast at the Woman's Club Building on Wednesday evening, November 11. A fifty-cent plate will be served. Plan now on attending this most important occasion.

North Central Region Goals

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers
Big Emory	5	5	2	1	250	25
Concord	5	5	2	1	300	25
Enon	1	0	0	0	25	2
New River	2	1	1	0	25	2
New Salem	5	2	1	1	150	10
Riverside	5	1	0	0	25	5
Salem	5	1	1	0	50	5
Stockton Valley	1	0	0	0	25	2
Stone	5	3	2	1	100	25
Union	5	3	1	1	200	15
Wilson	5	5	2	1	250	25
Wiseman	1	0	0	0	25	2

South Central Region Goals

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers
Duck River	5	5	1	1	300	10
Hiwassee	3	1	1	0	100	5
McMinn	5	5	1	2	500	25
Polk	5	3	1	1	250	10
Ocoee	20	20	2	2	3000	100
Sequatchie Valley	5	2	0	0	100	10
Tennessee Valley	5	1	1	1	150	15
William Carey	2	2	1	0	150	5

Central Region Goals

Association	New Unions	A-1 Unions	New Training Unions	A-1 Training Unions	Awards	New Tithers
Beech River	5	3	1	0	200	20
Bledsoe	5	3	1	0	200	10
Cumberland	5	3	1	0	200	10
Giles	4	2	0	0	100	5
Indian Creek	3	2	0	0	10	5
Judson	5	2	1	0	100	5
Lawrence	5	3	1	0	100	5
Maury	5	5	1	1	250	10
Nashville	10	20	1	2	2500	100
Robertson	5	3	1	0	300	10
Southwestern District	1	0	0	0	10	1
Stewart	3	1	0	0	50	2

Sunday School Department

Superintendent Andrew Allen
 Elementary Worker..... Miss Zella Mai Collie
 West Tennessee Field Worker..... Jessie Daniel
 Office Secretary..... Miss Clara McCart
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

DYER COUNTY CAMPAIGN

Thirteen churches in Dyer County engaged in a simultaneous Sunday School campaign last week. Some of the churches conducted a census in connection with their training work.

Outside faculty members included Rev. L. A. Myers, Memphis, who worked at Beech Grove; Mrs. W. C. Nevil of Hornbeak conducted the work at Curve; Mr. Harold Ingraham of the Sunday School Board supervised the work at the First Baptist Church, Dyersburg and gave general direction to the work in the association; Mr. Jesse Daniel of this department assisted in the work of the association and also conducted the work at Newburn; Rev. Lyn Claybrook of Bradford assisted at Halls; Rev. Inman Thompson was in charge of the work at Harmony; Rev. Cutlett had charge of the work at Mount Tirezah; Miss Marie Allison of Jackson taught at Mount Vernon; Miss Lucille Haste of Memphis was at Spring Hill; Rev. Malcomb Younger of Memphis was at Williams Chapel; Rev. Marvin Miller of Troy taught at Parish Chapel; Rev. W. C. Nevil taught at Bruce's Chapel and Rev. L. A. Byrd of Henning taught at Mary's Chapel.

Representatives of these churches came together on Tuesday and Thursday afternoons at the First Baptist Church, Dyersburg, to make reports and to hear a message from Mr. Harold Ingraham.

Dyer County Association is composed of thirty churches with twenty-seven Sunday Schools. It has a church membership of 4,103 and a Sunday School enrollment of 3,217. Thirteen Vacation Bible Schools were held in Dyer County this past summer with an enrollment of 1,000. Mr. Robert E. Hughes of Dyersburg has recently been elected associational Sunday School superintendent and we predict for him a profitable and happy year of work.

ATTENDANTS AT LITTLE ROCK CLINIC

The following from Tennessee attended the Southern Baptist Sunday School Clinic held recently in Little Rock, Arkansas: Mrs. C. H. Baxter, Nashville; Mr. Hugh Brimm, Memphis; Mr. Jesse Daniel, Jackson; Mr. Oscar Lumpkin, Whiteville; Miss Elizabeth Yancey, Milan; and Mrs. H. L. Highsmith, Memphis.

OCTOBER IS STATE MISSION MONTH

Sunday School superintendents will receive this week a letter from the State Sunday School Superintendent. It is brief and to the point. We hope

every Sunday School superintendent in the state will give careful consideration to the State Mission program to be given on October 25 and that a worthy offering may be sent from each church to Dr. John D. Freeman before Nov. 1.

A PRODUCT OF STATE MISSIONS

A letter has been received from Mrs. J. R. Thetford, who has been superintendent of a mission Sunday School near Millington, Tennessee, which was organized by one of our state missionaries. She writes as follows:

"The Lord has blessed us this summer. The Sunday School was organized April 19 with 44 enrolled and we have grown to an enrollment of 80 with an average attendance of 55. We have 150 prospects within an area of two square miles on which we are working diligently. There were 17 conversions in our revival this summer. It is our plan to build a house of worship in the near future."

COLORED BAPTIST TRAINING SCHOOL IN SHELBY COUNTY

Requests for 85 awards have been received from the teachers in the colored Baptist training schools held in Shelby County recently. These training schools were promoted and conducted by the Shelby County Sunday School Association. What a fine piece of mission work and what joy these teachers must have received from this service! Congratulations to Superintendent L. A. Myers and to all his assistants in the great work which this association is doing.

HOME CO-OPERATION LITERATURE READY

Word has been received from Miss Mattie C. Leatherwood, Secretary of the Elementary Department of the Sunday School Board, that literature for Home Co-operation Week will be ready for distribution this week. Anyone desiring this literature should write to the State Sunday School Department, 149 Sixth Avenue, North, Nashville.

EAST TENNESSEE ASSOCIATION

Mr. John C. Holder, associational superintendent, reports a splendid quarterly meeting held recently with the Forrest Hill Church; 14 churches were represented by 200 people.

Beginning October 4 and running through the 9th a simultaneous Sunday School study course will be held in this association. A mass meeting will be held on Sunday afternoon at the beginning of this week of training and study at the Union Baptist Church.

CONGRATULATIONS TO MR. ROGERS AND TO THE TRAINING UNION DEPARTMENT

We are in receipt of some of the publicity material which Mr. Henry C. Rogers, State Training Union director, has sent out advertising the State Training Union Convention to be held in Chattanooga, November 25-27. It is a splendid piece of publicity and we congratulate Mr. Rogers upon it and trust he may have one of the greatest Training Union Conventions in the history of the young people's work of this state. Mr. Herman King is the president of this convention.

The Training Union Department of our churches has been a valuable agency in training and providing excellent Sunday School workers. Many of our teachers and officers received their first training in a B. Y. P. U. We hope, therefore, that many of them will find it possible to attend this convention in Chattanooga.

NEW LEAFLET

Miss Verda Von Hagen has prepared an excellent leaflet entitled "Extending the Sunday School to Reach All." This leaflet may be secured from the Young People's and Adult Department of the Sunday School Board or from your State Sunday School Department, 149 Sixth Avenue, North, Nashville.

This leaflet is an excellent presentation of the ministry of the Extension Department of the Sunday School.

PROGRAM

West Tennessee Baptist Pastors' Conference, First Baptist Church, Jackson, October 5

- 10:00 A.M. Devotional — Rev. S. R. Woodson, Humboldt
- 10:20 A.M. One-Minute reports from the pastors
- 10:50 A.M. Our Baptist 1937 Program. Dr. R. E. Guy, Jackson
- 11:15 A.M. Method of Putting on the Every Member Canvass, Rev. H. G. Lindsay, Covington
- 11:30 A.M. General Discussion above topics
- 12:00 Luncheon
- 1:00 P.M. Devotional — Rev. C. R. Campbell, Jackson
- 1:20 P.M. How We Can Help Our Denominational Paper, Dr. L. B. Matthews, Jackson
- 1:50 P.M. True Baptist Attitude Toward Christians of Other Denominations, Dr. O. O. Green, Ripley.
- 2:15 P.M. General Discussion above topic
- 2:45 P.M. Adjournment.

THIS IS THE FIRST MEETING OF THE FALL. PLEASE ARRANGE TO BE PRESENT.

SUNDAY SCHOOL LESSON

By THE EDITOR

OCTOBER 11, 1936

Becoming a Christian

Scripture: Acts 16:22-34; Phil. 3:7-14.
Golden Text: Acts 16:31.

Readings: Phil. 4:1-7; 1 Pet. 4:12-16;
Matt. 5:1-11; Rom. 8:16-25; 2 Cor. 1:
3-10.

Taking into account the latter part of the Scripture selections in our lesson, a more accurate title would be **BECOMING AND LIVING A CHRISTIAN**. In connection with the conversion of the Philippian jailer the way to become a Christian was made clear, and in the words written to the Philippian Church some ten years later the intimate nature of the Christian life and the way to live it were set forth.

I. An Unjust Imprisonment (vss. 22-24).

1. **The Reason.** In the first place, the unconverted business men did not like Paul's message of grace. "This world is not a friend to grace." And then, Paul had cast out the demonic spirit which had given the girl referred to in the preceding verses her fortune-telling powers. Therefore, her masters got mad because their profits through her were stopped. Like many today, they had a keen sense of commercial value but little or no sense of human value. The result was that Paul and Silas were beaten and imprisoned.

2. **The Place:** "The inner prison" with the feet of the prisoners made "fast in the stocks." The inner prison may have been, and probably was, a dungeon in the cellar. The heat and the stench of such places were fearful. The stocks were heavy bars of wood, one on top of the other and with grooves for the limbs made in them. Prisoners had to sit in an upright, strained and painful position. Because the ministers conflicted with selfish financial interests they suffered this.

II. A Miraculous Release (vss. 25-28).

1. **The Means.** "At midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them." With their backs lacerated and bleeding, the preachers found God to be a God who "giveth songs in the night" (Job 35:10). A crisis will bring out the best or the worst in a man. How do we stand under stress and storm? Can others see or hear something about us or from us that points to God? "So by my woes to be, Nearer, my God, to thee!" A great earthquake came. God sent it. The prayers of imprisoned preachers touched it off. "And every one's bands were loosed." But God's spell was on the place and no prisoner fled. The jailer supposed they had and, in Roman fashion, was about to commit suicide, when Paul prevailed

upon him not to do so. "We are all here."

2. **The Meaning.** God controls the powers of nature. God's obedient servants cannot be killed until their work on earth is done. Nor can they be ultimately defeated. "The defeat of the true-hearted is victory." If necessary, God will do the miraculous to keep His servants trudging along in the way of Kingdom service. Paul and Silas on the side of God and with God on their side were more powerful than all Roman authority and prisons. Later, in the plan of God, Paul was kept imprisoned for long periods, but that time had not now come. The following morning the Roman authorities themselves sent the preachers on their way.

III. A Gospel Outcome (vss. 29-34).

The ultimate thing toward which God was providentially moving in the events of that day and night now comes to light. A jailer and his house were to be saved and these, with Lydia and her household, were to be the nucleus of a staunch Gospel center and church in Philippi.

1. **Gospel Interrogation:** "What must I do to be saved?" Evidently the jailer was as serious in his question as the preachers were in their answer. Quite likely the jailer had heard some of the preaching that had been done in Philippi. Evidently he had heard the praying and singing of Paul and Silas that night. These things, together with the earthquake, brought him to the conviction that he was a sinner and needed salvation.

2. **Gospel Proclamation:** "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." That is, the other members of the jailer's household would be saved upon the exercise of the same penitent faith as the jailer exercised. In expansion of this thought Paul and Silas "spoke the word of the Lord unto him and to all that were in his house." The way of salvation proclaimed by these men was simply and only the way of penitent reception of Christ as Savior and Lord. That is the only way that Scripture reveals. Salvation comes in response to faith in Christ, not faith and plusses (Rom. 4:5; 11:6; Eph. 2:8, 9). This is how one becomes a Christian.

3. **Gospel Regeneration.** Since "Who-soever believeth that Jesus Christ is the Son of God (in the gospel sense thereof) is born of God," and since the sequel shows that the jailer and his house thus believed in Christ, then they were "born again." Verse 34 explicitly says that the jailer "and all his" were baptized after the sermon that night

and "rejoiced, believing in God with all his house."

4. **Gospel Demonstration.** That the jailer washed the stripes of the lacerated preachers and carried them into his house and fed them evinced a change in his affections. That he and all his were baptized evinced his spirit of obedience toward God. Since baptism is a "figure," a symbol (1 Pet. 3:2) and is only "the answer of a good conscience," a conscience redemptively right with God, then it is not a condition of salvation but only an expression of it. The jailer and his house were "cleansed with the washing of water by the word" in their souls before they were baptized. The saved man desires and will be found trying to keep the commandments of God when he knows what they are (1 John 2:4).

5. **Gospel Specification.** The record explicitly tells us who were baptized that night. The jailer "and all his" were baptized and these are further specified in the words, "believing in God with all his house." In other words, only those were baptized who believed in the Lord. This precludes the idea held by some that the expression, "were baptized, he and all his," indicates that some infants or irresponsible children were baptized.

IV. The Christian Life and Service (Phil. 3:7-14).

Space is not left to consider the last part of our lesson. We can only mention the thoughts indicated.

1. Dressed in the Righteousness of Christ.

2. Intimate Union with Christ.

3. Living for Christ.

4. Glory in the Presence of Christ.

We can summarize the spirit of the Christian life in the words: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

QUESTIONS

1. Why were Paul and Silas imprisoned?
2. What was their reaction to their imprisonment?
3. How were they released?
4. How was the jailer saved and how do people become Christians?
5. Why was he and his household baptized?
6. Were there any infants baptized that night?
7. Discuss the intimate nature and the spirit of the Christian life.

Lesson for Oct. 18: THE SPOKEN AND THE WRITTEN WORD. Acts 17:1-15; 1 Thess. 2:1-12.

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.

W. M. U. DIVISIONAL MEETINGS Middle Tennessee, Lewisburg October 20, 1936

Theme: "COMMISSIONED"

9:30—Hymn—Prayer.

Devotional—"Commissioned to Pray"

—Mrs. Ralph Gwin, Columbia.

Welcome—Mrs. Joe Cowden, Lewisburg.

Response—Mrs. P. L. Ramsey, Fayetteville.

"Commissioned to Our Young People"—Miss Margaret Bruce, Young People's Secretary.

"Commissioned to Work in Tennessee"—Miss Mary Northington, Corresponding Secretary.

"A View of South America"—Mrs. R. L. Harris, President Tennessee W. M. U.

"Commissioned to Japan"—Mrs. G. W. Bouldin, Japan.

Afternoon

Hymn—Prayer.

Business.

Report of Superintendents.

"Commissioned to Teach"—Mrs. T. C. Meador, Orlinda.

"Commissioned to 'GO'"—Mrs. W. F. Powell, Nashville.

The program for the Young People of Middle Tennessee will begin with a banquet, which will be served at the Chamber of Commerce building at 5:30 Monday evening, Oct. 19.

Reservations for the banquet, also for homes for the night, can be made by writing to Mrs. Joe Haynes, Lewisburg.

An interesting program will be given at 7:30 in the auditorium of the first Baptist Church. Miss Kellie Hix, Young People's Leader for Middle Tennessee, will preside. Mrs. R. L. Harris, who has recently returned from an extensive trip to South America, will speak, also Mrs. G. W. Bouldin, missionary from Japan.

Program in detail will appear in a later issue of this paper.

EAST TENNESSEE DIVISIONAL MEETING

The East Tennessee Divisional meeting will be held in Etowah, Wednesday and Thursday, October 21-22, the vice-president, Mrs. J. Frank Seiler, announces. Plans for the meeting are being made and a large delegation is expected.

Mrs. G. W. Bouldin of Japan will be present for the Young People's Banquet on Wednesday evening.

Dr. Mary King, a medical missionary from East Tennessee who has spent many years in China, is expected, as well as Mrs. R. L. Harris, who has recently returned from a trip to South

America, and Mrs. R. L. Logan, many years a missionary to Argentina.

Those wishing reservations for the night and the Young People's Banquet please write Mrs. J. C. Higginbotham, Etowah, Chairman of Hospitality.

WEST TENNESSEE DIVISIONAL MEETING

The West Tennessee Divisional Meeting will be held in Trenton October 23. Program for the meeting will appear later on this page.

Those wishing entertainment for the night please write Mrs. Horace McKenzie, Trenton.

LAST SOUTH AMERICA LETTER FROM MRS. HARRIS

Steamship Delmundo. At Sea.

My dear Miss Mary:

All things, good or bad, must come to an end, so our good tour is fast nearing a close. My last letter was mailed as we left Sao Paulo. Our trip from Sao Paulo to Rio, twelve hours by train, was one of the most interesting we have made. Coffee plantations, orange groves, ant hills, some four feet high and covering entire fields, beautiful mountains, fertile valleys made a day never to be forgotten. As we neared Rio we began our climb over the mountains, going through seventeen tunnels, now we must descend to the city. No words could picture the beauty. On a high granite peak 2,300 feet above the city stands a statue of Christ, thirty feet high, with outstretched hands. At night flood lights are used and as you enter Rio in the darkness of the night, way up in the sky you see this statue, it startles you with the thought of the Ascension. Christians are regretful over this image because it is worshiped. To us as we entered the city, it was most impressive and beautiful.

We have read and heard so much of Naples and the beautiful bay, but to me, Rio is far more beautiful. Surrounded by lofty mountains, the city extends for six miles along the broken sea front on a narrow strip of land between mountains and sea. The rich vegetation on the mountain sides with great gray rocks in places, makes a fascinating picture. We had a lovely hotel, "Gloria," and we thought our room the choicest of all. Through French doors from our little balcony we could see the lovely harbor with ships from many nations, beyond the Island of Paqueta and the city of Nicheroiyin in the distance. The Avenda Rio Branco, the main street of the city, 108 feet wide with trees down the middle. The famous "Sugar Loaf" illumined by night. The night view of

Rio is equally as lovely as by day. The beauties of Rio are an inexhaustible subject, but I must hasten to the mission work and missionaries.

As our train pulled into the station, Miss Landrum and Miss Neal of Texas, with our exprinter guide awaited us. This was the beginning of three weeks filled with interesting events and loving attention. Our first Sunday we attended the beautiful new First Baptist Church, made possible largely by the generous gift of Mrs. Bottoms of Arkansas. After thirty years of work, Baptists have much to rejoice over, thirty Baptist churches in Rio. This day the First Baptist Church was celebrating its fifty-second anniversary trying to raise enough to finish the first floor inside. It was Children's Day and each one had brought a gift. With what joy and pride they marched by and placed it on the Lord's table, then they sang heartily a song of dedication.

Baptists in Brazil have twenty home missionaries and two foreign missionaries in Portugal, and have another couple ready to go. How those children spoke for home and foreign missions! We see great hopes for a new generation informed and enthusiastic.

We visited the new publishing house, Mr. Cowser is justly proud of that. The W. M. U. has headquarters here, a most attractive office, a rest room with bed, bath, etc., so the visiting missionaries and workers coming from outside can rest and freshen up. According to custom, they are prepared to serve tea on special occasions. There are quite a few lovely Christian girls who work in the Publishing House. One afternoon Miss Landrum invited them, and us, to the most outstanding Tea House "Colombo" for tea. A few spoke a little English, but regardless of the fact that we did not speak the same language we had a most delightful "tea party."

When the missionaries come to the states I wonder how they feel over our indifference? I have never known such cordiality! We had lunch with one, tea with another, dinner somewhere else. You could feel their cordial welcome everywhere.

On Sunday we attended the College Church, Mr. Allen preaching. Dinner with Dr. and Mrs. Watson. Both of their sons are at Furman. One evening we went to Mrs. Sorens with all the missionaries and their children. What a fine group! On August 21, Miss Landrum had a birthday and we celebrated with a dinner at Mr. and Mrs. Allen's.

Miss Landrum is the "Miss Mallory" of Brazil, she is as much loved and quite as capable. She was showered with gifts and flowers. I wish you could have seen me dressed up with a big bunch of orchids! Imagine it, real live orchids! They told us when we oh-ed and ah-ed that they cost twenty cents a dozen! (American money) We

had our pictures made and the orchids are beautiful. I also have a grand-daughter down here! How's that for outstanding news? The Enets have three fine boys and a baby girl eighteen months old, named Joy for the "Joy Class" at Highland Park Church, Chattanooga. As I was president of Tennessee W. M. U., I had my picture made with baby Joy and the orchids! Mr. Enet, who has a Vacation Bible School, says he could not have carried on through the lean years had it not have been for the generous donations made by this class. Right here let me tell you never to send P. O. money orders to missionaries. For dollar bills, you get 17 milrries, but the Post Office has a set figure of ten milrries for a dollar, regardless of exchange. New York Exchange of personal checks net almost double. Then the missionaries must go in person at a certain hour, always means two trips no matter how busy they are. Then the duty on packages are prohibitive. A candy Easter egg already crushed cost one dollar and a half duty! Missionaries at home on furlough you can write the Foreign Mission Board to know when they are going to sail, mail your packages to the boat and let them take it direct. I am off my subject but this is so important.

(To be continued)

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.

MRS. BETTIE THOMASON

On July 10, 1936, the Union Ridge Baptist Church at Rover lost one of its most consecrated members in the passing of Mrs. Bettie Stegall Thomason.

She was born December 17, 1861, and united with this church in 1884.

Her last years were spent in Nashville, yet she was faithful and true to her home church, worshiping with us at every opportunity.

She was a splendid Bible student and was a teacher in the Intermediate Department for years. Her influence still guides the men and women she taught.

She was married to J. M. Thomason October 29, 1882, who, with one son, a daughter and grandson survive her.

We extend our sympathy and say, "Blessed are the dead which die in the Lord . . . they may rest from their labors and their works do fellow them."

Mrs. E. M. Clay,
Mrs. Jess Shearin,
Mrs. A. C. Heath,
Committee.

PEARL LAMB

Pearl Lamb's life was an open book, an example, an inspiration to those who knew her.

We always knew she had been with God. A sterling character born October

18, 1903, went home June 2, 1936. Took Christ as her Savior at the age of eleven, united with the Baptist Church at thirteen and was a happy, busy member until God called.

A great separation but we weep not as those who have no hope. In the home a vacant chair but beyond the river Pearl awaits you.

She leaves mother, father and three brothers. I think she is watching you each day from the battlements of Heaven. Think of her eternal home and be ready to meet her thus making her joy complete.

Mrs. Elizabeth Puckett,
Mrs. Jess Shearin,
Committee.

NANNIE SANDERS

On July 29, 1936, death came into our midst and took Nannie Elizabeth Sanders, age 17 years, 4 months and 3 days.

Nannie professed faith in Christ at the age of thirteen and united with the Union Ridge Baptist Church at Rover. She was loyal to her Sunday School and church until illness prevented her going.

She was a quiet, lovable character and will be greatly missed in her home and church.

She is survived by her parents, Mr. and Mrs. John Sanders, two sisters and nine brothers.

We would say to the bereaved, "Weep not," for our loss is Nannie's gain.

Mrs. E. M. Clay,
Mrs. Jess Shearin,
Mrs. A. C. Heath,
Committee.

H. A. McADOO

Whereas, our heavenly Father has been pleased to extend another call to His church, it was not a call for some young man to preach His gospel, but a call for one of His deacons to give up his earthly house of this tabernacle, and come home where he had a building of God, a house not made with hands "eternal in the heavens," we the deacons of Yale Baptist Church have already missed our brother, the church has lost one of its best members, the community has lost a Christian gentleman with a fine character. The home has lost a loving husband and a compassionate father. We assure his loved ones a continued place in our hearts' affections, an abiding interest in our prayers, a promise of our helping hand wheresoever needed, we know heaven has been made brighter in your life, and your hopes have been enlarged, since the absence of your loved one. Christ knew our hearts would be sad on occasions like this, so let us comfort our hearts with His words, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."

We recommend that a copy of these

resolutions be sent to Mrs. McAdoo, a copy added to our deacon's minutes, a copy to Baptist and Reflector, and a copy put on the minutes of the church.

J. E. Daugherty,
Chas. A. Hawkins,
H. C. Eoff,
Committee.

MRS. E. F. DUNN

Whereas, it pleased God, our heavenly Father, to call to her heavenly home, our sister and co-worker, Mrs. E. F. Dunn, who has been so faithful to her Master.

Therefore, be it resolved:

First, that we, the East Side Baptist Church, bow in humble submission to our heavenly father, who doeth all things well.

Second, that we, the East Side Baptist Church, extend to the bereaved family our heartfelt sympathy in this time of sorrow.

Third, that a copy of these resolutions be sent to our state paper, a copy given to the family, and a copy placed on the record of our church.

Respectfully submitted,

Mrs. Annie Hyder,
Mrs. W. Ray Hyder,
Mrs. D. B. Scaef,
Committee.

checks
666 MALARIA
in 3 days
COLDS
first day
LIQUID TABLETS
SALVE, NOSE DROPS Headache, 30 minutes
Try "Rub-My-Tiam"—World's Best Liniment

HOW TO **EARN MONEY**
For yourself, S. S. Class or Society and do a fine Christian work. Sell Scripture Christmas Cards, Helpful Books, Bibles, Scripture Mottoes and Calendars. Good Commission. Pleasant work. Send for free information.
GEORGE W. NOBLE, Publisher
Chicago, Ill., 440 S. Dearborn St. Dept. 9HX

FOR QUICKER
HEADACHE RELIEF
STANBACK
10¢-25¢
SOUTHERN DESK CO.
BICKERT, U. S.
CHURCH AND SUNDAY SCHOOL FURNITURE

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE

Memphis, Bellevue	1299
Chattanooga, First	1115
Knoxville, First	1025
Nashville, Grace	825
Memphis, Union Avenue	675
Chattanooga, Ridgedale	671
Memphis, Temple	621
Knoxville, Broadway	594
Jackson, First	566
West Jackson	507
Maryville, First	504
Chattanooga, Northside	449
Bristol, Calvary	448
Chattanooga, Calvary	402
Chattanooga, Tabernacle	389
Jackson, Calvary	379
Chattanooga, Red Bank	354
Chattanooga, Central	334
Union City, First	327
Nashville, Edgefield	312
Memphis, Speedway Terrace	304
Chattanooga, Chamberlain Ave.	304
Paris, First	301
Chattanooga, Oak Grove	297
Knoxville, Arlington	275

By FLEETWOOD BALL

J. Norris Palmer has been with the First Church, Baton Rouge, La., 1,000 days and there have been 999 additions.

The resignation of B. B. Blaylock as pastor of the Memorial Church, Temple, Texas, has been presented.

R. A. Williams and wife of Dalton Ga., recently gave \$500.00 to the Georgia Baptist Orphans' Home.

Lamar Kitson was ordained to the full work of the ministry recently by the church at Port Royal, Ky.

T. M. Boyd and wife, of Memphis, visited the Carroll County Association at Enon Church and the Beech River Association at Chesterfield.

The church at England, Ark., is pastorless, J. F. Tull having resigned after serving for several years. He was formerly pastor at Milan.

Dale Crowley has resigned the care of Tabernacle Church, Jonesboro, Ark., and will move soon to Washington, D. C.

Peter H. H. Lee, of Honan Province, China, has entered the Southern Seminary at Louisville, Ky., for a year of study.

Hollywood Church, Memphis, L. C. Riley, pastor, will have a revival beginning Oct. 14 in which A. M. Overton, of Fulton, Miss., will do the preaching.

Beginning Sept. 27, a revival will be held in Calvary Church, Jackson, M. M. Fulmer, pastor, in which C. H. Franks of Hayti, Mo., will do the preaching.

The church at Grand Junction, W. R. Hill, pastor, lately concluded a successful revival, E. K. Cox, of Gloster, Miss., doing the preaching.

A. C. Green has resigned as pastor at Sanford, Ala., after having served several years. He has not indicated his plans.

W. H. Crafts has resigned as pastor at Portsmouth, Ohio, in order to become an evangelist. He uses stereopticon in his work.

P. F. S. Squyres, former pastor of Gambrell Street Church, Ft. Worth, Texas, has been called to the church at Atlanta, Texas, and is on the field.

E. Powell Lee, of Miami, Fla., has accepted the position as assistant pastor at Calvary Church, Lexington, Ky., T. C. Ecton is pastor.

T. M. Callaway has resigned the pastorate at Lumpkin, Ga., to accept a call to the First Church, Talladega, Ala. The change is effective Nov. 1.

J. E. Dillard, of Nashville, the new Director of Promotion for the Southern Baptist Convention, will spend the month of October in Florida.

James Rogers of Northwood Church, West Palm Beach, Fla., recently closed a revival at Calvin, Ga., resulting in 62 additions.

A. P. Foster, the new pastor of Tabernacle Church, Tampa, Fla., has been given a warm reception by the ministers of the city.

L. F. Gassaway, of Decaturville, has accepted the call of the church at Camden for half time and will move on that field Oct. 1.

G. L. McGlothen has resigned as assistant pastor of Fifth Avenue Baptist Church, Huntington, W. Va., N. W. Cox, pastor. He comes to the Southern Seminary, Louisville.

W. P. Wilks and the First Church, Opelika, Ala., were lately assisted in a revival in which James Allen Smith, of Decatur, Ala., did the preaching resulting in 11 additions, 6 by baptism.

The church at Gilead, Ky., J. E. Darter, pastor, had a gracious meeting lately, resulting in 45 additions, 42 by baptism. E. V. May, of Mercedes, Tex., did the preaching.

H. E. Watters, of Jonesboro, Ark., lately assisted his former pupil, Earl Gooch, in a revival at Braggadocia, Mo. Since January there have been 35 additions to that church.

John L. Hill, of Nashville, visited the First Church, Jonesboro, Ark., recently and delighted and inspired his audience in a distinct manner. He was introduced by the pastor, O. L. Powers.

Fred H. F. Smith of Broadway Church, Tampa, Fla., welcomed into the church 61 new members during the year. He was formerly a pastor in Tennessee.

Owing to the sickness of C. C. Morris, pastor of the First Church, Ada, Okla., R. S. Jones, Field Secretary of Foreign Mission Board, supplied the pulpit on a recent Sunday.

T. C. Singleton, of Nashville, is happy over a recent meeting of the Cerulean Springs Church near Hopkinsville, Ky., of which he is pastor. There were 26 additions, 13 by baptism. E. L. Averitt, of Louisville, did the preaching.

R. L. Motley, pastor of the First Church, Florence, Ala., for 16 years, has resigned and will retire from the ministry. It is thought that he will move to Memphis and reside with his son.

L. B. Cobb, of Memphis, has just closed his fourth revival in Lauderdale County this summer, the last one at Salem near Henning and experienced the organization of the Sunday School and the calling of a pastor.

M. M. Fulmer, pastor of Calvary Church, Jackson, has been called to the care of the church at Alpine, Texas. He visited the church last Sunday. Meanwhile, J. R. Black, of Memphis and J. E. Skinner, of Jackson, supplied the pulpit at Calvary.

The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves consideration enough to convince churches of the value and importance of the AGE SECURITY PLAN. The Relief and Annuity Board, Dallas, Texas.

By THE EDITOR

It was good to see Dr. W. J. Stewart in the office again this week.

—BAR—

A revival is in progress at Tabernacle Church, Chattanooga, with the pastor, R. R. Denny, preaching.

—BAR—

Manager Perry Morgan says that the attendance at Ridgecrest this season was over 11,250, which is fifty per cent more than last year and double that of the year before.

—BAR—

Calvary Church, New York City, has secured Dr. W. W. Ayers of Ontario to succeed Dr. W. H. Houghton, who resigned to become president of Moody Bible Institute.

—BAR—

Pastor Mark Harris, of Speedway Terrace Church, Memphis, has closed a fine meeting at Red Bay, Ala., Joe Hughes, pastor. There were 25 additions to the church.

—BAR—

Woodrow Fuller, pastor of First Church, Fulton, Ky., has recently assisted the First Church, Halls, H. L. Carter, pastor, in a great meeting which resulted in a total of 37 additions to the church.

—BAR—

The Florida Baptist Witness recently carried many fine tributes to C. W. Duke, who recently passed on to be with the Lord. For many years he had been one of the leading pastors and leaders in that state. The Lord comfort the bereaved.

—BAR—

G. R. Campbell has resigned the pastorate at Calvary Church, Mineral Wells, Texas, and has accepted the care of the Royal Street Church, Jackson. Royal Street Church ordained Brother Campbell several years ago.

—BAR—

J. P. Boone, pastor of the First Church, Macon, Ga., and Millard A. Jenkins, pastor of First Church, Abilene, Texas, exchanged pulpits on a recent Sunday. Dr. Jenkins was a former pastor in Macon.

—BAR—

We are glad to know that Mrs. George Jarman, wife of Pastor Jarman of Kingston, and Mrs. Homer G. Lindsay, wife of Pastor Lindsay of Covington are both recovering from serious operations in the Baptist Memorial Hospital, Memphis.

—BAR—

The Home Mission Board recently applied \$70,098.39 to be paid on the principal of its debts, making a total of \$90,331.38 paid on the debt this year. This amount is all on principal, and is in addition to interest. Payment of the above amount on principal will save approximately \$6,000 in interest a year.

—BAR—

The Fowlkes Baptist Church, J. T. Barker, pastor, has completed its splendid new house of worship and lacks only \$200.00 of having it paid for.

S. R. Woodson, pastor of the First Church, Humboldt, was recently with the church in a gracious revival with twenty-three additions, twenty of them by baptism.

—BAR—

Recent out of town visitors to the office were C. H. Warren, pastor First Baptist Church, Greenville, Ky.; Geo. E. Simmons, pastor Arlington Baptist Church, Knoxville; President James T. Warren of Carson-Newman College, and Mrs. H. T. Whaley, Memphis, wife of Pastor H. T. Whaley. Come again, friends.

—BAR—

Baptist and Reflector was glad to welcome the women from East, Middle and West Tennessee who gathered Monday and Tuesday, Sept. 28-29, at our state headquarters for the Executive Board Meeting of the Woman's Missionary Union. Especially were we glad to welcome Mrs. R. L. Harris, president of the Union, whose interesting travel letters from South America we have all enjoyed.

—BAR—

Gypsy Smith will begin his campaigns in the United States Oct. 11th, with a great meeting in Exhibition Hall at Dallas, Texas, where thousands of visitors are celebrating the centenary of Texas. Professor Edwin Young, Dean of the Music Department of Hardin-Simmons, and a long time associated with Gypsy Smith, will be at the piano, and J. D. Riddle, Director of Music at First Church, Abilene, will have charge of the choir.

—BAR—

With the Churches: Chattanooga—Tabernacle welcomed 3 by letter; Calvary received 2 for baptism; Central received 2 for baptism; Northside, Pastor Selman welcomed 5 by letter, 2 for baptism and baptized 4; Ridge-dale, Pastor Livingstone welcomed 1 by letter, 2 for baptism and baptized 4. **Cleveland—**First, Pastor Householder welcomed 1 for baptism and baptized 1. **Knoxville—**Arlington received 2 by letter; Broadway received 2 by letter. **Memphis—**Bellevue, Pastor Lee welcomed 13 additions and baptized 1.

—BAR—

Benton, Tenn., Sept. 18, 1936.

Dear Mr. Taylor:

We have just closed an 18 days' meeting in our church, Cookson's Creek Baptist Church, Polk County, resulting in 37 additions to our church, 31 by baptism and 6 by letter and restoration. The meeting was conducted by Rev. Lester Lea and our pastor, Rev. Kerbey Park, assisted by the Christian Workers Council of the First Baptist Church of Etowah and Rev. Bert Kin-cade. Much good was done and many souls were uplifted and inspired to a closer walk with God.
MAE ELLA STINNETT, Clerk.

—BAR—

Bro. John C. Blalock, of Trinidad, Texas, became pastor of Calvary

Church, Erwin, a few weeks ago. A graduate of the Southwestern Seminary, he was pastor at Trinidad for seven years prior to coming to Tennessee. He organized and built the Trinidad Church and for four years it has maintained a standard Sunday School, with a good Baptist Training Union and W. M. S., and has given monthly to the Co-operative Program. For reasons which cannot here be given this note has been delayed in publication. Tennesseans welcome Bro. Blalock to the state.

—BAR—

On account of ill health, J. H. Cothen has resigned the pastorate of Brainerd Baptist Church, Chattanooga, after four months' service and gone to his home near Hattiesburg, Miss. J. C. Williamson of the Brainerd Church has written to the Baptist Record of Mississippi a very fine and appreciative letter touching Bro. Cothen in a personal way and concerning the wonderful work he did at Brainerd, doing in four months what was believed could not be done under a year. We wish that space permitted the publication of this gracious letter in full. Bro. Williamson says: "Sometimes when a pastor leaves conditions have been allowed to grow that make it necessary for him to leave. Here the only condition was the will of God." May the Lord bless our brother abundantly.

—BAR—

Sunday, September 13, Dr. George W. Truett began the fortieth year of his ministry as pastor of the First Baptist Church, Dallas. He came to First Church after graduation from Baylor University and has devoted the most of his life to the work of this church. Editor F. M. McConnell of the Texas Baptist Standard in writing of the mighty work of Dr. Truett and the First Church, says: "The members of this church pray for their pastor. This writer estimates that through the years, he has heard as many as a thousand prayers in various groups in the church and he does not now remember but two which did not contain a definite petition for the pastor. If every church prayed more for its pastor like this church does more pastors would stay and do a greater work."

To provide AGE SECURITY for pastors, churches are asked to match the pastors' payments, which are 3% of monthly salaries. Let our churches put this cost in their budgets for 1937. The Relief and Annuity Board, Dallas, Texas.

Soothe TIRED EYES
Wash out irritating particles; relieve and refresh your eyes with
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

Co-operative Associations Seek To Enlist 100 Per Cent of Churches

Nashville, Tennessee
October 1, 1936

Dear Fellow Workers:

September has been a great month for us in the office here in Nashville. The letters which have come from so many points in the state have been filled with encouraging news about the progress of our great unified work, and the funds sent in have been so much larger than for last September, that we have rejoiced greatly. By the 20th of the month we had already received more money for the Co-operative Program than we received during the entire month of September, 1935!

The book-keeper's records show that 911 of our churches have sent offerings for the program. Four hundred others sent designated gifts, thus making the largest number of churches uniting their efforts and funds since I have been your servant. The spring slump in receipts has been blotted out, and unless we fail during October, we shall close the year with a pleasing gain. It rejoices my heart to read letters from people sending the first offering for the Program ever authorized by their churches.

We cannot be satisfied, however, with the record already made. My heart's desire is to see every Baptist church in the state enlisted. The extra money they will at first give will not materially affect our records. But the strength they will add now and the development their coming into the Program will insure are the things that make their coming so momentous. There are still about 700 of them that need to know the joy and thrill of being a part of this simple, scriptural plan of working together with Christ.

I have sent from the office to the moderator of each association, or to some other interested man, a list of the churches that have not yet given to the Co-operative Program. I have asked these men to put forth an earnest effort to reach these churches before the third Sunday in October with a message about the Program and an offering for it. Already replies are coming in telling of the plans now being put into effect. A list of the associations securing 100 per cent support of the Program will be published in the Baptist and Reflector. As I write these lines, I am wondering which association will be listed first.

The fellowship of the year has been gracious and happy. The number of new churches organized and mission stations opened has been pleasing and inspiring. Slowly but surely our people are wanting to have part in it. Won't you, my reader friend, please help in carrying the message of co-operation to the unenlisted Baptists of the state? If your church has not sent an offering for the Program, see that it is done immediately. Then go and find some church that is unenlisted and bring to them the pleasure of having a part with us.

Sincerely,

JOHN D. FREEMAN