

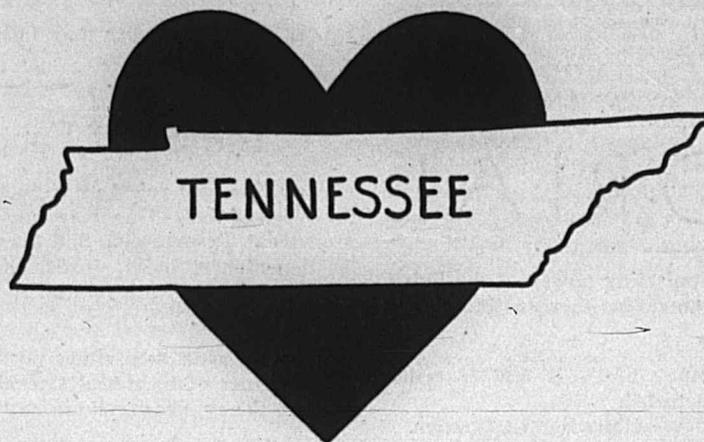
# BAPTIST *and* REFLECTOR

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

Volume 102

NOVEMBER 12, 1936

Number 46



IS THE  
BAPTIST YOUTH  
OF TENNESSEE  
ON YOUR HEART  
?

THEN ATTEND  
TENNESSEE BAPTIST TRAINING UNION CONVENTION  
CHATTANOOGA, NOV. 25-27, 1936

# Baptist and Reflector

An Investment in Christian Reading.  
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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

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

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

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

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

**Advertising Representatives**—Jacobs Lists, Inc., Clinton, South Carolina. Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

## EDITORIAL

Personal "hot air" and the pulsating power of the Spirit are not synonymous. Some, however, seem to think so.

\* \* \*

"The tongue whose emergency brake is out of order usually has plenty of gas."—Selected.

—Halls Baptist Courier.

\* \* \*

If the persistent critic of our organized work were put into a position of leadership in denominational affairs, one ventures that it would not be long until the situation could be described by that phrase in the first chapter of Genesis—"without form and void."

\* \* \*

"Recently someone noticed on a poster printed by the pastor that he had left out ONE letter of the word 'Stewardship.'

"Huh! The pastor has noticed that many church members have left the WHOLE WORD out of their practice and even out of their vocabulary."—Bulletin First Baptist Church, Trenton.

\* \* \*

A Communist, Earl Browder, was a candidate for president in the recent campaign. So far as our knowledge goes, this was the first time in American history that a full-fledged Communist did this. Of course, he did not expect to win but to make a beginning in political action in the direction of the presidency. He would not have done this if Communist sentiment and encouragement in the United States were not sufficient to give respectability and point to it. America, be on your guard!

\* \* \*

## A Sinful "All" and a Saving "All"

A man rushed up to a minister who was preparing to board a train and wanted to know what to do to be saved. The minister had only time to say: "Look up Isa. 53:6. Go in at the first 'all' and come out at the second 'all.'"

It was a strange instruction but true. Isa. 53:6 reads: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The first "all" comprehends man's sin and shame and his fearful condition before God. "For ALL have sinned, and come short of the glory of God."

The second "all" comprehends God's wonderful provision for salvation in the substitutionary, atonement—death of

Christ on the cross. "He himself bore our sins in his own body on the tree."

To "go in at the first all" means to realize and admit one's guilty condition and just condemnation before God and to take one's stand as a suppliant for mercy.

To "come out at the second all" means to hold up before God in faith the death of Christ in satisfaction for sin and to seek and receive God's mercy on that ground, trusting Jesus "against that day."

"Just as I am without one plea  
But that thy blood was shed for me."

Whosoever goes in at the first all and comes out at the second comes out in possession of everlasting life.

Lost man whose eyes may fall on this, trust Jesus now!

\* \* \*

## The Short Fundamentalist

Many fine men reject all rationalistic theories concerning the Word of God. They ring true on the Virgin Birth, Deity, Atonement, Resurrection and Second Coming of Christ and on Repentance, Faith, Justification, Regeneration, and so on. That far they are faithful in their testimony and noble in their loyalty.

But these same men either pervert or minimize or ignore the doctrines of the Local Church, Baptism and the Lord's Supper. They classify these as "non-essentials."

Now the essentials in any system are the teachings which form its groundwork. Surely Christian obedience and service are among the groundwork teachings of Christianity. Redemptive doctrines are fundamentals in the realm of salvation, and the doctrines of Christian obedience and service are fundamentals in the realm of the demonstration of salvation. Both are equally essential in their sphere and to their purpose.

In the Great Commission loyalty to baptism on the part of the saved is just as definitely commanded as the work of making disciples. So also is loyalty to the other "all things" there indicated. And this emphasis upon both redemptive and demonstrative fundamentals is followed throughout the Bible.

When, therefore, a man speaks about being "true to the whole Word of God," let him not forget that both these sets of doctrines are revealed in that Word. Full loyalty to it comprehends both.

To the extent that one sincerely stands for any revelation in the Word of God grateful praise is due him. But for one to take part of the Word for loyalty and pass by the other makes him a short fundamentalist. He does not go far enough.

\* \* \*

## We Ran It But Some Did Not Read It!

We understand that some felt the Baptist and Reflector did not adequately publicize the State Convention beforehand. Permit the following facts to be stated.

In the issue of Oct. 1 the initial announcement relative to the Convention was run.

The issue of Oct. 8 carried a note calling attention again to the Convention.

As soon as the copy reached us to make it possible we ran the program of the Convention, which was in the issue

of Oct. 22. In connection the program of the Pastors' Conference was also run.

In the issue of Oct. 29, on five different pages, material relating to the Convention was run. Due to a misapprehension Dr. Davison's open letter was not run as early as it should have been. Our regret has been expressed to him.

Besides these things additional material relating to the Convention or matters closely connected with it was run on departmental pages. And in the last issue before the Convention there was still other material relating to the Convention which was run.

As much publicity was given the Convention as is customary in such cases in view of other matters which also had to be run. We ran the publicity but it seems that some did not read it. Of course, the paper cannot be held responsible for that.

Moral: Be sure not only to take but also to READ the Baptist and Reflector!

\* \* \*

## Drunken Drivers

The man who flung his hat in the air and gave three cheers when the Eighteenth Amendment was repealed ought to be leading a campaign these days to rid the roads of drunken motorists. For if there is one thing that could conceivably restore national prohibition, it is the deadly mixture of alcohol and gasoline.

Anyone who thinks that the American people will put up with this menace indefinitely is crazy. Traffic is dangerous enough even when all hands are stone sober. Add to it those half wits who don't see anything wrong in getting behind the wheel after they have had a few drinks, and you create an intolerable situation.

Continue that situation long enough and you will find a new sentiment for prohibition, just as surely as night follows day.

Here's an example. In Ohio the other day some thirty young members of a church organization hired a wagon and a team of horses and went out for an old-fashioned "hay-ride" along a country highway. The wagon was lighted adequately with lanterns fore and aft. The night was clear.

Up from behind came an automobile. There was plenty of room to pass, but the driver apparently never saw the wagon. He smashed right into it, knocking it into a ditch, where it overturned and pinned the young people beneath splintered wreckage. One lad was killed and fourteen others were severely hurt.

The driver of the auto admitted that he had had "two beers and two highballs" before starting out to drive. Police said bluntly that he was drunk.

Now if you would go around among the survivors of that accident, and among their families, you might find a surprising amount of sentiment in favor of a restoration of prohibition.—Jackson Sun.

\* \* \*

## Baptist and Reflector Associational Campaign

The associational season is over and this has meant a lull in the number of subscriptions received. We trust that this is only temporary.

Most of the associations which lined up for the special campaign for the paper are to put on the campaign in

November or at a later date. If all of these act in proportion as Grainger County up in the mountains has already done, sent in more than 100 new subscriptions in addition to renewals with more to follow, the little ladder boy would climb to 5,000 twice by the end of the year. C. B. Cabbage, general leader in Grainger County, has put the paper in his budget at Rutledge.

We are confidently expecting that the associations when they put on the actual campaign will rally to it in a fine way. Encouraging words keep coming in from the general leaders, group leaders, pastors and others from here and there. All of them promise to press the campaign and seem to feel that the outlook is encouraging. We wish space permitted the printing of these messages. Their general spirit is expressed in the words of Pastor L. S. Sedberry, Brownsville, when in substance he said that he would seek to line up the members of his own church first and then branch out to others. This spirit throughout the state will mean that the Baptist and Reflector will reach its goal!

Remember that from now to the end of the year the paper may be offered to anybody, new or renewal, individually or collectively, for \$1.50 per year. Remember also that time is passing and that Tennessee Baptists now have a fine opportunity to do a real big and worthy thing for their own state paper.

With the help of God, let's do it!

\* \* \*

## The Associations

### SHELBY COUNTY

Shelby County Association met in the Central Avenue Baptist Church, Memphis, E. A. Autry, pastor. We attended the first day. Officers chosen were E. P. Baker, moderator, succeeding J. G. Lott, J. R. Black, clerk, and E. E. Strong, treasurer. L. C. Riley preached the annual sermon, a very fine message, using 1 Thess. 1:3 as a text. The usual reports were presented, bringing before the body the following: Mark Ferges, D. D. Smothers, A. P. Moore, Mrs. Otto Wohlraht, John D. Freeman, L. E. Brown, R. J. Bateman, J. A. Beaty, Miss Janey Bilderback, and L. J. McRae. Some of these appeared at the evening hour on which occasion Mark Harris brought a splendid, instructive message on Home and Foreign Missions.

### NASHVILLE

We attended the first day's session of the Nashville Association, which met in Park Avenue Baptist Church, Nashville, W. C. Creasman, pastor. C. S. Henderson was elected moderator, W. C. Creasman, assistant moderator, J. L. McDaniel, clerk, and Claude Swaney, treasurer. Dr. P. E. Burroughs of the Baptist Sunday School Board preached the annual sermon, a unique and forceful message on "It is more blessed to give than to receive." Nashville Association did not have the usual line of reports but had addresses on the subjects commonly covered instead. N. B. Fetzer, Mrs. S. A. King, Andrew Allen, Herman L. King, Wm. McMurray, and Guard Green addressed the body. The latter gave one of the most comprehensive and able presentation of District Missions it has ever been ours to hear. Steps were taken to employ an Associational Missionary.

These were the last associations for the year. Each remembered the paper in subscriptions and voted to put on the special campaign. We thank the Lord who has preserved us all in our journeys throughout the state during the associational season.

## The King's Business

Scripture: 1 Cor. 16:13-14; Prov. 22:29.

L. G. Frey

(Annual Sermon Preached before the Madison County Association.)

Here is first century advice that fits twentieth century needs. If there ever existed a time when such admonition is needed, certainly that time is now. Notice the words of the text: Be watchful—be alert, don't go to sleep, the enemy is around. Stand firm in the Faith: Don't wobble, straddle, or waver. Let the world know where you stand. Play the man: Be manly in a spiritual sense. Be strong: Self-restrained to be and suffer what God appoints uncomplainingly. Let all things be done in Love: To both God and man. There are dangers within and without the churches today that threaten their life and challenge their progress. The lure of the flesh, the lust of the eye, and the pride of life have not lost their power to pull; but, on the contrary, seem to have multiplied. The Devil has not exhausted his resources, nor ceased to trap his unsuspecting victims. Centuries ago, he shed his horns, hoofs, and tail, cast aside his harpoon fork, joined the church, and now frolics freely with all classes. So, the great controversy continues with increasing intensity. What are we going to do about it? What can we do about it? Much in many ways since we conquer through His Spirit. Zech. 4:6. The first thing I call attention to is the

**DANGER OF WRONG EMPHASIS IN BIBLE TEACHING.**

For instance, take belief and baptism and look at Mark 16:16. Some people have emphasized baptism instead of belief and the result is, baptism to them has become a saving ordinance. Take salvation by grace and the security of the believer, and compare with stewardship and works. It's not emphasis that is wrong here, that is probably impossible in the very nature of things; but it is a disastrous omission to leave out stewardship and Christian works which prove the sincerity of our love. The result of this is an incomplete message. Some have gone to seed on election, foreordination, and predestination, to the total exclusion of any means whatsoever, to dodge responsibility. It seems that most Christians get no joy whatever from their stewardship relation. When we preachers fail to sound, with certainty, the note of stewardship in our messages and Christians fail to exercise the grace of giving, we have only ourselves to blame for the results. Remember that an ounce of practice is worth more than a ton of talk. How we all do like to hear discourses on grace: salvation by grace—eternal security of the believer—justification—new birth, etc. But, when some brave soul sounds courageously the trumpet on separation of believers from this world-system of satanic origin dominated by greed, covetousness, jealousy, animosity, pleasure, pride, position and power, and demands works as a proof of the sincerity of our much boasted love; we drop our heads, our hearts condemn us, and we find ourselves down in the valley of depression, probably under the "Juniper" tree, where we feel miserable. If this brave servant of God continues to bombard us with the solid shot and shell of the doctrine of stewardship, and warns us against unfaithfulness in the discharge of this trust, and the judgment to come—I say, if he continues those messages, pretty soon, unless we live close to the Saviour, we are likely to adjourn unceremoniously and think, "What will this babbling say?" And some will even charge him with heresy and say he's trying to put up under Law again. Gracious discourse is ever popular and palatable; but salty discourse of consecrated Christian living never is popular or palatable, and never will be this side of the Glory Land. Col. 4:6. The second thing I call attention to is

**OVERLOOKING OUR BOUNDLESS POSSIBILITIES IN RURAL CHURCHES.**

There are now in the Southern Baptist Convention 4,389,417 Baptists, with 24,537 churches and 21,967 preachers. Now, with places of less than 1,000 population called rural, we have 88% of all Southern Baptist churches in the country, or 7 out of 8. Again, 68% of all Southern Baptist members are country people, or 2 out of 3. Out of this great number of churches listed as rural, notice this fact: 29% of them are in villages, or 3 out of 10, and 71% of them are in the open country, or 7 out of 10. Therefore; approximately 15,325 of our 24,537 churches are rural. Yes, Missionary Baptists have always been and still are largely country people. They have come from the wide-open places. Probably that accounts for their outstanding independence today. Many of these rural churches report no baptisms, about 6,000 of them. Many make no mission offerings, about 7,130 of them, and 3,410 of them are pastorless. Why? Is it because they have no spiritual zeal, or don't care, or have a different brand of Christianity? NO! Many times, no. Country churches still grow the stuff out of which preachers are made. I don't know why God calls so many country boys to preach His gospel. But the stubborn fact remains, He does! Country churches not only furnish the preachers, but also the majority of church workers, leaders, and missionaries. Brethren, our country churches are very necessary adjuncts to the Kingdom's work. Let us not overlook them. The third thing I call attention to is

**WHY THESE DISCOURAGING CONDITIONS?**

One reason is, more wrong emphasis. After eighteen years of private school teaching, I must confess to the error of unconsciously stressing the idea that all of my pupils might become Accountants and Private Secretaries, when in reality the most of them must fill important, but nevertheless routine places. In colleges, instructors unconsciously hold out to all pupils the lure of High School, or College Professorships, when the real facts are, that the majority of them are to be rails upon which the mighty engines of commerce run, instead of mainsprings, running the whole works. Yes, we inadvertently overlook the smaller churches. One reason more, is small pay and poor recognition. We must admit that the pay in rural churches is painfully small, and the opportunity for recognition is practically "nil." With no encouragement to magnify the smaller jobs, who wants to be just a Bookkeeper, Stenographer, Country School Teacher, or routine worker? I can't speak from personal experience about our own College and Seminary Teachers, but judging from observation, most of our young preachers are trained for the First Baptist churches. Don't misunderstand me. I'm not against the big churches or their pastors. God bless them both. I don't blame the young preacher. He is in the bloom of youth, he has a wife—or ought to have one—he wants a family of his own, and God pity the preacher who doesn't! **BUT HE IS ALSO IN DEBT!**—most of them are—his creditors want their money. He needs a library. He must keep up with denominational affairs, attend conventions and assemblies. All these things require money, AND, he must live within his income, or drop out! There is still another reason for these discouraging conditions. In our training work, we inadvertently, or unwittingly spend much of our energies and efforts on big churches, with their intricate and involved organizations to the neglect of the 11,000 one-room country churches. Right now, there is a dearth of worthwhile material for those who want to improve these thousands of small, but vitally necessary churches. In our Institutes and Conferences, we pretty well devote the time to Departmental matters applicable largely to the big churches. BUT, you say, those one-room church members will not attend Conferences. Well, let's vary the menu a bit and see. I have attended our largest and best Conferences and searched in vain for some definite concrete suggestions for my own churches. I am for Conferences

100%, but we need to re-study our possibilities in planning the programs. The fourth and last thing to consider is  
**WHAT IS THE REMEDY?**

The remedy has already been intimated in the diagnosis of the disease. Our Colleges and Seminaries ought to have Departments for the study of our rural work. Some effort has already been made, but it is not yet adequate. The Preachers' Schools in the summer planned by the late W. D. Hudgins, and the Bible Conferences for rural preachers begun by Dr. Freeman are calculated to do much good. We ought to magnify and edify the rural work. Give it some publicity. Let some of the comparisons of churches and their results be on the percentage basis. Space won't permit my being specific here. Our young preachers ought to be encouraged to tackle the rural work. Show them the possibilities for accomplishing real results for the Lord, even at the First Baptist Church at Podunk, somewhere in Tennessee. Not only can results be had for the Lord's work, but some comforts may be had for the preacher's family. Pastors' homes in the country with nearly all accessories, are not only mere possibilities, but can be actual realities. If the preacher fears the mud and shudders at the owl and longs for the concrete and bright lights, be honest with him and present a full picture. Remind him of the almost constant ringing of the phone; of the innumerable demands for speeches, and talks ranging all the way from dissertations on Shakespeare at the Literary Club, to imitations of Al Jolson and Will Rogers in the Civic Clubs. Pull aside the curtain and let him see the average city pastor as he wrestles with his huge financial problems, his sometimes stubborn, or determined, Board of Deacons, his many complaining and sore-toed members, until exhausted in body, perplexed in mind, and broken in spirit, the Doctor steps in and prescribes a long rest. While on the other hand, whoever heard of a country preacher having a nervous breakdown? Whoever heard of a country preacher needing a vacation? The First Baptist Church started on the banks of the Jordan River in the Wilderness of Judea. It expanded and raised the Christian Flag in the great cities, but persecution drove them back into the Wilderness, mountains, and caves. At the Reformation, they emerged like magic from almost every country of Europe, only to be persecuted to death by supposedly good friends. Baptist churches have always been in the country. They have always thrived in the country. Our strength today is principally with the rural churches. But, we've gone to sleep on the job, and overlooked our possibilities. Let us awake and sound the trumpet for a great forward movement all along the line, but particularly in the rural churches. "Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean man." This applies to the First Baptist Church at Podunk, just the same as it does the First Baptist Church in Memphis, Tennessee.

### Idol Christs

W. C. Taylor

(This is a splendid word from the Field Secretary of the Foreign Mission Board in South America.—Ed.)

As a missionary to a people who worship God by the aid of images of the Son of God, of her whom they call "The Mother of God," and a host of saints and angels, I am interested in images. Paul was interested in those in Athens, but true to the morality of the decalogue, which forbids making, bowing down to, or serving images, he said we ought not to think that the Godhead is like to an image "graven by art." Paul appreciated that idolatry was identified with Athenian art, nevertheless he called that brilliant era "times of ignorance" and called its adepts to repentance. How far was Paul from dreaming men would one day call image-worship Christianity.

Seldom do I pass an open Catholic church that I do not enter quietly in and study its images. No two churches, and few images, are alike. There is an occasional image,

more frequently a painting, that is artistic and suggestive. Some challenge by their horror. Most are ugly and ill-shapen.

Some years ago I bought and reviewed a Catholic book of Bible stories, highly recommended by the whole higher clergy in Brazil. It was full of cuts of Bible characters, and nearly every Catholic bishop in Brazil wrote commendations, especially of the artistic value of the pictures. I called attention to hands with six fingers and all sorts of other deformities and monstrosities. But still that is commanded as the last word in art. Now, if an angel from heaven, Michael himself, not merely Michel Angelo, painted or carved every Catholic image, they would all still be violations of elementary morality, cursed by the testimony of Holy Writ and of history. But the sad truth is that the little art there is in Catholic image-worship is for the favored aristocratic few and the masses are given hideous offenses against artistic taste, as well as against the moral law, to worship. They are hinderances, not helps, to any real worship, apart from the fact that a stern, clear word of God forbids them altogether.

Some years ago I preached a week in the chapel of our girls' school in Sao Paulo, Brazil. I chanced one day, in speaking of the manliness of the "Strong Son of God," to contrast His effeminate frailty in medieval art with the impression made by the New Testament representation of Him. In a passing reference I said: "The Jesus of the paintings all about us is false. He is long-haired, effeminate weakling. Paul was a contemporary and lover of his Lord above, perhaps, all men save John. He could not have been ignorant of the simple facts of His appearance. Now, Paul says: 'if a man have long hair, it is a dishonor to him' (1 Cor. 11:14). Clearly it would have been irrelevant, yea, psychologically impossible for Paul to have said that if his Lord had been the long-haired Jesus of Catholic images and paintings. The inevitable conclusion is, they are all false and slanderous."

To my amazement, the remark caused a greater stir than any other paragraph, I think, in my three decades of preaching. Some teachers and several students came to me as if I had dethroned their God. We searched the Scripture together and by the investigation some were led from cold idol Christs to the living Lord. Since then I have often found that simple remark to awaken Catholic consciences as nothing else one can say. They pity us for the bare walls of our churches and its worship without their ornate sculpture and art, of course generalizing from their few masterpieces and not from what they ordinarily worship. On finding the Jesus of art is a slanderous fiction of medieval imagination, their consciences awake and say yes to the second commandment of the law of divine morals and they come to saving faith in the real Jesus. I do not recall that any Catholic was ever offended by this truth kindly stated. To offend is to lose, not to win. But a clear word of testimony as to the manliness of our Savior is part of a loyal doctrine of His humanity, and I know nothing so derogatory to that doctrine as the millions of idol Christs Romanism has sown over the world.

## BOOK REVIEWS

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

*Courageous Adventures* by Laura Hulda Wild. Published by Abingdon Press, Chicago, 1936. 144 pages. Price \$1.00.

These seventeen Old Testament stories for boys and girls are written in an attractive manner by one who evidently knows the Bible purely and solely from a literary standpoint. It would be safe in the hands of boys and girls provided a counselor were available who could call attention to modernistic tendencies cropping out on many pages. Teachers may derive help from its reading by seeing its excellency of narrative and its charming style.

O. L. R.

## The Tragedy In Russia

Editor's Note:—The following article appears in the November issue of the magazine, RURAL PROGRESS, which has sent it to us with permission to reproduce it. The author, Dr. Malek, is a Methodist minister, world traveler, and noted lecturer and writes of what he has seen with his own eyes. Alas that anybody in America can be foolish enough to believe and proclaim that Communism would mean a "Workers' Paradise!" And yet, some do.

I traveled from Japan, through Manchuria, to the border of Soviet Russia. Armored motorboats anchored at strategic points on the wide rivers, bombing planes tuned and poised in readiness to take off at a moment's notice, ammunition dumps and a general fortification along the railroads and bridges, all this, closely guarded by armies of soldiers equipped with every possible modern weapon for offense and defense, can be seen for thousands of miles along the borders. One can feel the impending clash on every hand.

The Japanese and Soviet governments have made tremendous and extravagant preparations in order to be ready should war break out unexpectedly in the Far East. Dictator Stalin said recently that "war in the East would not be declared, but that they might simply slide into it."

The rail distance from Vladivostock to Moscow is about six thousand miles. The line, regarded as the best of Russian railroads, is double throughout, and has a wider gauge than ours; consequently, the cars are roomier. The dining car service is typically Russian in time and manner. Black bread, cabbage soup, chicken, caviar and tea predominate in the choice of foods. All trains are watched closely by armed soldiers, and every precaution is taken to see that those on board possess proper passports.

Russia is an unusually rich and fertile country. The soil is excellent and mineral wealth abounds on every hand. Forests of virgin timber extend for thousands of miles.

Many prison logging camps, surrounded by barbed wire and picket fences and carefully guarded by uniformed men, can be seen all along the way. Political prisoners, men from every walk of life who opposed the Soviet government, make up a large percentage of those confined. Seldom, if ever, are they permitted to return to their provinces and families.

The cities of pre-revolutionary days can still be seen—houses uncared for and dilapidated. Window frames hang loose, panes are pasted over with paper, and often there are no panes at all. Things look very much down at the heel in every town and city throughout Soviet Russia.

The farmhouses are of wood and present a similar spectacle because the farmer has been deprived of every means to take care of his property. However, there are a few exceptions.

For instance, in the German settlements, farming and industry are more efficient; the settlers live more comfortably and in better houses. New industries have been created close to the sources of raw materials. Coal and iron ore deposits are being mined. Dams have been built and electric power plants have been developed. All this makes a different impression upon the traveler. The mistake most visitors make is that they see only what has been built recently. They are guided by an instructed interpreter; when they leave, they take with them the picture of a modern and comfortable Russia.

Actually, this is true of but a very small minority. The housing shortage in Russia is appalling. In the larger cities the people are crowded together two and often three families in one room; single men, six and ten in a room. A married man who lives with his family in a single room is indeed fortunate.

The furniture is crude and usually consists of a double iron bed, cheap straw tick or mattress, old table, two chairs, a small oil cooking stove, and a picture of Stalin and Lenin.

Many people sleep on the floor. The houses are unclean and the backyards present a very unpleasant sight.

I should say that in Moscow alone, 70 per cent of all the people live under conditions that have no parallel in the slums of any other land. Yet they are the regular workers, all employed and working overtime to please their bosses, with no reasonable assurance that things will be any better within the next twenty or more years. But they must work, and work hard, in order to live.

Factory workers are paid wages far below the standard of any worker in Europe. I talked with an engineer who presents a typical new type Soviet worker. He is about 22 years old and a graduate of an engineering school. Although the working day is supposed to be seven hours, he works nine. He earns 400 rubles a month, of which he spends 40 rubles for rent. Meals in the co-operative restaurant of the factory cost him from two to four rubles. Should he go to any government store to buy a shirt of a simple, cheap material, he must pay 60 rubles for it. A cheaply made pair of shoes costs from 140 to 200 rubles. If he should desire a new suit of a shoddy material, he must pay 400 rubles. In other words, a skilled machinist must work hard a whole month in order to buy a cheap suit of clothes. And should he decide to take in a movie, he must pay from 2½ to 10 rubles to see some propaganda concerning the new five year plan, or the achievements of some Soviet war industry. Such is the proportion of earnings and expenditure.

The farmers face similar conditions. They are mostly organized around either state or collectivist farms—the former managed by the state; the latter by leaders chosen by the men working together in the enterprise. But all the farms belong to the government, and the farmers have the so-called privilege of working and earning enough to keep body and soul together, without the slightest prospect of ever having the simple comforts of life.

The size of the farms are anywhere from 1,000 to 15,000 acres. Bigness appeals to the Soviet official of today, and anything but an independent, individual farmer suits him. About 16 per cent of the individual farmers are on their farms; the rest have been liquidated—that is, they have been sent to some prison camp or permitted to starve. They prefer to call it liquidation.

The workers of Russia earn barely enough to buy sufficient food for themselves and families. There is no other country in the world where the workers are so exploited, kept in ignorance and deprived of all liberties as in the Soviet Russia of today.

On the other hand, government and military officials sport around in the large hotels and restaurants, indulge in foreign made wines, wear foreign made clothes and ride in American made automobiles. These rulers are paid thousands of rubles a month, while the servant girls who wait upon them receive only one hundred rubles per month.

The most distressing thing to me was the sight of ragged children running barefooted in the streets, and half-dressed men and women working the fields under the watchful eye of an insolent overseer, who is paid a much higher salary than the workers. In the old days he rode a horse, now he rides a motorcycle.

Soviet Russia is so thoroughly patrolled that no one can leave or enter and no outside contact is possible. No radios, foreign newspapers, or magazines are permitted. The people today have no more knowledge of what is going on in the rest of the world than the proverbial man in the moon. They only know what they read in their own papers, which are all issued and published by the government and contain nothing but propaganda of the worst sort.

For instance: "Last month conditions in the U. S. A. have grown worse and worse. The number of unemployed workers has reached 26 million. Thousands of workers are standing in long bread lines, and riots are breaking out everywhere. Marines are on hand to shoot anyone

who does not keep in order. Revolution in the U. S. A. is expected to break out in three months."

On the other hand, the Soviet workers are told: "Comrades, listen to the good news. Last month we, the Soviet Workers Republic, have reached second place among the nations of the world in gold production. Great Britain still occupies first place, but there the workers are exploited and the capitalists receive all the benefits. Here, in our Workers Republic, you and every other comrade is the owner of all the gold."

This is the sort of propaganda that fills the papers daily, and this is all the compensation the worker of Russia receives. He is told that we are exploited, but is kept in ignorance that our poorest people and the poorest in Europe are far better off than he.

Some people have asked me, "Is it not true that the present communistic government is giving the people a good education?" Yes, they have schools for the people. And they all can learn to read and write. But the entire educational system is built around communistic propaganda.

The present Russian government killed millions, confiscated all private property, destroyed churches, killed peasants for worshipping God, and exiled people for trying to train their children in the truth of the Bible. They keep 160 million people in subjection and exploit their workers and peasants. And this they call a noble experiment and an advance over our type of civilization.

But I regard the Russian Bolshevistic government as the most ruthless of dictatorships, and every Christian country should take the necessary steps to guard against their propaganda. The exploitation of the worker in Russia constitutes the supreme tragedy of our present day, and we must keep alert and watchful so that the "Russian lie" of a "Worker's Paradise" does not hypnotize us. Our country is worth keeping and defending.

RECEIPTS AND DISBURSEMENTS FOR OCTOBER, 1936

Co-operative		
Southwide Causes		\$11,903.19
Statewide		
Harrison-Chilhowee Academy	\$ 238.06	
State Missions	4,199.45	
Orphans' Home	1,866.42	
Baptist Memorial Hospital	1,166.51	
Carson-Newman College	1,166.51	
Union University	1,166.51	
Tennessee College	1,166.51	
Nashville Hospital	699.91	
Ministerial Education	233.30	11,903.18
<b>Total</b>		<b>\$23,806.37</b>

Designated		
Home Missions	46.76	
State Missions	8,930.86	
Foreign Missions	720.99	
Harrison-Chilhowee Academy	30.00	
Mountain Schools	2.00	
Orphanage Scholarship	22.00	
Southern Baptist Theo. Seminary	54.07	
Tennessee College	2.00	
W. M. U. Specials	321.31	
Orphans' Home	1,866.02	
Baptist Memorial Hospital	2.50	
Ministerial Relief	29.03	
Hundred Thousand Club	1,719.85	
<b>Total</b>		<b>\$13,747.39</b>

JOHN D. FREEMAN Treasurer.

A Visit With Canadian Baptists

M. E. Dodd

I am just returning, via American Airways, from Montreal, Canada, where I was the honored platform guest of the Baptists of Ontario and Quebec in their annual convention.

What these Canadian Baptists lack in quantity they make up in quality. With McMaster University they are educationally equipped and they are also evangelical and evangelistic.

As I observed their convention procedure for these days I was impressed:

1. With the quiet, reverent, dignified manner in which they conduct their business. Great deference and courtesy in speech were shown. The discussions rely rather upon the thought being presented than the manner in which it is presented and appeal to the intellect of the hearer rather than to the emotions.

2. With the grand, stately old hymns which they sing and the hearty manner in which all sing, I did not hear a single song which had a suggestion of jazz or of even a popular note, nor was anybody yelling at the congregation to whoop-'em-up.

3. With the "clapping of hands," in approval of a speaker's point, and that in a stately cathedral type of church building, which appeared in contradiction of conduct, as reported in above statements.

4. With the observance of the Lord's Supper by the entertaining church and their invitation to all convention members to participate.

5. With the large proportion of splendid laymen who were in attendance during the entire session and who took active part in the proceedings. Mr. Holland Pettit of Toronto is president.

6. With the earnest, serious, purposeful manner with which they stood by from Monday night until Friday night, giving thorough consideration to all the work of the convention.

7. With the open minded and aggressive attitude with which they approached the new problems of the new day in which they are waking. They faced up to the fact that 500,000 new comers, "new Canadians" they call them, from Hungary, Czechoslovakia, Poland and other European sections were creating a real problem, with their communism, atheism, et cetera.

These Canadian Baptists of Ontario and Quebec are much like our Southern Baptists in faith and zeal. Their ministers like the sainted O. C. S. Wallace and the beloved Henry Alfred Porter, suit us Southerners splendidly. And some of our ministers like Smith in Montreal, Lickjeighter in Toronto and others are doing well there.

I gave five addresses, the same as I would have given in any Convention in the south, and the spiritual and intellectual hospitality accorded them has been most gracious.

Their paper, "The Canadian Baptist," will rank well with any other Baptist paper anywhere else in the world.

Long live the Canadian Baptists!

SOMEONE ELSE

Someone else can do it, someone else is wiser far,  
Someone else is better posted what the latest methods are,  
Someone else would be more fitting,  
Someone else would have more time,  
Someone else would please the others,  
Someone else would do it prime.

Someone else has had more training,  
Someone else is not afraid,  
Someone else is used to leading,  
Someone else would give more aid,  
Someone else, and do you ask me  
Who that somebody else may be?  
You would find her without trouble,  
For it's anyone but me.

—Missionary Monthly.

## 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.)

### LLOYD GEORGE AND DEMOCRACY

(British Weekly, Oct. 8, 1936)

A democracy in which we are encouraged never to blame ourselves is nigh unto perishing, and this quite justly. It is no longer a democracy. It has become a system in which individuals and parties bribe and flatter us in order that they for the time being may have their way. There is the saying, "Judgment must begin at the house of God." How little severity one encounters in the sermons and in the prayers of the representatives of Christ.

### A CHURCH-CHALLENGING AGE

(These Times, Sept., 1936)

We live in an age which should inspire the churches and the schools to take hold with renewed vigor. Civilization in its best sense has been a slow growth. At first the good things of life came only to a few people. Gradually, as the race accumulated intelligence, character, technology, more and more people claimed a share. The upheavals associated with our American revolutionary movement period were efforts of the middle class to achieve rights and opportunities. The upheavals throughout the world today grow out of the aspirations of the under-privileged class to achieve a place in the sun. Today the backward peoples of the earth have had an epidemic of new ideas. Films, radios, and salesmen have broken all racial, national, and religious borders in scattering these ideas to the winds of the earth. This struggle for economic independence and this effort to make adjustment to new conditions has caused humanity to lose its sense of the deeper values of life. When the minds of adults are occupied with trivialities to the exclusion of the greater issues of human destiny, it must be clear that there is great work for someone to do. If the church and the school do not rise to do it, if they do not make a real difference in the lives of the poor and needy, if they do not help to establish justice, liberty and opportunity for the people, then, other agencies will arise to take their places. Institutions grow out of the needs and aspirations of the people. But when the machinery of the institution tends to overshadow the purpose of the machinery in its importance, when we must spend more of our time to keep the church going than we spend in efforts to establish the Christian ideals and habits, then the church loses its contacts with the hearts of the people.

### THE CASE OF RAINEY BETHEA

(The Commonweal, Aug. 28, 1936)

When reading of the 10,000 who gathered in a Kentucky town to witness the public hanging of a negro, one is inclined to think that humanity has gone a long way back toward the Dark Ages. Officials decided that in this case the hanging was to be in public and the greatest throng in Owensboro history gathered to witness the spectacle. As Bethea was praying and as he kissed a crucifix which was presented to him, the crowd shouted its impatience and jeered him. An affair like this seems to suggest a morbid desire for self-expression in brutality. The doomed man was a negro. He had been sentenced for the crime of killing an aged woman; yet with all the crimes that may have been on his head one wonders if he was guilty of the horrible lust for blood which the crowd exhibited. A few years ago such a mass display of savagery would have been unthinkable in this country. One cannot avoid placing most of the blame for this brutal attitude on a cheap and lurid press which profits by wallowing in every bloody deed. This savory blending of blood, hysteria, and crime was too tempting for the press to resist.

### UNION OF BAPTISTS URGED BY LEADER

(Christian Advocate, Oct. 16, 1936)

A plea for the union of Northern and Southern Baptists was voiced by Dr. Rufus Weaver of Washington, in his address at the Luther Rice Memorial exercises. Northern and Southern Baptists were separated 92 years ago. "Wherever spiritual unity is to be found," said Dr. Weaver, "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." Declaring that there is no Scriptural mandate for the preservation of the Mason and Dixon line in the Kingdom of God, Dr. Weaver urged American Baptists to formulate a program of action on a national scale, so that the energies of ten million, one hundred thousand Baptists could be directed toward the establishment of Baptist principles in national and international life.

### THE GAMBLING EVIL

(Watchman-Examiner, Sept. 24, 1936)

Gambling is one of the worst of all modern day evils. By it men obtain large sums without giving an equivalent. Gambling destroys all tests for honest labor, it destroys reliability and causes men to become human leeches. Gambling has become an epidemic which has spread to all groups. In its simpler forms it is indulged by the more respectable part of some communities. Last winter in a great resort in the South we saw countless slot machines and games of chance, yet these, numerous as they were, were utterly insufficient to satisfy the crazed eagerness of the men and women and children who gathered about them. Through these nefarious devices, not only are self-respect and honesty destroyed, but the poor are further impoverished as they fall victim to the gambling craze.

Years ago the curse of lotteries became so evident that Congress made lotteries illegal. Now such organizations as the National Conference on Legalizing Lotteries are hard at work to repeal our Federal anti-lottery laws. Bishop Manning was right when he said, "The gambling habit is out of accord with Christian principles and teachings." It is like a habit-forming drug destroying the virtues of moral character.

### THIS IS WHAT WE GOT WITH REPEAL

(Lutheran Companion, Oct. 10, 1936)

What about crime? We were going to stop crime with appeal; but today there are a thousand more federal prisoners than at any time in the nation's history. Liquor is crowding the prisons.

What about youth? We were going to save youth and prevent crime with repeal; yet we have adopted the British institution of barmaids, and the New York Times says, "The old saloon had its faults, but at its worst there never was any chance that you would have to fight your way through school girls to get to the bar."

What about dry state protection? We were going to assure the dry states of protection against traffic from wet states, yet in one dry state alone, Alabama, seventeen wholesale beer dealers have been licensed, and it is stated that there are 980 retail whiskey dealers in that state. (And the federal government refuses to turn over to state authorities the names of whiskey dealers operating in violation of state laws. C. W. P.)

What about lowered taxes? We were promised that

when prohibition was repealed and beer taxed it would reduce taxes, yet the taxes of most citizens are mounting—still the President recently signed a bill reducing by 50 per cent the taxes on still wines and other beverages.

What about loss of property and life? Toll for the year 1935 was: dead, 36,400; injured, 1,277,000; permanently disabled, 107,000; property damage, \$1,600,000,000. The states sell the driver the stuff, then issue warnings to be careful.

What about the "no saloon" promise? We were promised that if prohibition were repealed there would be no return of the old saloon, yet in Chicago alone, there are 21,000 liquor selling places, three times the number of saloons in the old days. The nation's capital has 490 more liquor licenses than ever before. (The old saloon, so marked, with minors and women and children barred, has been replaced with whiskey in drug stores served by girls and boys and made accessible to women and children. C. W. P.) This is what repeal has brought us.

\* \* \* \* \*

#### WHY MINISTERIAL STUDENTS SHOULD NOT GO TO COLLEGE

(Religious Herald, Oct. 15, 1936)

Dr. Carl Hamilton Morgan gives in the Watchman-Examiner the reasons why he believes students for the ministry should go directly from the High School to the seminary and not attend any college, but remain in seminary for six years.

First, the number of ministerial students in the average college is so small, compared to the whole student body, that their interest and zeal are drowned in the crowd. Second, colleges give pre-medical, pre-law, and pre-engineering courses, but do not give adequate pre-ministry courses. The student for the ministry does not secure adequate practical English in the average college. Science is magnified to the neglect of Greek, Latin, and Hebrew. Fourth, the general attitude toward religion in many colleges is dangerous, and the social life on the campus is such that the ministerial student is definitely excluded from participation in many college functions. (We are unable to agree with the arguments offered above for a ministerial student going directly from High School to Seminary. The suggestion that a ministerial student's zeal will be drowned in the crowd on a college campus does not argue much for the leavening influence which he is supposed to exert both on the campus and in the world after graduation from seminary. The proportion of ministerial students on the campus will probably be greater than the proportion of ministers in the world after graduation. This touch with the larger group is an essential part of his education in understanding the view point of others and influencing them to accept his. Many church colleges still offer excellent English courses, and there are still some colleges left where no social function is permitted for any group of students in which ministerial students could not participate without compunction. This type of college may be the exception, but they are still to be found. "Seek and ye shall find." C. W. P.)

\* \* \* \* \*

#### DISASTROUS HYPOCRISY

(Review and Expositor, Oct., 1936)

The most gigantic hypocrisy in all history is probably that which the nations are now practicing on themselves in the matter of peace and war. Every nation professes friendly attitude and peaceful plans toward all other nations. Every nation insists that it harbors no ill-will, cherishes no dangerous ambitions and constitutes no menace to the peace of the world; but it insists that it is beset by imminent threats and secret schemes of other peoples, against which simple prudent demands adequate preparation. The more powerful nations make proposal after proposal for conventions, conferences and treaties for reducing the possibilities of war. Yet no nation trusts the professions of any other nation or believes that it is secure in the face of the ambitions of other nations. Thus no nation is deceiving

any people but its own, and in cost cases it is not deceiving them.

In actual practice all the nations are spending more on preparation for war than ever before in history. In this respect the United States leads the van, spending more annually for war equipment than any other nation. We are in less danger of being necessarily thrown into any international conflict than any large nation in the world. So long as we continue to arm our ambitions or to implement our fears it is arrant hypocrisy to make repeated denials of dangerous designs and proclaim peaceful intentions. Until we are willing to disarm our national spirit, and our national tempers, genuinely, so that we express this disarmament of soul in a lessening of war materials, we are lacking in any true conviction for peace. By treaty the nations renounced war as a means for seeking their ends; but in practice—not one of them. Great Britain made the most honest gesture in that direction, but has now frankly and openly abandoned it. At present all nations are talking peace while manufacturing war.

\* \* \* \* \*

#### RELIGION IN GOVERNMENT

(Christian Herald, Nov., 1936.)

The church in politics and religion in government are two distinct and entirely different matters. There are people who profess to believe that prophetic thunderings from the pulpit against specific sins are out of place. "Stick to the Book," and "Preach the Old Gospel," are their advice to the clergy. These people insist that the church should confine herself to preaching a general gospel and leave the specific application to each individual and his conscience. But Jesus, at least was strikingly like the Old Testament prophets. He turned his attention toward particular matters. He was straight from the shoulder and definite. He did not limit his denunciations to Sodom, but condemned the hypocrisy of the Scribes and Pharisees. He drove the money changers of his own generation from the temple. We who now come after the prophets and their greater Lord have fallen upon easier times. Practically every religious body denies that the obligation to win souls relieves its ministers of the duty of preaching good citizenship, and some responsibility for the conditions, social and moral of the social order in which they live. As Jesus looked about Him and discussed stealing from widows, capitalizing the underprivileged, so the church today must be concerned for the matters which concerned her Lord.

\* \* \* \* \*

#### HAS THE SUNDAY SCHOOL HAD ITS DAY?

(Christian Advocate, Oct. 30, 1936.)

A writer in a British weekly paper raises the question, "Has the Sunday School had its day?" He declares that the problem of the Sunday school is a part of the persisting problem of our spiritual poverty, and asks if it's possible for revolutionary changes to save the Sunday school. He points out that children are pouring into our Sunday schools as well as pouring out of them, and asks why these new pupils are not fed and retained in the schools? These conditions, common to all our schools account for many of our lost pupils: Investigation reveals that the best graded schools do not suffer these large losses, but only the hide-bound schools that are lacking in devotion and intelligence in methods of teaching. Many of our schools show an absence of endeavor to train children in doctrines, duties, and privileges of the Christian religion. We need a fresh zeal in our teaching program. The pupils do not need entertainment so much as they need the stimulating things vital to their spiritual lives. The Sunday school is the church's great vital arm of growth. In churches of countries like Germany and Italy they are fighting the efforts of the government to take over the training of youth. It is the recognition of this principle which nerves the Roman Catholic Church to fight to the end any effort to rob the church of its privilege to train its own children.



Mr. Herman King



Dr. J. G. Hughes



Mr. J. E. Lambdin

# Tennessee Baptist Tra

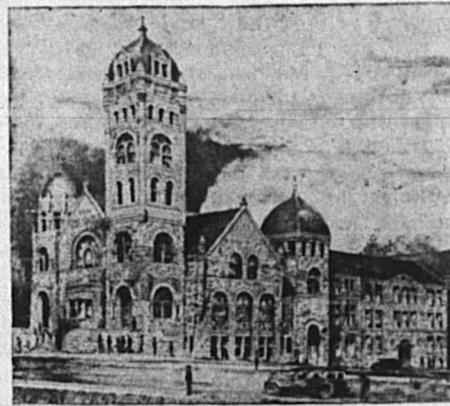
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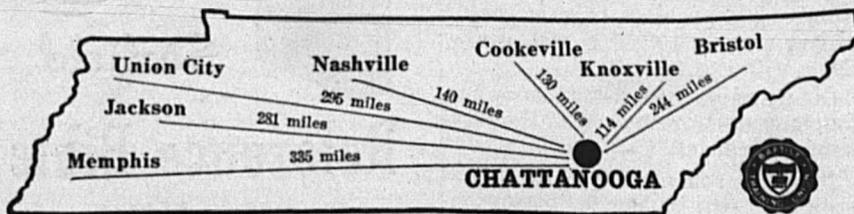
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# The Young South

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

## GOD'S FINGERS

By Mary Grace Martin

There's wind in the trees,  
And wind in my face;  
A gracious Spirit  
Is pervading this place.

I can feel its fingers  
Touching my hair,  
As it dances and sings  
In the mountain air.

It is singing strange songs  
For all who will hear,  
And whispers great secrets  
Into my ear.

It is God in the trees,  
And God in this place—  
It must be His fingers  
Touching my face.

## ELSIE'S LOST ERASER

A true story

By Clara B. Blair

"Miss Laura, Ethel has my eraser and will not give it to me," said little Elsie to her teacher one day as the children of grade three trooped up to their schoolroom from the playroom, at the sound of the gong.

"Why won't she give it to you?" the teacher asked.

"She says it is hers," was the reply.

"Why do you think it is yours?" Miss Laura inquired.

"I know it is mine. I dropped it in the basement. She picked it up, and now she says it is hers and will not let me have it," Elsie replied.

"All right. I'll talk to Ethel about it," Miss Laura answered.

Later, when she talked to Ethel, the little girl said: "The eraser is mine. I bought it and paid a penny for it," and she held as closely to her story as Elsie had to hers.

The teacher was perplexed. It was a little thing to quarrel over, especially for Elsie who could have all the erasers she wanted, but the teacher rightly guessed that little Ethel might not have another penny with which to buy one. Yet the quarrel must be settled in the right way. At length she asked Ethel to let Elsie have the eraser and she would give her a penny with which to buy a new one. This arrangement seemed to satisfy both children. Miss Laura gave Ethel the penny, and, peace restored, promptly forgot the incident.

Years passed by. The little girls had grown to womanhood. Miss Laura had long ago left the village school and was teaching in a distant state. Upon

returning to her old home one summer she attended church services as she had done years before. At the close of the service a young lady greeted her whom she at once recognized as the little Ethel of old times.

As soon as greetings were over Ethel handed her a dime, saying, "Here is a dime I owe you, and I want to pay it now."

"Owe me a dime!" exclaimed the astonished teacher. "You do not owe me anything."

"Yes, I do, and I want you to take it," the young lady insisted.

"But I can't take it unless I know why," the teacher replied.

"Then I'll tell you," Ethel said. "Maybe you have forgotten but I have not," and she told the story of the eraser.

"Now," said she, "that was Elsie's eraser. She dropped it on the floor of the basement. I set my foot on it and kept it there till she was gone. Then I picked it up, and when you asked me I told you it was mine. I want you to forgive me, and I want to make restitution as far as I can."

Of course the teacher forgave her fully and freely, adding, "But I do not want your dime."

"Oh! but you must take it," Ethel insisted. "That lie and the possession of that stolen penny have made me miserable ever since. Take the dime for my sake. Put it in the mission box or do whatever you please with it, but take it and let me get this thing off my mind."

A year or two later Ethel sailed for Bolivia, South America, as a missionary. Her heart was light and her conscience was clear. And now, as she teaches the Indians the way of salvation, she can tell them from her own experience that His grace is sufficient. Westfield, Ind.



"When water becomes ice," said the professor, "what is the greatest change that takes place?"

"The price, sir."

\*\*\*\*\*

Green quiets the nerve, an oculist explains. You bet it does, especially if it's on a nice crisp piece of paper with a 10 on it.—Ex.

Warden—"Now, we try to give our prisoners work of the kind they are accustomed to."

Prisoner—"That suits me. I was a traveling salesman."

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REPLY TO BROTHER HODGE'S  
REPLY

By J. E. Skinner

In reply to Brother Hodge's "Reply" to my article of September 24, only a few things need to be said, and but for the logical effect of his contention upon the evangelization of the Jews—to neglect them because they are soon to be saved as a nation—it would not be necessary to reply at all.

1. He complains that I charge those who hold the view that all living Jews will be saved when Jesus comes of teaching two plans of salvation. No; I didn't charge anybody of teaching two plans of salvation, but that the theory forces that conclusion, and that it cannot be supported without it. If all Israel are to be saved as a nation, and if their conversion is to be "National"—as he plainly contends—how can one escape the conclusion that their salvation would be apart from and without repentance and faith, since a nation as such can do neither? Can a nation repent and believe? Are not these exclusive exercises of the individual heart? It is easy to understand how a nation could be cut off from the national favor of God because of their official and authoritative rejection of their Messiah by their national government—the act of the official government being the act of the nation. But is it conceivable that a whole nation could be brought into saving relationship to Christ by any sort of national action? And if it is not a national act, how can it be a national conversion? If by any means, known or unknown to us, the Jews are to be saved as a nation, and the Gentiles are to be saved as individuals, is not that two plans of salvation? If as a nation they cannot repent and believe, how are they going to be saved as a nation without being excused from the necessity of repentance and faith? So this is not so much "straw man" as you suppose, beloved.

2. He contends that his theory does not have the tendency to hinder present effort to preach the gospel to the Jews. Let us look at it a moment and see. If, as both he and I believe, Jesus is coming soon; and if, as he believes, all living Jews will be saved when Jesus comes, does it not follow as a logical and just conclusion that all Israel will soon be saved without our present evangelistic effort to reach them? Whether he has or not, I have had to meet that excuse, and I fancy he would have had a hard time meeting it with his view of the question—holding the very ground on which they base their conclusion. Yes, Jesus commanded us to "preach the gospel to every creature," and that ought to be sufficient reason for doing it, and it is for me and for Brother Hodge and for many of our dear brethren who hold his views, but the fact remains that the logical conclusion of their

theory leads some to act otherwise, and it was that effect that I was seeking to correct.

3. He tries to prove his position—the national conversion of the Jews when Jesus comes—by the prophecy of Zechariah (Zech. 12:10), a prophecy that was fulfilled at Calvary (Jno. 19:37) and on the day of Pentecost (Acts 1:8, 2:37-41), and will be completely consummated at His second coming (Rev. 1:7), though the last passage shows that the part to be fulfilled at the second coming applies to all nations alike, yet without the slightest indication that any will be saved at that time. If the reader will read on to the first verse of the thirteenth chapter of Zechariah he will discover that the time when God "poured upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication" was the day of grace immediately following His first coming. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). It was on the strength of the opening of that fountain that He "poured upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication" (Ch. 12:10), and it was on the day of Pentecost that the promise was fulfilled (Acts 2:38, 39): . . . "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." When was the "fountain" to be opened? At His first coming, of course. When was His "Spirit of grace and of supplication" to be poured upon them? At Pentecost, of course. "In that day"—the day of His grace—both of these things were to take place, and did so.

4. He attempts to show that my interpretation of Romans 11:26—that "all Israel" refers to spiritual Israel including both Jews and Gentiles—does "violence to the continuity of thought." But as a matter of fact, as the reader will plainly see, the continuity of thought can be maintained in no other way than by my interpretation, for the previous verse reads: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel (the Jews), until THE FULNESS OF THE GENTILES BE COME IN." "AND SO ALL ISRAEL SHALL BE SAVED" (vs. 26). The "mystery" is the grafting in of the Gentiles (Eph. 3: 5, 6), and their "FULNESS" complete the true "Israel of God" (Gal. 6:16, Rom. 9:8, Rom. 11:1-7), including both Jews and Gentiles who believe in Jesus. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29, Rom. 9:6-8). The statement, "And so all Israel shall be saved," is inseparably connected with what he had just said about "the fulness of the Gen-

tiles," and doesn't even make sense apart from it. Keep "the continuity of thought," my Brother, and you will see that my interpretation is correct.

5. My dear Brother is so unfortunate in his reference to Acts 26:6, 7 (if he would maintain his position), for Paul there declares that he was right then being judged for contending that "the hope of the promise made of God unto our fathers" had been fulfilled in the coming of Christ, and that the Jews were rejecting that hope for which "the twelve tribes" had been looking. But he is equally unfortunate (for his position) in the use of every other passage cited, as the reader will observe if he will carefully examine the passages in the light of their context.

6. Finally, (and I hate to refer to this), in his attempt to answer my argument based upon "the warnings to BE READY WHEN THE LORD COMES," he says: "It is a sound Scriptural principle that the responsibility to heed warnings necessarily rests upon those who have at least heard or known something of them. Our Lord does not thereby bind Himself not to extend mercy to those whom He may still find here in the flesh, but who have never even heard of Him or His gospel." Instead of that being "a sound Scriptural principle" it is one of the most unsound statements I have ever seen in print. I am sure he doesn't mean all that his statement implies, because I know him to be sound in the faith. It only goes to show how a wrong position may force one upon dangerous ground to defend it. First, that reasoning would put every one in heathen lands "who have never heard of Him or His gospel" on safe ground, because they had no "responsibility to heed the warning." Second, it would, contrary to every warning, leave the door of mercy open to all men who have not heard the gospel when Jesus comes, whether Jews or Gentiles. Third, it would defeat completely his contention that "all Israel" then living will be saved when Jesus comes, because the vast majority of them have both "heard of Him and His gospel," and have already rejected Him. But the worst of all is, it makes void and worthless every warning of the New Testament to both Jews and Gentiles TO BE READY WHEN THE LORD COMES (Read prayerfully the twenty-fourth and twenty-fifth chapters of Matthew's gospel, and don't be deceived).

And so I plead again that at least the same effort be put forth for the salvation of the Jews as for the Gentiles—warning and persuading them as we do the Gentiles—"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10: 12, 13).

# Sunday School Department

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

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

## RECENT SUNDAY SCHOOL TRAINING SCHOOLS

Church	Superintendent	Book	Teacher	Awards
<b>BEULAH ASSOCIATION:</b>				
Martin, First	R. J. Walker	When Do Teachers Teach	N. M. Stigler	33
<b>BIG EMORY:</b>				
Trenton St.	C. R. Black	When Do Teachers Teach	Zella Mai Collie	17
<b>DYER COUNTY:</b>				
Beech Grove	Arthur Phillips	Building a Standard Sunday School	Lucille Haste	9
Curve	J. B. Koonce	Sunday School Secretary and 6-point Record System	Mrs. W. C. Nevil	14
Gates	Wilbur Avery	Sunday School Secretary and 6-point Record System	Mrs. W. C. Nevil	4
Halls	Fred R. Hurt	Building a Standard Sunday School	M. A. Younger	12
Harmony	Jerry Combs	Building a Standard Sunday School	Inman Thompson	9
Lenox	Bob Simmons	Building a Standard Sunday School	Jesse Daniel	4
Mary's Chapel	M. C. Brooks	Building a Standard Sunday School	L. A. Byrd	3
Newbern	Thomas Robertson	Building a Standard Sunday School	Jesse Daniel	7
Parish	T. H. Roberson	Building a Standard Sunday School	Marvin Miller	6
Spring Hill	J. D. Dudley	Building a Standard Sunday School	L. A. Myers	18
<b>EAST TENNESSEE:</b>				
Allen's Grove	Geo. Allen	Building a Standard Sunday School	Estalena Williams	4
Bethel	W. H. Gentry	Building a Standard Sunday School	J. W. Stephenson	9
Cave Hill	Chas. Clevesger	Building a Standard Sunday School	Peggy Stradeley	27
Deep Gap	Stanley Carlisle	Building a Standard Sunday School	L. D. Carlisle	9
Denton	Leland Spence	Building a Standard Sunday School	H. Lee Freeman	6
Dutch Bottoms	J. B. Odell	Building a Standard Sunday School	J. E. Rush	9
Forest Hill	J. W. Stephenson	Building a Standard Sunday School	U. W. Malcolm	6
Holder's Grove	Roy H. Proffitt	Building a Standard Sunday School	L. R. Watson	13
Manning Chapel	Miss Ruth Suggs	Building a Standard Sunday School	Mrs. G. W. McNabb	12
Maple Grove	W. E. Messer	Building a Standard Sunday School	Frances Justus	9
Mt. Zion	Rowe Ford	Building a Standard Sunday School	Myrtle Mae Treece	17
Newport, First	A. A. Cates	Extension Department of the Sunday School	Merrill D Moore	10
Newport, First	A. A. Cates	Outlines of Bible History	J. G. Hughes	18
Newport, First	A. A. Cates	Guiding the Little Child	Mrs. Merrill D. Moore	4
Newport, Second	Wm. Wilson	Building a Standard Sunday School	W. M. Griffitt	14
Pigeon Valley	Abe McMahon	Building a Standard Sunday School	Bernice Brown	16
Pleasant Grove	R. D. Ford	Building a Standard Sunday School	L. E. Keller	17
Rankin	Geo. Tittle	Building a Standard Sunday School	Elizabeth Thomas	7
Ray's Chapel	Mrs. Allan Coby	Building a Standard Sunday School	Lawrence B. Pack	5
Shady Grove	Rufus Fox	Building a Standard Sunday School	J. P. Davis	25
Union	Bucher McGaha	Building a Standard Sunday School	Roy H. Proffitt	7
Wilsonville	R. F. Gentry	Building a Standard Sunday School	S. E. Loxley	8
<b>GIBSON COUNTY:</b>				
Milan, First	L. D. Holt	Building a Standard Sunday School	N. M. Stigler	35
<b>HARDEMAN COUNTY:</b>				
Bolivar, First	W. W. Cox	Building a Standard Sunday School	Paul A. Wieland	15
<b>HOLSTON:</b>				
Kingsport, First	Ben Carson	Guiding the Primary Child	Zella Mai Collie	4
Kingsport, First	Ben Carson	Guiding Junior Boys and Girls	Mrs. Andrew Allen	5
Kingsport, First	Ben Carson	Adult Department of the Sunday School	Andrew Allen	11
<b>KNOX COUNTY:</b>				
Bell Avenue	L. T. McSpadden	Guiding the Primary Child	Zella Mai Collie	7
Bell Avenue	L. T. McSpadden	Guiding Junior Boys and Girls	Margaret Frost	17
Island Home	Roe Ford	School in Which We Teach	Zella Mai Collie	9
<b>MADISON COUNTY:</b>				
Beech Grove	A. H. Daniel	Building a Standard Sunday School	Oscar Lumpkin	9
Clover Creek	Elmer Collins	Building a Standard Sunday School	Virgil Lee Barr	7
Cotton Grove	J. P. Blankenship	What Baptists Believe	Jas. A. Wood	6
East Laurel	J. D. Johnson	Building a Standard Sunday School	E. C. Outlip	17
Liberty	D. L. Marsh	What Baptists Believe	E. W. McKenzie	4
Mercer	Elbert Siler	Building a Standard Sunday School	D. D. Satterwhite	9
North Jackson	Mooney Malock	Outlines of Bible History	A. T. Willis	14
Parkburg	Preston Davis	What Baptists Believe	Lawrence Green	7
Pinson	Glen Anderson	Building a Standard Sunday School	Tillman Newton	7
Pleasant Hill	J. T. Shoe	What Baptists Believe	E. Blackford	5
South Royal	H. L. Branson	Building a Standard Sunday School	Clyde R. Campbell	11
Spring Creek	J. R. Waller	What Baptists Believe	Morris Prince	8
Ward's Grove	J. L. Williams	What Baptists Believe	Woodrow Singleton	7
West Jackson	W. C. Harris	Outlines of Bible History	R. E. Guy	8
<b>MAURY COUNTY:</b>				
Centerville	C. W. Peeler	Building a Standard Sunday School	Zella Mai Collie	6
<b>McMINN COUNTY:</b>				
Etowah, First	Spence Dixon	The Book We Teach	Ira Dance	24
<b>NASHVILLE:</b>				
Grace	Geo. P. Crossway	School in Which We Teach	N. R. Drummond	46
<b>OCOE:</b>				
Tabernacle	P. G. Dowd	The Book We Teach	May Phillips	7
Group School		The Book We Teach	C. M. Pickler	31
Group School		Some Learning Processes	Mrs. L. T. Householder	23
Group School		Building a Standard Sunday School	Mrs. Marie Lowry	9
Group School		When Do Teachers Teach	D. W. Hardin	2
Group School		When Do Teachers Teach	Ralph E. Gwin	6
Group School		Into All the World	C. F. Clark	7
Group School		Building a Standard Sunday School	Paul W. Travis	6
Group School		The Book We Teach	W. A. Anderson	17
Group School		The Baptist Faith	Mrs. G. A. Washburn	5
Group School		The Baptist Faith	R. W. Selman	11
Group School		True Functions of the Sunday School	Jesse Daniel	13
Group School		Grace of Giving	W. C. Smedley	6
Group School		True Functions of the Sunday School	Andrew Allen	73
<b>RIVERSIDE:</b>				
Three Forks	Frank Smith	Building a Standard Sunday School	O. G. Lawless	8
<b>SHELBY COUNTY:</b>				
Speedway Terrace	Edgar A. Roper	What Baptists Believe	W. C. Graves	20
Speedway Terrace	Edgar A. Roper	Some Learning Processes	Edgar A. Roper	4
Speedway Terrace	Edgar A. Roper	Outlines of Bible History	A. A. Taylor	7
<b>SOUTHWESTERN DISTRICT:</b>				
Westport	Floyd Thomason	Building a Standard Sunday School	Jesse Daniel	9
<b>STONE:</b>				
Monterey	Tom Stringfield	Building a Standard Sunday School	Harold Stephens	2
<b>TENNESSEE VALLEY:</b>				
Dayton	E. A. Arnold	School in Which We Teach	Zella Mai Collie	6
<b>UNION:</b>				
Spencer	J. L. Simmons	Building a Standard Sunday School	D. W. Pickelsimer	8
Doyle	J. T. Mayes	Building a Standard Sunday School	D. W. Pickelsimer	8
<b>WILLIAM CAREY:</b>				
Ardmore	D. F. Boggs	Outlines of Bible History	Lucius W. Hart	7

# SUNDAY SCHOOL LESSON

By THE EDITOR

NOVEMBER 22, 1936

## An Ambassador In Chains

Scripture: Acts 28:16-24, 30, 31; Rom. 5:6-11.

Golden Text: Phil. 5:6-11.

For his loyalty to Christ and the gospel Paul was finally sent to Rome, capital of the Roman Empire and center of the commerce, law and learning of the world.

### I. The Ambassador in Chains (vs. 16).

The reason was that unbelieving Jews did not like Paul's message. At his arrest and at his trials they alleged other reasons, but this was the real one. The unregenerate world still does not like the gospel of grace, and part of this world is found in the churches. The Jews who opposed Paul were "religious!" How many of us could stand imprisonment for Christ and glory in it as the apostle did?

### II. The Ambassador Conferring (vss. 17-21).

Paul and "the chief of the Jews" in Rome were the parties in the conference. Paul's purpose in the conference was twofold.

1. **Conciliatory.** He wished to prepare the Jews for the message he wished to deliver to them by removing any possible prejudice they might have against him due to reports which they might have heard concerning him. He found that they had heard nothing derogatory to him, but that their conception of the Christian brotherhood, which they called "this sect," was "everywhere spoken against." They desired to hear Paul on the matter. Genuine Christianity as a system and movement has never suited the generality of men; it does not fit in with their sins. Imitations of it are quite popular. But we are to be as conciliatory toward men as we can without compromise.

2. **Explanatory.** The explanation of his imprisonment was Paul's means of conciliation. He pointed out that he had "committed nothing against the people or customs of" the Jewish fathers. The charge that he had was due to a misinterpretation of these things. And then he summed it all up in the statement, "For the hope of Israel I am bound with this chain." What Paul had been preaching and what he subsequently preached constituted his exposition of "the hope of Israel." Unbelieving Jews had it fixed up in their minds differently and they put Paul in jail as a result. "The hope of Israel," that is, the true hope of Israel, was the Lord Jesus Christ crucified for sin, raised from the dead, and coming again in power and great

glory. Thus Paul preached it and the Jews got mad because it did not fit in with their conception of a political Messiah reigning in earthly pomp over the world.

### III. The Ambassador Preaching (vss. 22-31; Rom. 5:6-11).

1. **Preaching by Word of Mouth.** On the appointed day an audience gathered to hear Paul to which he preached "from morning till evening." No matter how excellent a preacher a man may be, if he should preach that long today the folks would leave him. They can spend two hours or more at a ball game or at the moving picture show, but they can hardly stand more than thirty minutes of the gospel. The subject of Paul's preaching is pointed out in the words: "He expounded and testified the kingdom of God, persuading them concerning Jesus. . . ." Note two things:

A. **Persuasion "concerning Jesus."** What did he say? Turn to Acts 26: 22, 23 where he himself said that he preached the Christ foretold and typified by Moses and foretold by the prophets, "That Christ should suffer" and "rise from the dead" and "show light unto" both Jews and Gentiles. In other words, Paul simply preached Christ as the gospel of grace, with its corollaries, presents Him. And he explained that Christ in these respects was "the hope of Israel" (Acts 26:6; 28:20).

B. **Definition of "the kingdom of God."** Paul's exposition of the Kingdom of God is explained by the phrase in opposition to and explanatory of the clause, "expounded and testified the kingdom of God"; that is, "persuading them concerning Jesus." In other words, "the Kingdom of God" means the administration of God in the earth as comprehended by the reach and operation of the gospel of Christ. The preaching of the gospel is the preaching of the Kingdom, whether he knows it as such or not. This is a vastly different "Kingdom of God" from that fancied by Modernists and other rationalists, who interpret the Kingdom as simply "a new co-operative social order" brought in by human means. "The Kingdom of God" is not only "at hand" but also "on hand" wherever the gospel goes into believing hearts.

2. **Preaching by Letter.** In his letter to the Roman Christians Paul continued to set forth the same things "concerning Jesus" which he had been preaching all along. In Acts 26 Paul said of his ministry that he declared "none other things" than these. In the

Scripture verses from the Epistle to the Romans in our lesson the apostle laid emphasis upon the following things in gospel which he preached.

A. Christ's atonement death for our sins: "Christ died for the ungodly." "While we were yet sinners Christ died for us." Jesus did not die for "good" men because there were none.

B. Justification. "Being now justified by his blood." That is to say, the death of Christ for sin is accepted in the place of the eternal death in hell of the penitent sinner who trusts Jesus "against that day," and God accepts that believer as if he had never sinned. The perfect righteousness of Christ is "imputed" to the believer and the believer is "made the righteousness of God in him."

C. Security of the Saved. If Christ died for us when we were sinners, then "much more, being now justified by his blood, we shall be saved from wrath through him." "For if when we were enemies," we were reconciled to God by "the death of his Son" in purpose and prospect, "much more being reconciled" in actual operation and experience "we shall be saved by his life." Away, then, with the notion that we are "saved by the life we live!" We are certainly not saved before conversion by the life we live, and after our conversion we are not kept saved by the life we lived, but by His life.

D. The joy of the saved: "We joy in God."

"Hallelujah 'tis done, I believe in the Son,

I'm saved by the blood of the crucified One!"

The gospel is the good news of salvation and eternal glory through the crucified, risen and returning Lord.

The method of advancing the Kingdom is by preaching and living this gospel in the only way it can be done; that is, with means and agencies that "are not carnal," or worldly.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

### QUESTIONS

1. Give the historical connection of the lesson.
2. Why was Paul put in chains?
3. Is the gospel of grace a popular message?
4. After he arrived at Rome, how did Paul approach the Jews?
5. How did he explain his imprisonment?
6. How did Paul expound the Kingdom of God?
7. How does this conflict with the opinions of some today?
8. What was the gospel Paul preached?

## 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.

### WEST TENNESSEE DIVISIONAL MEETING

The twenty-sixth annual session of the West Tennessee Division of the Woman's Missionary Union was held at Trenton, October 23, in the First Baptist Church.

In spite of unfavorable weather the attendance was splendid. Twelve out of the fourteen associations were represented. Mrs. R. C. Dickinson, Divisional vice-president, presided throughout the day and Mrs. A. M. Wall, Young People's Leader, had charge of the evening program.

The theme chosen for the day was "COMMISSIONED" and it proved to be a fine background for a helpful and interesting program.

The morning devotional was led by Mrs. C. O. Simpson. Mrs. Fred Jacobs extended greetings to which Mrs. O. F. Wohlraht responded.

We were honored by the presence of our State President, Mrs. R. L. Harris, and Mrs. G. W. Bouldin, missionary to Japan. Mrs. Harris spoke on "Commissioned to South America," bringing recent observations on that interesting field. Mrs. Bouldin brought a wonderful message on the work in Japan.

"Commissioned to Serve in Tennessee" was discussed by Miss Northington in her own practical way. Other phases of the work were discussed by Mesdames A. B. Clark, Paul Weiland, J. J. Fuqua, Miss Marie Allison and Dr. John Jeter Hurt.

The music was an outstanding feature of the day. Mrs. W. W. Hays led the singing with Mrs. W. R. Kinton at the organ and Mrs. P. D. Crim at the piano. Special messages in song were brought by Mrs. J. D. Carlton and Mrs. J. T. Cates.

Mrs. W. C. Boone conducted the consecration service at the close of the program, impressively using the "Stop-Look-Listen" sign on Life's Highway. She had attractive poster illustrations and special songs by Mrs. John Evans.

The ladies of the Trenton W. M. S. served a bountiful lunch in the church dining room to about 350 guests. We were glad to welcome several pastors. Their presence in our meetings encourage us.

The Young People's Banquet at 5:30 o'clock was a delightful affair. Much credit is due to Mrs. Wall and the ladies of the hostess society for the fine program and unique decorations. A lovely menu was served to more than 100 guests. Robert Sutherland was toastmaster, and Rev. L. G. Frey gave the invocation.

The program theme was "The Great

Circuit Rider, Luther Rice" and it was effectively carried out by Mrs. R. L. Harris, G. C. Reed, Jr., John Ivie Chandler, Charles Carter, Winfred Moore and Miss Dorothy Jacobs. The Young People's Session followed the banquet. Miss Margaret Bruce thrilled the hearts of everyone with an earnest, spiritfilled devotional. Mrs. J. D. Carlton sang a beautiful solo and Mrs. Bouldin spoke to the young people, giving several stories of child life in Japan in her appealing manner.

After singing "God Be With You," the session adjourned to meet in Union City in 1937.

The success of the day was due in a large measure to the splendid arrangements and preparation of the Trenton ladies. The lovely church was made more attractive by the lavish use of flowers, beautifully arranged and the cordial welcome in evidence everywhere made this a memorable occasion for the West Tennessee W. M. U.

MRS. H. H. WINTER,  
Secretary.

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### THE HUNDRED THOUSAND CLUB

At the recent meeting of our State Executive Board, it was decided that The Hundred Thousand Club should be handled through the Stewardship Department. As your Stewardship Chairman, I am very anxious that the W. M. U. put forth the BEST possible effort along this line. Our Union has done good work, but I am satisfied that we have not done our best yet. At the Southern Baptist Convention in May, the women of the South took a goal of 25,000 members. Our Tennessee goal is 2,000 memberships. As we have had no way to report concerning this, I cannot say just what progress we have made.

Here are some plans that I would like us to carry out:

#### I. Associational Stewardship Chairman:

Never miss an opportunity at county meetings to speak of The Hundred Thousand Club. In getting your report before the group, always give some few minutes to progress along this line. Urge your local chairman to do likewise. Get it on your hearts. Speak for it in every meeting that you can.

#### II. Presidents:

Let the Stewardship Chairman know that this is a DEFINITE part of her work, or if you think best appoint a woman for this task alone. As you begin a new quarter's work, take a few minutes at the business meeting, and have the club work explained, pray, hand out the envelopes and let all who

will sign a card. When all possible individual subscriptions are taken, THEN opportunity may be given for groups to take a membership, possibly four women, or a circle could enroll. Be sure to count this as ONE membership in reporting. Supplies of envelopes are to be secured from Dr. J. E. Dillard, 161 Eighth Avenue, North Nashville, Tenn.

I suggest that the chairman make an attractive honor roll, and hang in a conspicuous place in your place of meeting. Let it stay there. Add new names as you secure them. Report progress at each meeting. Do not be afraid to explain it all to individuals who may never have given it any thought.

Please place on your quarterly report blank, the total number of memberships in your Society. Of course, the young people's organizations must be given opportunity to enroll. Let W. M. S. Chairman handle all the reporting so there will be no duplicating.

Please order WITHOUT DELAY all supplies you need and let us get to work. The sooner we do, the sooner the task will be completed.

In the third chapter of Nehemiah, 4th verse, we find these words: "But their nobles put NOT their necks to the work of their Lord." The thrilling task of rebuilding the wall is on. The Book tells just which task is given each group and then pauses to throw in the clause about the nobles. They refuse to take a part. I have often wondered how they felt when the job was finished. There could be in their hearts no thrill.

Women of Tennessee, we want to put our necks to this work of our Lord. I plead for your best.

MRS. C. G. CARTER.

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### A LETTER FROM MISS CALDWELL Pingtu, Shantung, China.

Sept. 29, 1936.

My dear friends in the Homeland:

I am due letters to many of you, and know you will let me take this method of writing to you. The many letters, the telegrams, the flowers, the gifts which you sent to cheer me along the way were indeed gratefully received. How thankful I am that I can again be one of your representatives in this needy land. You each and those of us whom have sent forth will be workers together with Him in these white harvest fields. So thankful that you stand back of us in prayers and in every way.

Four weeks ago today I reached my China home. Our party of twelve Southern Baptist missionaries and many missionaries of other Boards had a peaceful voyage on the good ship President Jackson. While you were sweltering in August heat we were wearing our heavy coats. The northern route across the Pacific was cold and foggy but calm and restful. Since

I was somewhat jaded, the days rest and relaxation were very welcomed.

It is indeed good to be settled in my own station again. The welcome from both Chinese and missionaries was warm and heart melting.

After more than two years I have come back into the warmth of the Shantung Revival, now in its sixth year. There is an earnestness and fervor which fills one with a deep yearning for a closer walk with Him. The very presence of Christ is felt in our midst. People coming into prayer meetings drop to their knees and there remain in prayer and praise until the first hymn is announced. Surely the worship is in spirit and in truth. It is good to look into the faces of some who had gone so deep in sin and see their transformed faces. Some of these had been avowed infidels, some had sunk deep in black sin, some had taken public oath never to let the name of Jesus pass their lips, and then our Father in mercy sent His Holy Spirit in great power and hearts were made new. Now after five years some more, some less, these faces still shine because of Him who dwells so abundantly within.

To these earnest ones "the fields are still white to harvest" and the great commission still says "go ye." Singly and in bands they seek the lost. Last Sunday we witnessed twenty buried with Christ in baptism in the local church here, this making the number fifty-five for the year. I haven't the number for our thirty-four churches of this county. There are numbers of churches that meet daily or Bible study and prayer and many Christians who want their lives daily in everything to be lived so as to glorify His name.

Pray for us for the multitudes are still in darkness. Pray that many may be saved. Pray that our lives be wholly dedicated to Him.

Very sincerely, and gratefully your missionary.

PEARL CALDWELL.

**THE MEANING OF LIFE**

The Lord I love went home one day,  
Went home to God. He did not say  
How long He would be gone, nor when  
He would be coming back again.  
I only know that He has gone  
To make a place for me. Some dawn  
Or evening light He'll come for me!

Till then there is a task that He  
Has set for me, His last command,  
To preach the Word! O heart and  
hand,

Be consecrated to His cause.  
Spend strength and purse and store,  
nor pause

Until that wondrous prize is won—  
His tender words, "Beloved, well  
done!"

—From the Bible for China.

"Never," he answered. "Nothing you asked could be too great a trial. Only

tell me what I can do for you and I shall be delighted."

"Well," she replied, with evident reluctance, "would your mind not leaning on that gate? Father painted it this afternoon, and he will be awfully provoked if he has to do it all over again."

The churches that are now making their budgets will do well to seriously consider the matter of including an amount equivalent to 3% of the pastors' monthly salaries for their old age and disability protection. For surely our churches want to meet this obligation to their ministers, and the Age Security Plan of The Relief and Annuity Board is the best way. It is thoroughly economical. Write to Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR NOVEMBER 1, 1936

Memphis, Bellevue .....	1763
Knoxville, First .....	1009
Nashville, Grace .....	962
Memphis, Temple .....	957
Memphis, Union Avenue .....	934
Chattanooga, First .....	928
Memphis, First .....	901
Memphis, La Belle .....	710
Jackson, First .....	633
Knoxville, Broadway .....	620
Chattanooga, Ridgedale .....	597
West Jackson .....	551
Chattanooga, Clifton Hills .....	465
Memphis, Seventh Street .....	418
Memphis, Speedway Terrace .....	400
Union City, First .....	384
Chattanooga, North Side .....	377
Chattanooga, East Lake .....	367
East Chattanooga .....	349
Chattanooga, Red Bank .....	325
Chattanooga, Tabernacle .....	322
Paris, First .....	303
Martin, First .....	273

#### By FLEETWOOD BALL

A. B. Wood, of Maxton, N. C., resigned as pastor to accept a call to Forest, Miss., effective Nov. 29.

F. K. Horton has resigned at Magnolia, Miss., to accept a call to the First Church, Columbia, Miss.

L. B. Jones resigned as pastor at Dry Prong to accept a call to the church at Doyline, La.

J. H. Hooks has resigned as pastor of the Emmanuel Church, Baton Rouge, to accept a call to Rayville, La.

J. H. Avery, of Coosa, Ga., has resigned to accept the call of the church at Orleans, Ind.

T. U. Fann has moved from Mt. Sterling, Ky., to Lexington, Ky., where he will enter school.

W. L. Walters has resigned at Gastonia, N. C., to become pastor at Trinity Church, Covington, W. Va.

J. R. Jester, of Greenville, S. C., is assisting L. H. Miller and Sans Souci Church, Greenville, S. C., in a revival.

John A. Huff of the First Church, New Orleans, La., began a meeting last Sunday with Calvary Church, Jackson, Miss., H. M. King, pastor.

There are 24 daughters of preachers and missionaries in the student body of Blue Mountain College, Blue Mountain, Miss.

Mrs. Mabel Herndon, of Kingfisher, Okla., has accepted a position as edu-

cational director of the First Church, Ada, Oklahoma.

E. A. Petroff, of Rogers, Ark., lately assisted the church in Oliton, Texas, in a revival, W. A. Boston, pastor, which resulted in 42 additions.

R. Q. Leavell, of Gainsville, Ga., has accepted the position as Superintendent of Evangelism with the Home Mission Board, it is reported.

The Preachers' School, established by the late H. B. Taylor in Murray, Ky., has been moved to Paducah, Ky. Roy Beaman has been elected president.

J. F. Barton, of Canton, Ga., a student in the Southern Seminary, has been called as pastor of the church at St. Matthews, near Louisville.

The call of the First Church, San Antonio, Texas, has been declined by E. D. Head, who remains with the First Church, Houston, Texas.

In a meeting in Calvary Church, Houston, Texas, Charles W. Orrick, pastor, there were 41 additions. A. F. Johnson did the preaching.

F. E. Smith, formerly a teacher in the south, has been elected President of the American Baptist Publication Society.

D. D. Flanagan has resigned at Pleasant Grove, S. C., to accept a call to Mountain Creek Church near Greenville, S. C., effective Jan. 1, 1937.

O. L. McGinnis has resigned as pastor of the Cedar Lane Church at Greenville, S. C., to accept a call to a church near Morganton, N. C.

L. G. Payne resigned the care of the church at Blackville, S. C., to accept a call to Eau Claire Church, Columbia, S. C.

The West Tennessee Pastors' Conference enjoyed a profitable and pleasing session at Dyersburg last Thursday.

M. E. Dodd returns to his pastorate in Shreveport, La., with heart aglow in appreciation for the reception given him by Canadian Baptists, on a recent visit he made with them.

J. W. Inzer of the First Church, Montgomery, Ala., delivered two addresses last week to the Tennessee B. S. U. Convention in Nashville. He is in great favor with Tennesseans.

E. C. Stevens, pastor of Clifton Church, Louisville, Ky., lately assisted the Shively Church, Louisville, Ky., A. W. Walker, pastor, resulting in 14 baptisms.

C. M. Crosswy of the First Church, Sylacaugh, Ala., well-known in Tennessee, witnessed 50 additions to the First Church, Oxford, Ala., as a result of a recent meeting.

W. C. Allen, editor of the Baptist Courier of Greenville, S. C., says: "A separate church service for children is not the best," and Editor P. I. Lifsey agrees with him.

D. L. Sturgis, of Indianola, Miss., lately did the preaching in the First Church, Biloxi, Miss., and the pastor, G. C. Hodge, baptized 7. M. E. Perry, of Denton, led the singing.

L. T. Greer, pastor of the church at Boyle, Miss., did the preaching in a revival in his church resulting in 46 additions, 26 by baptism. O. U. Rushing led the singing.

Robert G. Lee, pastor of Bellevue Church, Memphis, delivered an address Sunday night at the senior class vesper service at Southwestern Presbyterian University.

Hearts of many Southern Baptists were saddened by the news of the death of George W. Quick at Chevy Chase, Md. He had been pastor of the First Church, Greenville, S. C., for 22 years.

The First Church, Kosciusko, Miss., A. L. Cinamond, pastor, has had a gracious revival with B. L. Davis, of Brookhaven, Miss., doing the preaching. There were 24 additions, 15 by baptism.

There were 41 additions by baptism to the First Church, Pauls Valley, Okla., Ernest Quick, pastor, as a result of a meeting in which W. B. Harvey, of Oklahoma City, Okla., did the preaching. Boyd East led the singing.

Frederick E. Smith, for nine years pastor of the First Church, Augusta, Ga., has been called to the care of the First Church, Greenville, Miss. He has not signified his decision. He would succeed William McMurray, who has accepted a pastorate in Nashville.

By THE EDITOR

Sunday, November 1, was a good day for Radnor Church of Nashville, L. G. Mosley, pastor. There were 3 additions by letter, 6 for baptism and 10 baptized.

—B&R—

The prayers of our people will be offered for Dr. M. D. Jeffries, pastor of the Baptist Memorial Hospital, because of his continued illness.

—B&R—

Oscar T. Nelson has resigned the care of the Brown Springs and Baileytown churches to accept the care of the Sparta Baptist Church. Brother Nelson moved to the new field November 1.

—B&R—

The latest news at this writing from President E. L. Atwood of Tennessee College, who has been ill for more than five months, is that he is decidedly better. He is able to sit up some. The brotherhood will rejoice.

—B&R—

The brotherhood will also be glad to learn that Pastor D. A. Ellis of McLean Boulevard Baptist Church, Memphis, is reported as improving. With an infected limb, he is a patient in the Baptist Memorial Hospital, Memphis.

—B&R—

Prof. W. F. Hall, who for the past few years had been Dean of Harrison-Chilhowee Baptist Academy, has moved to Springfield in order to take up his work as pastor of Grace Baptist Church in that city.

—B&R—

The Baptist Record (Miss.), P. I. Lipsey, editor, is to be congratulated on its recent excellent Centennial Edition. The Lord continue to bless both it and its able editor and the people whom it serves.

—B&R—

Tennessee Baptists welcome into their midst O. L. Minks, formerly pastor of the First Baptist Church, Tusculumbia, Ala., who has taken up his duties as pastor of the Magness Memorial Baptist Church, McMinnville. The Baptist and Reflector joins in this cordial welcome.

—B&R—

Reference has previously been made in the Baptist and Reflector to the death of Bro. S. P. Poag of Memphis. The editor feels a sense of personal loss over the going of this good minister of Jesus Christ. We had been warm friends for many years. Blessings be on his memory.

Pastor R. W. Prevost writes in high praise of the work of James A. Ivey and Howard Young, pastor and associate pastor of Bell Avenue Baptist Church, Knoxville, who as minister and director of music respectively, conducted a recent revival in Smithwood Baptist Church, which resulted in fourteen additions to the church.

—B&R—

The sympathy of our people goes out to Missionary Pastor H. M. Bickers of Tiptonville over the death of his father, William H. Bickers, 78, who lived near Ripley and who was fatally injured on Nov. 1 when struck by a car. Besides Pastor Bickers he leaves his widow, four sons and three daughters. The Lord comfort all the bereaved.

—B&R—

Pastor William Herschel Ford of Broadway Church, Knoxville, has organized the Pastor's Wednesday Night Bible Class and is teaching the Bible verse by verse to his people. Church Secretary Noeline Yarnell writes that the attendance averages 350 and that the pastor feels that this evinces that the people really want to know more about the Bible. It is a noble desire.

—B&R—

With E. M. Altman, pastor of Grant Street Baptist Church, Atlanta, doing the preaching and J. Fred Scholfield, Longwood, Fla., leading the singing, the First Baptist Church, Baxley, Ga., Walter B. Feagins, pastor, closed on Oct. 28 a most gracious revival. There were 95 additions to the church, 60 of them by baptism. Pastor Feagins writes joyously of the meeting and in high praise of the preacher and singer.

—B&R—

Merrill D. Moore, pastor of First Church, Newport, has recently assisted the Butler Baptist Church, James C. Sherwood, pastor, in a revival meeting. Brother Sherwood writes, "Brother Moore did great and powerful preaching. There were 30 additions by baptism, 4 by letter and 2 by statement making a total of 36. We thank God for it all." Brother Sherwood has recently closed a good revival with the Doe Valley Church, in Watauga Association.

—B&R—

"His messages were from the Bible and brought us face to face with our responsibilities to God and man. They were inspiring and comforting and caused most of the members and the pastor to reconsecrate themselves to the Master. . . . We thank God for sending this man of God into our midst. . . ." Thus writes Pastor B. Frank Collins of Portland Baptist Church of Pastor H. J. Huey of the First Baptist Church, Milan, who did the preaching in a recent revival at Portland, which resulted in 48 additions, 31 of them by baptism.

—B&R—

Miss Mildred Glover, church reporter, writes that Pleasant Grove Baptist

Church, near Covington, has called Earl Vaughn as pastor for the ensuing year. The church recently received into its membership by baptism a family of four, father, mother and two daughters, Bro. Vaughn recently taught a Sunday School Study Course, with nine taking it and receiving their diplomas. The Sunday school has been graded and under its new superintendent, Mr. Louis Thompson, hopes to reach the Standard of Excellence soon.

PREACHERS' LIST

We are working on the list of Baptist ministers in Tennessee. This list is published in the Minutes of the State Convention. We do the best we can to get a complete list, but fail because the preachers do not always notify us of their changes in addresses, and seldom does anyone think to send us the names of newly ordained preachers.

Please, every pastor, will you not read over the list of ministers as found in the 1936 Convention Minutes, then send me the corrections which you find should be made, and also the names and addresses of all preachers whom you know, whose names do not appear in that list. A copy of the minutes will be mailed you immediately upon receipt of a postal giving us the request for it.—John D. Freeman, 149 Sixth Ave. N., Nashville, Tenn.

Pastor W. C. Boone has been pastor of the First Baptist Church, Jackson, for four years. During that time there have been 775 additions, 221 of them by baptism, and the membership has increased from 923 to 1403. Contributions have been approximately \$91,897, of which \$29,706 has gone to missions and benevolences. The pastor did the preaching in a recent revival in the First Church, with E. L. Carnett, pastor First Baptist Church, Union City, rendering fine service as leader of the music, which resulted in 34 additions in one week, 24 of these by baptism.

—B&R—

In the Oct. 29 issue of the Baptist and Reflector was a note concerning a revival in Calvary Baptist Church, Bristol, Roy O. Arbuckle, pastor, in which the preaching was done by Ira C. Cole, pastor Highland Heights Baptist Church, Memphis, and the singing led by E. Arvad McKissack of La Belle Baptist Church, Memphis. The note was based on data taken from a reputable source, but did not fully cover the meeting. The total results as indicated by the pastor were as follows: Received by profession of faith and baptism, 52; by letter, 9; making profession of faith or rededication, 14; total reached during the meeting, 75.

The pastor writes: "Our church has received a great blessing. These brethren have set the kingdom forward among us." The Baptist and Reflector is glad to make this correction.

—BAR—

With the Church: Chattanooga—Avondale, Pastor Bowers welcomed 2 for baptism and baptized 1; Northside received 1 by letter; Clifton Hills, Pastor Goolsby welcomed 18 by letter, 20 for baptism and baptized 20; Ridgedale received 2 for baptism; East Lake received 7 by letter; East Chattanooga welcomed 2 by letter and 1 for baptism. Memphis—La Belle welcomed 3 by letter; Speedway Terrace received 1 by letter and 1 for baptism; Seventh Street welcomed 6 by letter and 1 for baptism; Bellevue, Pastor Lee welcomed 5 for baptism, 14 by letter and baptized 4. Nashville—Grace received 1 for baptism; Radnor, Pastor Mosley welcomed 6 for baptism, 3 by letter, and baptized 10.

—BAR—

On Sunday afternoon, October 11, the Holts Corner Baptist Church of the Maury County Baptist Association ordained to the full work of the gospel ministry, Bro. J. W. Higgins, who has been serving for some time as pastor of the Rock Springs Church, and has recently been called to serve the Friendship Baptist Church at Culleoka.

The presbytery consisted of Brothers Paul Elmore, Ralph Gwin, W. C. Summar, and J. Wallace Owen. The examination was conducted by Bro. Ralph Gwin. One of the deacons of the Holts Corner Church led the ordination prayer. Bro. W. C. Summar preached the sermon. Bro. Wallace Owen delivered the charge.

Bro. Higgins is a graduate of the State Teachers College at Murfreesboro, and is a young man of splendid ability and deep consecration. It is believed that he will be greatly used by the Lord.

RALPH E. GWIN.

The relief beneficiaries of The Relief and Annuity Board are clamoring for better support, and surely they need it. Our churches can help solve this problem by taking a "Fellowship Offering" in connection with the observance of the Lord's Supper at least once each year, and begin to do this very soon. Offerings should be sent designated for Ministerial Relief. The Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

### A REAL AFRICAN "AFTER A MISSIONARY'S HEART"

W. H. Carson

I do not mean that this African of the Ibo tribe is seeking to please white men. His one supreme ambition is to please God and in doing this he is not only after the hearts of the missionaries, but he has won them already. He has the honor of each one of us and I have never heard the least criticism of his Christian life. In fact, his Christian standards have not allowed him to have all the friendship of many of his fellow African ministers. He simply does not compromise, in any way, with sin.

Samuel Martin went to the United States when he was about fifteen years of age and worked his way through an industrial school. I quote him, "Many nights were sleepless nights for me. Just think! I was more than eleven thousand miles from home. I had no money, only hope for good from Jesus Christ. Many nights I went to bed hungry. I was given a job in the rock quarry, getting rock for a girls' dormitory. When vacation was on, I got a place helping mix concrete. I told the foreman my needs and he gave me extra work. I worked ten and fourteen hours a day and cooked my own food. At school that next year I asked for the janitor's place and I also had work at the Y. M. C. A. at which I spent four to five hours a night."

It is no wonder that this African boy left Kansas with a written recommendation from the Governor of the State; and, after a course in Moody Bible Institute, had the hearty favor of the great Pilgrim Colored Baptist Church of Chicago.

Brother Martin is now back in Nigeria with his own people and he and his church are members of our Nigerian Baptist Convention. The school which, under God, he has built up in his own town is in one of the districts allotted to Mrs. Carson and me in this new work. Besides the church and school there is a work-shop and seven workers' houses, all built by the school boys. The bungalow we are occupying now was built by the Baptist boys who went into the "bush," cut the trees, sawed the planks by hand and erected a comfortable mission house which they say we can use as long as we will stay.

The king of the town gave this, their own townsmen, a square mile of land which possesses some of the best lowland soil. Fifteen town boys came last Saturday and helped Brother Martin all day on the farm because they "just wanted to help him." He gave them some good food and they were happy.

We hope now in January to say to twenty-five of these boys, "Come along to school and, by working four hours a day, you can help clear and plant these 640 acres, help two mornings in

the carpenters' work-shop and on Saturday build your own dormitory." We think we can get more than one hundred such boys but we would like to choose one or two boys from each district. We also hope that they will have passed the sixth grade work because we hope that they will be able to become teachers for training others. It will cost the great sum of five cents a day to feed these boys, ten cents a week for school supplies, \$150 for the iron roofing for the new dormitory and the remainder of \$1,000 for a teacher. Can you compete with that financially? We want to plant palm trees and raise cocoa and cotton.

W. H. CARSON.

## 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.

### McCLENDON

There is no Death; what seems so is transition.

This life of mortal breath,  
Is but a suburb of the life elysian,  
Whose portals we call Death.

Thomas Jefferson McClendon, who passed on in St. Thomas' Hospital, Saturday morning at 7 o'clock, Oct. 10th, 1936, age 79 years, 11 months and 17 days.

A precious one from me has gone,

A voice I loved is stilled,  
A place is vacant in my home,  
Which never can be filled.

God in His wisdom has recalled  
The boon His love had given,  
And though the body moulders here,  
The soul is safe in heaven.

A good man is gone.

—HIS WIDOW.

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