

# BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 103

THURSDAY, MARCH 18, 1937

Number 11

## Unchanging Love

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"O, Love, that will not let me go,"  
O, Love, that taught my heart to know  
The matchless power of Thy grace;  
That raised me up from sinful shame,  
And saved my soul through Jesus' name  
And let me look upon Thy face.

"O, Love, that will not let me go,"  
O, Love, that makes my heart to know ..  
The fullness of the heavenly way;  
That lets me ever walk with Thee  
And fills my life with ecstasy  
Supplying grace for every day.

"O, Love, that would not let me go,"  
When measured steps make me to know  
That day is done—the night has come—  
The waters deep I will not fear,  
Since with Thy presence always near  
Thy love shall lead through death to home.

That Love that would not let me go,  
But followed here with ceaseless flow,  
Shall brighter be in that fair place.  
In ages long, mine eyes shall see  
What Time could not reveal to me—  
The riches of Thy matchless grace.

*Cordova, Tenn.*

—ROSWELL DAVIS.

# 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; six months \$1.00. 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 List, Inc., Clinton, S. C.  
Published by Baptist and Reflector at Church and Lafayette Streets, Jackson, Tenn. Editorial and General Office, 149 Sixth Avenue, North, Nashville, Tenn.

## EDITORIAL

### An Explanatory Word

Sometimes from lack of space an editor has to compress in a sentence or two a thought properly calling for several sentences to amplify it in order for it not to be misunderstood. We saw when it was too late to correct it that a statement in our editorial last week on the **Emergency Peace Campaign** was not amplified as it ought to have been. The statement was this: "The Emergency Peace Campaign is 'working for the supersession of capitalism by the establishment of a new social and international order.' **This means a new order by way of Socialist-Communist means and methods, which means doing away with America.**"

We inadvertently wrote "Emergency Peace Campaign" when we meant to write the "American Friends Service Committee," which is the parent of the other and to which the quotation used referred.

Our interpretation of "the supersession of capitalism" and "a new social and international order" was: "**This means a new order by way of Socialist-Communist means and methods, which means doing away with America.**"

The rest of the paragraph was intended to suggest the interpretation of this statement. Our thought was this: 1. "Supersession of capitalism" and "a new social and international order," as used and interpreted in radical, rationalistic circles, means doing away with the American order by Socialist-Communist means and methods. 2. The American Friends Service Committee, the parent of The Emergency Peace Campaign, holds this radical, social philosophy and is one among and co-operates with various radical organizations and individuals, some Socialist and some Communist, in seeking to carry out this philosophy. 3. Necessarily, then, the "new order" which it proposes is by way of Socialist-Communist means and methods.

But this organization might use such means and methods without using ALL the means and methods of either. For instance, the fact that the American Friends Service Committee, and its offspring, The Emergency Peace Campaign, is friendly and co-operative with certain radical organizations and individuals that would overthrow America by violence, does not necessarily imply that it approves the communistic philosophy of violence. This alignment, however, is to its deep discredit and lays it open to suspicion in a showdown and evinces that it is not fitted to bring in "a new social order" in America or anywhere else. But, in itself, the phrase, "by way of Socialist-Communist methods," as used by us, meant that the social philosophy and the rationalistic means held and proposed by the organization are socialistic and communistic in themselves in whatever degree the organization might employ them.

With underscoring we repeat a statement of ours in the editorial which sums up the drift of our thought in reference to the American Friends Service Committee and its child, The Emergency Peace Campaign: "The radical social philosophy of The Emergency Peace Campaign, if carried out, would mean a defenceless America and an America in the hands of Socialist-Communist power."

We are glad thus to amplify our thought and make this unsolicited explanation in the interest of accuracy and fairness.

### The "Local Option" Bill

What is sometimes called "the local option bill," referred to in last week's issue of the Baptist and Reflector, proposes the repeal of our state dry law and the legalizing of beverage liquor.

If passed, the bill would automatically open the entire state to the manufacture, transportation and sale of liquor. However, after seventy-seven days a county or municipality may hold an election to decide whether it wants legal liquor or not, provided twenty-five per cent of the qualified voters sign a petition to that effect and file it with the election commissioners. The usual and proper per cent in such a case would be ten per cent.

Under the bill each county and municipality would be made legally wet, willy nilly, until the election indicated expressed its will. A delay, probably and usually a long delay, would be required to secure the necessary signatories to the petition, file petition, and arrange for and hold the election. In the meantime liquor could be sold and no one could prevent it.

Plainly, the intention of this bill is not only to do away with state prohibition, but also to give the wets a decided advantage and make redress by the dries as difficult as possible, consistent with some gesture toward settling the issue of liquor in an elective and democratic way. Sponsors of the bill must also know that in some places a redress under it would be impossible.

Our impression has been that "local option" properly meant that the voters in a given area were allowed at the outset to say whether they wanted legalized liquor or not. But in this bill it means that under prescribed limitation, and with the wets in the legal saddle, the voters may say whether or not they want their area to continue wet after the wets have made it wet through state enactment!

One may be sure that the wets and their supporters will legalize the liquor traffic in the state if possible. That is a signal for the dries and their supporters to gird and bestir themselves for battle to prevent this if possible, and to do it NOW so far as they have not already done so. It is far better to bring pressure to bear to defeat this "local option" bill than to have to put up the difficult defense against the curse of liquor under the conditions which the bill prescribes.

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### A Dangerous Assumption

In their evangelistic conception some people assume that if a child or adult has been brought up under Christian training and has been well instructed in the gospel, he is ready for and capable of trusting Christ and that he ought to be "pressed" or "brought to make a decision." Nothing is further from the truth.

Jesus said: "**No man can come to me, except the Father which hath sent me draw him**" (John 6:44). Although the Lord uses human instrumentality in the process in the sense of bringing His truth to bear upon men that they may be drawn to Him and be saved, yet "draw him" means more than the persuasion and influence of the instrumentality. It means the work of the Holy Spirit in the heart after human agency has gone its New Testament limits. It means the Spirit's work of enlightenment and conviction and His revelation of Christ as Savior. The chosen agency proclaims and witnesses the truth, and the Lord through the Spirit illumines the truth and reveals the sinner to himself and gives him the redemptive vision to see the Blood and Him that shed it.

Paul says (1 Cor. 2:14) that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are **spiritually discerned**." One has to be given spiritual understanding from above to take them in. Jesus explains the nature of this when He says that the one who knows God is only "he to whom the Son shall reveal him" (Luke 10:22). Whatever chosen agency may be used to bring one to this point, the spiritual discernment and reception of God and His truth is by way of a **revelation**. And in a revelation there is a work which God performs beyond that which any prior instrumentality may perform. Even the instrumentality which may lead up to the revelation can function in the case only as used by the Lord. Above and beyond the witnessing and the influence of the chosen agency, the true knowledge of God and His truth is a **revelation**.

One must, therefore, reject the assumption that if one has been well instructed in the gospel, then he already understands the plan of salvation and only needs to be induced to "decide for Christ," as it is often (and unfortunately) called. But the fact is that, apart from the revelation of the Spirit within, the only understanding of the gospel which he has is intellectual.

He does not spiritually discern it at all. However humiliating to his pride, he is, spiritually, an ignoramus. He can be instructed and instructed and instructed in the truth by human agency, which is entirely proper and is a distinct asset, but before he can spiritually and savingly comprehend it, the Lord through the Spirit must give him an inner revelation of it.

It is possible for one to have a thorough knowledge of the theory and mechanics of music and yet not have music in his soul and not discern its real meaning and glory and beauty. He may even have an intellectual comprehension of music and not be able to play at all. Or he may be able to go through the form of playing and yet not be a real musician or play real music. It is only a theoretical, mechanical matter. In like manner one may have a theoretical, intellectual, mechanical grasp of the gospel without having the gospel in his heart **experientially**. It takes the enabling revelation of the Spirit for this to be done.

Instruction in gospel truth and training under Christian auspices are a blessed asset. But to make these fruit in salvation requires the bestowal of a discernment from above which no man can give. The child or adult brought up in a Christian environment and the child or adult brought up in a heathen environment must both alike have this revelation from above in order to understand the gospel in the saving sense. There must be the prior instruction of both in the gospel, which the Spirit lays hold of and uses. Neither can be saved without this, for it is in God's plan. But both must have discernment from above given them before they can truly understand the plan of salvation.

Untold harm has followed this assumption which we are discussing. Children, as well as adults, have been "pressed" to make a decision which it was impossible for them to make because they had not been spiritually enabled. So they have been maneuvered into "confessing Christ" when there was no spiritual reality in it at all. And unsaved people without a spark of spiritual life or discernment have been added to the churches through an evangelistic zeal which was unbalanced by New Testament evangelistic knowledge.

In many quarters there is a crying need today to quit applying a self-chosen evangelistic pressure and to lay aside a psychologized and rationalized technique and for God's people to agonize on their knees before God for the lost and preach and witness God's truth and follow simply the Spirit in their personal work and then await the revelation of the truth in human hearts which only the divine Spirit can give. When this is done, there will be no need to put on further pressure. But sinners will be found asking, "What must we do to be saved." And then Spirit-guided saints will tell them what to do and the Lord will enable sinners to take it in and trusting souls will join the happy company of those who can say: "O, Lord, blessed is the man whom thou choosest and causeth to approach unto thee." In some cases the number of professions might not be so large, but the quality would make up for the smaller quantity.

This is not "Hardshellism." It is New Testament evangelism!  
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## The Fellowship Tour

Baptist and Reflector readers and others have noted the announcements sent out by Secretary Freeman regarding the Fellowship Tour, which begins April 4 and ends April 17 and which is to touch on successive days the following places:

- April 4—(2:00 p. m.), Memphis, Union Avenue
- April 5—Dyersburg
- April 6—Dresden
- April 7—Jackson, First
- April 8—Lawrenceburg
- April 9—Shelbyville
- April 11—(2:00 p. m.), Nashville, Immanuel
- April 12—Cookeville
- April 13—Cleveland
- April 14—Maryville
- April 15—Newport
- April 16—Elizabethton
- April 17—Rogersville

To bring the matter anew to the attention of our people, we repeat the schedule above and also the schedule of speakers and conferences, as these have been sent out in previous announcements.

### First Week

Dr. L. R. Scarborough, President Southwestern Baptist Seminary, Fort Worth, Texas.

Dr. Edgar Godbold, Executive Secretary of the General Association of Missouri.

Dr. J. E. Dillard, Director of Promotion for the Southern Baptist Convention.

### Second Week

Dr. T. L. Holcomb, Secretary of the Baptist Sunday School Board, Nashville, Tennessee.

Dr. M. A. Huggins, Executive Secretary, North Carolina Baptist Convention.

Dr. P. H. Anderson, returned missionary from Canton, China.

### Fellowship Conferences

A conference has been arranged for every church worker.

1. Pastors and Brotherhood officers—Edgar Godbold (first week), M. A. Huggins (second week).
2. Deacons, clerks and treasurers—John D. Freeman.
3. Sunday school workers—Andrew Allen.
4. Training Union Workers—Henry C. Rogers.
5. Woman's Missionary Union Workers—Miss Mary Northington.
6. Literature and publicity chairman—O. W. Taylor.

We join Dr. Freeman and the others in urging all to remember the places and dates and to attend where most convenient and stay clear through the program. These meetings should bring fresh inspiration to all who attend them, and it is believed they will. Let us all join in the fellowship.

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## Knowledge In Handy Form

If any of our readers wish to get hold of some telling talking points against liquor in handy form, we refer them to the following:

**Since Repeal**, by W. G. Calderwood, Temperance Facts Bureau, 986 Fifteenth Ave. S. E., Minneapolis, Minn., 10 cents each, 60 cents a dozen, \$2.00 for fifty, and \$3.50 per hundred.

**Has Repeal Failed?**, by Thos. H. Steele, Statesville, N. C., supplied by Prohibition Digest, Box 43, Statesville, N. C., for two cents each for 5 to 1500, one cent each for 100 to 500, and 75 cents per hundred for all over 500.

These publications give the sources of the information on which they base their statements and are very forceful.

## How The Trenton Baptist Church Became Outstanding

We began the year with an outstanding church as our goal. We created an interest in our general work by preparing a poster for every officer, decorated with beautiful pictures around their records. They marked the records monthly with stars in blending colors. Our attendance increased miraculously. The Stewardship poster was a blue ship sailing in a blue sea with a circle for each point to be marked with a star when reached. A big circle was prepared for "an outstanding church." Mrs. Lewis Wade, our Stewardship chairman, was very enthusiastic over her work. She filled all circles with stars except the big one. She then decided to try what she thought was "the impossible."

We divided the unenlisted women among the Stewardship circle leaders, gave them leaflets and considerable instruction. We did not have many women who were not giving through the Co-operative Program, and they visited each of these, stating their business with tact and kindness. They received a happy response from many the first visit, but when they failed they went again and again explaining and reasoning with all patience.

We knew the victory was certain and were not surprised when on the 22nd day of October every resident woman in our church had a part in sending the gospel to a lost world. We have a BIG blue star in the BIG circle now and since the task is done, it seems too easy to have been dreaded.

MRS. C. O. SIMPSON, Trenton, Tenn.

## A Pastor, His Position, Program, Preaching

By J. Lacy Basham, Pastor of the First Baptist Church of Sevierville

We have thought of a program of worship today as marking the completion of three years as your pastor.

We come to the close of these first three years undisturbed, with love for all and malice toward none; and yet firmly resolved to go forward with the program we announced upon our arrival in town. One of the cardinal points of that program is—we are against everything the devil is for and for everything the devil is against.

The result of our labors together as church and pastor are encouraging. From the standpoint of money we have met all our bills promptly, we have supported the missionary program of our denomination and very materially reduced the debt on our building. In the matter of additions to our church, God has been good to us. We have had a gain of about twenty-five per cent. The attendance upon the preaching services has increased perhaps forty per cent based upon the average for a five year period prior to these three years. The fellowship in our church is unsurpassed. There is not a dissenting voice among us and the willingness of our people to carry out the plans and suggestion of the pastor is perfect.

I thought in bringing this message this morning on my third anniversary as your pastor, it would be fitting if I should speak to you on the theme: The Pastor, His Position, Program and Preaching.

To begin with I shall say, the office of pastor is of Divine appointment. True a church calls a pastor, but before you do that God through His spirit calls and commissions His own men. To be a pastor is a Divine gift as taught in His word. In that same connection we remember that in John's vision on Patmos, Jesus Christ showed him that these pastors were in the hands of God and that they were to bear God's message to the churches.

It is also true that pastors are human. They are touched by friendliness, kindness and unkindness. Jesus Christ warmed up to friends who like Mary, Martha and Lazarus, cordially welcomed Him and showed themselves friendly, and He became angry toward the Pharisees and hypocrites who tried to block His program. Nowhere is it recorded that Jesus Christ pushed Himself into men's homes or hearts where He was not wanted. He wanted to give every man His message but if they didn't want it He turned to men who did. I suppose in this respect a pastor should be satisfied to follow His Lord and not push himself upon those who do not want his ministry or message.

Let us now study the position of a pastor, of a local church.

In the first place he is in the position of a servant. He is in that position by virtue of the fact that the church calls him to be such, and he accepts that call. He is subject to the call of his church membership both collectively and individually. From the greatest to the smallest, each member may rightfully expect the service of a pastor.

If the pastor is a servant, just what is the nature of his service? Would he be expected to clerk for a merchant, solicit business for a bank, secure a school for a teacher, do the washing for the tired housewife, nurse the sick for the doctor, and look after the widows and orphans, etc.? Some people seem to think so.

I am sure every pastor ought to be interested in every phase of the life of his members, but his chief ministry and service is to preach the word of God and be in prayer continually. The apostles settled that question in the early church when they had the church to choose some of their members to look after the widows and minor service and declared we must give our time to prayer and preaching the word. The sooner we get back to that, and our pastors quit playing religion and give themselves untiringly to prayer and preaching of the word, a new day will dawn for our churches.

The pastor is also in a position where he is carefully observed. His walk, talk and habits are an open book to all. Men and women are watching him—some as an example, others to find fault.

Therefore his morals must be above reproach and his words and life must be that of loyalty to the cause of his Lord. He must never by word or deed drag the cause in the mud.

The pastor's position is one of tremendous responsibility. We think of the responsibility of business men, professional men and statesmen. Truly they have their responsibilities growing out of their professions. They are not to be compared to that responsibility that rests upon a minister. He deals with thoughts, ideas and truths that have to do not only with life here upon earth but with the destiny of immortal souls. The pastor's responsibility would crush an angel.

Finally a pastor is in a position where he must make all his decisions unbiased and uninfluenced by any human being. In other words the pastor is an overseer—a leader. He can not let some member of his church or a group of his members tell him what to do or what not to do in a case where righteousness, sin, faith and truth are involved. He is not at liberty to bring a message dictated by or in any way influenced by the wish or will of any man. In making decisions that involves his pastoral duties he may only consult God and His holy word. If a church doesn't want that it has no right to call a pastor that God has called. It ought to decide to call one of its own members and have a man-made leader. That does not mean that a pastor should fail to counsel with his church about the general program, but it does mean that first and last a pastor is a spokesman for God to men, not a spokesman for man about some things church members want said.

Let us think for a moment of the program of the pastor. He has some principles that should govern in a local church program.

The first essential principle in a church program is democracy. By this I mean that it must be individualistic in its dealings and government. There must be no ruling, dominating class in the affairs of a church. Each individual must be looked upon as equal. Just because a man is a lawyer, doctor, banker or a man of wealth must in no way give him an exalted place in the affairs of a church. The poorest, humblest saint of God in a church must be accorded the same consideration as the most prominent. When men come to the house of God and the service of God they must check all their earthly honors, prestige and power on the outside and come in and sit down with their brethren as only a sinner saved by grace. There must be no special consideration given to anyone in the program of the pastor.

Another principle governing the program for a church is that of equal or proportionate responsibility of supporting the church. There should be equality of privilege in a church, but this carries with it equal responsibility.

A man or woman should never be allowed to continue to remain a member of a local church who neglects or refuses to attend and support the church in its program of service.

A third element in a program for a church is honorableness. A pastor must insist on his church being honorable. To this end he must lead them to adopt an honest business policy of paying all church expense. Church bills should never be allowed to accumulate and become past due. It is usually bad policy for a church to go in debt. If it does it should make its debt a matter of conscience. The pastor must see to it that every member bears his own responsibility in this matter. A church debt is the debt of each member individually and is a debt that no member can ignore and refuse to help meet, if he is able, and would maintain his personal honor.

This matter of honor extends also to the life of each individual. It ought to be understood that a church is opposed to its members drinking, dancing, gambling and living like the world. To this end every church ought to require that those who lead or take a public active part in the church's program be clean and consistent Christians.

Finally the program for a church must be evangelistic. The church must never forget that its marching orders are "To go and make disciples." There is no excuse for the existence of a church if it ceases to be a soul saving station. In fact it is not a New Testament church when it ceases to evangelize the peoples of the earth. The individual church member should withdraw from his church when he ceases to act as a soul winner.

The last point of this message is the pastor's preaching. As before indicated in this sermon, the pastor must major in preaching. He must be like John, who when questioned as to whom he was, said, "I am the voice of one crying in the wilderness, make His paths straight."

If he is to major in preaching he must realize that he is a spokesman for another. He must depend upon God as the origin of his message. If he does this he will speak with authority and will pay no attention to the whims of his hearers, nor the fads of the times. There is something timeless and eternal in the preacher's message, because it has its origin in an eternal unchanging God.

The first element in a pastor's preaching should be uncompromising boldness against worldliness sin and moral corruption. No man is a safe pastor who will stand silent on the sins of his day just because to do so is popular. I would not want a pastor that could be silent in his pulpit in the face of drunkenness, dancing, gambling, profanity, dishonesty, adultery and worldliness. I would want my pastor to be against these evils and I would want him to say so, that everyone that knew him would know he was

(Continued on page 9)

# GOING FORWARD FOR CHRIST

NEWS FROM OUR STATE MISSION FIELDS

By JOHN D. FREEMAN

## Buildings Going Up

Byrdstown Baptists have launched their building program. Pastor O. G. Lawless writes that they have raised \$1,000 in cash and have let the contract for the first unit of their building. Much material and labor will be donated. They hope to be ready to use their building by May 1. State Missions wins again.

Jamestown Baptists are going forward with their building program. The superstructure is up, the roof on, and they are laying the stone veneering. When finished they will have a great plant of Crab Orchard stone, forty by seventy feet, full basement and all. This is another State mission trophy. W. F. Wright is their bishop.

Brotherton is planning to begin a building program soon. They have written for plans and in the near future will begin work. Missionary Pastor C. D. Tabor is their leader and serves also at Mayland and Creston.

Cookeville Baptists, under the leadership of Pastor Harold Stephens, have recently redecorated their building and lopped off another \$600.00 of their old debt. State Missions helped them for many years; now they are beginning to be a real helper for the whole Baptist program.

Dickson, another State Mission trophy, continues to pare down their debt. Pastor J. T. Barbee is happy over the continued progress on that field. Soon their debt will be paid and they will be turning their state aid over to some other needy and promising field.

Monterey Baptists, led by Pastor W. L. Stigler, are going forward in a fine way with their local work and have resumed regular payments on their building debt.

Utah Church, Beech River Association, is erecting a house of worship with Pastor Cecil O. Young doing his part of the carpenter work. State Missions is helping make this work possible.

## Love Speaks

Missionary C. M. Dutton sends an interesting letter from a twelve year old lad in Detroit in which the boy thanks friends in Lancing for leading him to Christ. These words are especially interesting: "My whole thought is for what is right, and I shall try to walk in the light of Jesus who will lead us right. I always remember you as my Sunday school teacher who led me to Christ. . . . You are worthy I know of all good things because you labor in the vineyard of the Lord." (The letter was written to Mr. and Mrs. Louis Vailes of Lancing by Archie Weideman. Who would trade the privilege of receiving such a letter for a few hours of sensuous worldly pleasure?)

A beautiful thing happened in Belmont Heights Church during the week of Feb. 28th. A lady was baptized on the evening of the 28th and the following Wednesday night she brought another lady whom she had won to Christ and presented her to the church as a candidate for baptism. Surely she has brought forth fruits which prove her new birth!

Mrs. George Ridenour, one of our missionaries, reports a happy time recently in Campbell County. Mrs. J. Frank Seiler of Elizabethton was with her in some church conferences, and during the week thirty boys and girls made professions of faith. Thus does your State Mission money bring fruit for the Master's glory!

## Interesting Items

Missionary H. A. Bickers and his people of Tiptonville, Wynburg and Mooring have dug out of the mud and are carrying on their regular services. Fortunately, the church property was not badly damaged, and the pastor lost none of his personal effects. Other churches in the section did not fare so well, but final reports of the damage have not come in.

"Job was the first 'sit-down' striker of record, but it wasn't wages or hours that troubled him. It was just boils."—The Conway (Ark.) News.

It is refreshing to learn through an exchange that Mrs. Hettie Caraway, U. S. senator from Arkansas, has refused to perjure her soul and aid in lowering the standards of womanhood by selling her "testimonial" to a cigarette company.

Tennessee ranked third in total contributions to southwide causes during February. Only Kentucky and North Carolina beat us, and Kentucky made no remittance to the Executive Committee during January. We ranked third in contributions to the Co-operative Program, only Kentucky and South Carolina beating us. In comparison with relative numerical and financial strength, Tennessee Baptists are doing well. We go on to greater achievements as we learn to go together through our Co-operative Program.

## The Fellowship Tour

Great interest is being manifested in the proposed Fellowship Tour of Tennessee. This is the first time we have ever undertaken such a program, and it is earnestly hoped that every one will realize the importance of the movement. We have all kinds of departmental conferences, but never before have we undertaken to hold regional conferences for the specific purpose of bringing together representatives of all departments of our Baptist work, thereby presenting to the leaders of our churches the entire Co-operative Program.

**Fellowship.** The finest thing about our denominational life is the fellowship which members of the various churches may have during such meetings as these conferences promise to be. My church does a splendid work and we have wonderfully happy fellowship inside her walls; but there is a larger fellowship which we need to enjoy, and it is found in the gatherings where representatives of many churches come together for exchange of ideas, discussion of problems, and interchange of such reports as bring inspiration and encouragement. We discover ourselves when we compare our own achievements with those of other people. We find incentives for more earnest efforts and more sacrificial living, when we learn what others are doing.

**Forward.** Paul has given us a challenging declaration in Philipians 3:13, 14. Tennessee Baptists need to keep it constantly before them, for the most destructive thing to which we may fall victims is indifference to the future and its needs. During these conferences we hope to be able to present anew the plans for our work, the challenge of the needy places everywhere, and show what is being done to meet the needs at home and abroad. There are hundreds of churches that have not yet caught a vision of their own powers and possibilities. There are hundreds that have never realized the worth of our simple, scriptural plan of "laboring together with Christ." Through the conferences we shall try to bring information that will result in a more general enlistment of our churches in the big task before Tennessee Baptists.

**Tour.** It is impossible to visit every church, or even every association, with such a program as we have before us. For one thing, there are not enough general workers in the Southern Convention agencies and institutions to help us through so long a period of time as would be required. Secondly, if the state workers were to give themselves to such a movement, they would have to turn aside from their regular work for not less than three months, even if they were physically able to stand the strain of the continuous work involved. The best we can do, therefore, is to arrange for conferences to be held within comparatively reach of every church and trust the members of the churches to help us by attending at least one conference during the two weeks.

## Our Motto

"Baptists Go Forward When They Go Together," has been adopted as the slogan of Tennessee Baptists. The words need no explanation, nor do they need any defense. Jesus prayed that His disciples might be one, even as He and the Father were one. Silly advocates of Church Union use the words to bolster their weak arguments for ecclesiastical unity among Christians. Such use of them is a perversion of the truth. The only unity that has ever existed between Jesus and the Father is oneness of mind, heart, purpose, and nature. There can never be any real unity among Christians except that which grows out of oneness of faith, purposes and the program which they support. As Baptists come more and more to hold the same doctrinal beliefs, work after a simple, yet scriptural, plan, and have before them the one everlasting program of winning this world for Christ, they will come together and go forward.

## A DIGEST OF

By C. W. POPE (Contributing Editor)

# Religious Thought

### INTERNATIONAL CO-OPERATION

(Christian Advocate, Feb. 9, 1937)

As we widen our conception we find, that for better or for worse, the whole world is bound together and interrelated. A business man in New York could not collect a bill from a concern in California, because that house could make no collection from a customer in the Malay States, who was embarrassed because he could not compete with the products of Bolivia. Certain textile mills in New England were closed, largely because they ceased to get the heavy orders from Korea—the hair net industry in Korea had closed, because the women of the world had bobbed their hair. When Russia could not drink tea because of poverty, India, which produced the tea, became too poor to buy textiles from England, the mills of Manchester experienced the greatest slump in history, and as a consequence the farmers of the South received a low price for cotton. A low price for cotton because the Russians could not drink tea. That is how the modern world is bound up and its different countries are interrelated and interdependent. The world is so woven together by a variety of connecting ties that its ideas, like its diseases, are highly contagious. Spanish influenza rapidly crossed the boundary lines and now annually takes thousands of lives in America; so also, Russian ideas of Communism have crossed all national boundary lines to become a problem in America. The world is so knit together that no people can remain independent of what happens in another part of the world. There must be developed the international mind. Long ago it was said that "no man liveth to himself alone." Today it is becoming clear that no nation lives or can live to itself alone.

### MEXICAN CHRISTIANS DEFY GOVERNMENT OPEN CHURCHES

A few weeks ago, in the state of Vera Cruz, Mexico, indignant Christians defied the government and re-opened some of the closed churches. Vera Cruz had been one of the most radical and anti-religious states and had taken the lead in closing the churches and confiscating church property. A few weeks ago, while Christians were holding secret mass in a private home, the police broke into the house with the purpose of breaking up the meeting. The Christians resisted, and in the struggle that followed an eighteen-year old Christian girl was killed. The incident so incensed the suppressed Christians of the community that crowds formed before the pad-locked doors of church buildings. The locks were broken, the doors opened and the crowds entered the churches for worship. Other church buildings were opened in defiance of government orders. The Governor of Vera Cruz, startled by the outbreak, hurried to the scene and had the churches closed again. The Christians in defiance opened them again. The President of Mexico, at this point, came to Vera Cruz, and after a conference agreed to allow the churches to remain open, pending an investigation of the affair and promising that the guilty policemen should be arrested and punished. As a result of this event newspapers report that churches are being opened throughout the country and that great crowds are attending the religious services. It is also reported that the Mexican Government is now moving toward the establishment of religious liberty. We believe that the conditions of suppressed religious activity which now obtain in several European countries could not for long endure in America. The love of liberty, woven in the very fabric of our natures, and the general resentment toward anything which resembles religious persecution would make it exceedingly difficult for a Stalin or a Hitler or Mussolini to long endure.

### SHALL WE BURN OUR BIBLES?

The New York Daily News in a January issue pictured the Rev. S. B. Benson, a Presbyterian minister, in the act of burning his Bible in the pulpit. Mr. Benson declared that he burned the Bible because the people had already repudiated it. In an auditorium built to accommodate 700, only 39 people gathered to hear the Reverend Benson. "We have already tipped our hats to God and bowed Him out the door," the preacher exclaimed. Then pulling a pail from beneath the pulpit and holding the Bible in one hand he lighted the loose leaves and watched it burn from Genesis to Revelation. There are many people who will feel an emotion of sympathy for this preacher, because of the appalling

neglect of the church by church people. But thousands of others will regard it as a rash and silly act, unbecoming a minister of the gospel. The minister's offense of irreverence may be equal to the neglect of the people, in its seriousness. Imagine the prophet Elijah burning the books of Moses when in his despondency he thought all Israel had deserted Jehovah for Baal. Today, as well as then, there are thousands of earnest Christians who have never bowed the knees to Baal, or Mammon, or Communism, or Fascism, or any other false god. There is much food for thought in this incident. If God's people are so taken up with the things of the world that they have no time or inclination for worship in church houses, then the time may come when God's preachers will have to put aside formal robes and ritualistic services and go out into the highways and byways and preach to the people, one by one, wherever they can find them. It often takes more religion to preach to one soul than to a large congregation.

### PUT YOURSELF IN HIS PLACE

(Christian Advocate, Feb. 19, 1937)

Fortunate and happy relationships in life do not depend upon agreement with each other's thinking; but it is imperative that we shall understand the attitudes and motives of each other. This mutual understanding is impossible unless we are willing to put ourselves in the other fellow's place. This is the Golden Rule. Jesus appealed to the multitudes because he had an uncanny insight into the thinking of people of all classes. When a leper came to Him saying, "If you will you can make me whole, He put Himself in the leper's place and being moved with pity healed him. Christ understood Peter who denied his Master because he could not put himself in Peter's place. He forced the accusers of the woman taken in adultery to put themselves in her place and thus bring conviction upon themselves. When he died on the cross he was God on earth putting himself in the place of sinful men. The only hope of society today is that we shall cultivate the high art of putting ourselves in the place of other people. It is altogether possible that we could save our world from destruction by war if we could put ourselves in the place of other nations and other races and other classes. Practically every divided family comes as a result of a lack of loyalty to some person; but that lack of loyalty is due to a misunderstanding because the principals have not put themselves in each other's places. What of the children involved? This putting ourselves in the other fellow's place is the Golden Rule, the key to understanding, and the panacea of the world's ills.

### THE WORLD OF THE THOUGHT RETURNS TO GOD

(Christian Leader, Feb. 27, 1937)

Bernard Iddings Bell, writing for Scribners a few months ago, said, "The world of thought again returns to God." Mr. Bell states that the masses have drifted away from the church, but declares that the trend of the thought world is distinctly away from materialism and mechanism and toward idealism and God. Norman Hapgood, considering the problems of organized religion, writes, "Not for a generation have times been as favorable to work in the field of religion as today." Dr. Bell bases his belief on the great change that has come over scientists. About 1900 and later most scientists said that science could give an adequate knowledge of the universe without any help from religion. Even some modernist clergymen joined them, and admitted that nothing could be called knowledge which scientists did not give us. Now the scientists are much more modest in their claims. Science deals with what it can learn through the senses. It stands or falls by its ability to report accurately and completely what it sees, hears, tastes, smells, and touches. Scientists are turning over to religion today the study of other things, and no longer deny the reality of things outside their realm. Many scientists now are theistic, and most of the others are agnostic rather than atheistic. Religion has its own great task to perform, whether science approves or disapproves, but we are not indifferent to the atmosphere which surrounds us. If the world of thought is actually turning toward God it is a matter of high significance.

# NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE BURTON, Publicity Secretary

## SUNDAY SCHOOLS TO OBSERVE MISSIONARY DAY

Missionary Day in the Sunday schools, culminating a month of special emphasis on missions, will be observed March 28 throughout the Southern Baptist Convention.

An impressive pageant, "The Royal Road to the Races," has been prepared and sent to each superintendent for use on this day. The pageant has been written so that it can be used either in departments or in the general assembly of the entire school.

The Southwide committee suggests that Missionary Day be made a great day of prayer for Home and Foreign Missions; that it be made a great offering day on this one occasion in the year when the schools have an opportunity to make a definite offering for missions; and that it be made a great rally day with the largest attendance of the year.

The offering should be sent to the State Mission headquarters and marked "Missionary Day Offering for Home and Foreign Missions."

## INDIANS' USE OF PEYOTE INCREASING

The use of the peyote, a narcotic bean used by the Indians in their heathen religions, is becoming worse on his field, according to Rev. Thomas J. Wamego, Indian missionary of the Home Mission Board.

The use of this cactus plant, or bean, ultimately causes insanity, and its use by the Indians in their worship increases the danger of the vice and difficulty of correcting it.

"We want the prayers of the Baptists of the South," writes the missionary, "so that God's power may be so manifested that these people may learn the truth.

"We are greatly in need of Bibles so that these people may read God's word."

## GOD REACHES WOMAN WHEN MISSIONARY FAILS

The other day we went to visit a woman whom we had visited several times and who had come once to our services. Every time we went to her lately she told her grandmother to tell us that she was out.

When we went to visit her the last time she was at home and very glad to see us. We were surprised to see the change, but we knew that the hand of the Lord was at work. When we were taking leave she gave us a hymn book that we forgot in the front of the church. (That lady is living by the Mission.) She said that she had read the book and that it was very pretty. That night she came to visit us and gave great attention to the preaching. We believe that a great change has taken place in her soul. We could not reach her, but the Lord could.—J. B. Silva, missionary in Tampa.

## INTEREST GROWS IN NAVAJO WORK

Interest is growing over the South in the work on the Navajo Reservation. We received twelve letters from out of state churches inquiring about the Indian work and how they could be of help in furthering the cause of Christ on the reservation.

Thirty-nine Indians came to our home last month for medical treatment, clothing, food, advice in domestic troubles, religious literature, and spiritual advice. When we began this work the Indian children would run and hide from us when we came to the hogans, and the parents would not talk, but now the children run to meet us and the parents are our friends to the last degree.

We are in need of more medical supplies of every nature, clothing and religious literature. Please pray for us that we may be able to lead these long neglected people in the way that leads to Christ and eternal life.—R. A. Pryor, missionary to the Indians.

## CUBAN BAPTISTS PLAN CONVENTION

Cuban Baptists will meet in their annual convention this month in Pinar del Rio, according to Dr. M. N. McCall, superintendent of Baptist missions in the island.

"A good attendance is expected at the meeting," says Dr. McCall, "although Pinar del Rio is far from the center of the field."

Dr. J. B. Lawrence will attend the convention and remain in Cuba for a week, during which time he will speak daily to the Home Board's seventy-two missionaries in an institute.

## AFTER FORTY YEARS IN ORIENT MISSIONARY FINDS GREATEST NEED IN SOUTH

"I had gone out as a missionary to India forty years ago because I then thought that it represented the greatest need on earth," writes a man who spent many years as a missionary in the Orient. "Later I was deflected to China and other parts of Asia because they seemed to present an even greater need or opportunity."

After all of these years on foreign fields, this missionary had a revelation of the need of home missions. "Here in my own country," he continues, "I was suddenly confronted with conditions of lawlessness, terror and violence such as I had never found in India or over most of Asia. There seemed to be no alternative but to help these neediest people in our own country if we were still to count ourselves citizens in a 'land of the free.'"

Thus the man who forty years ago began mission work in India because he believed that to be the field of greatest need, is now a home missionary because he realizes that there are needs even greater in the homeland than he has ever found in the Orient.

Many Baptists will also have a startling revelation of mission needs in the South if they will study the fields of work of the Home Mission Board.

## UNMARRIED PARENTS ON HOME FIELD SEEK PREACHER AFTER CONVERSION

At this time we have six couples who want to join the church but they must be married first. Some have as many as six children and have never been married.

"The last few days I have found some things as bad as in any foreign land.

One man told me the other day, "Brother Martin, I am glad that you told me that I must be married to live right. I will do so." And he said that he would give me ten dollars to perform the ceremony!

This is hard work, but I cannot tell you how I like this work. I am glad to be able to bring the gospel to these souls, and to see how happy they are after they are saved.—A. D. Martin, French missionary in Louisiana.

## BEALL MAKES GOOD WILL TOUR

Rev. Noble Y. Beall, field secretary of Negro missions, in company with Dr. T. T. Lovelace, executive secretary of the Home Mission Board of the National Baptist Convention, Inc., has recently returned from a good will tour of Alabama, Tennessee, Arkansas, Oklahoma, Texas, New Mexico, Arizona and California.

The three-fold purpose of the tour was to bring representative leaders of white and colored Baptists together for mutual fellowship, to encourage co-operation in mission work on local fields, and to contact leaders of the two groups in behalf of Home Missions.

Brother Beall reports good meetings in every state. Several similar tours are planned for the spring and summer.

## "SILVER AND GOLD HAVE I NONE"

I have been very busy almost the whole month visiting the sick, and have come in contact with many of my people who needed material and spiritual blessings.

I have realized more fully the meaning of the words of Peter and John when they said to the invalid man: "Silver and gold have I none, but such as I have, give I thee." Faith, and trust in Him whose everlasting care provideth all things for our good, is more than wealth.

Most all of our church members had to go through some kind of sickness but none of them had fatal endings.

We are facing resistance from the priest. He has threatened the people with excommunication if they go to our meetings.—Elias Delgado, Mexican missionary.

An Otoe Indian with a wheat farm set aside ten acres unto the Lord and when it was threshed he gave the proceeds to missions.—G. Lee Phelps.

## MUSIC IN THE CHURCH

By George Freeman,

Music Director, Baptist Tabernacle,  
Chattanooga, Tenn.

The first mention of instruments we have in the Bible is Gen. 4:21: "And his brothers name was Jubal; he was the father of all such as handle the harp and organ." In Numbers 10:1-10 we find that the Lord commanded the children of Israel to use silver trumpets to direct the movements of the camp.

In Ecc. 2:8 we recall of Solomon: "I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces, I get me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts."

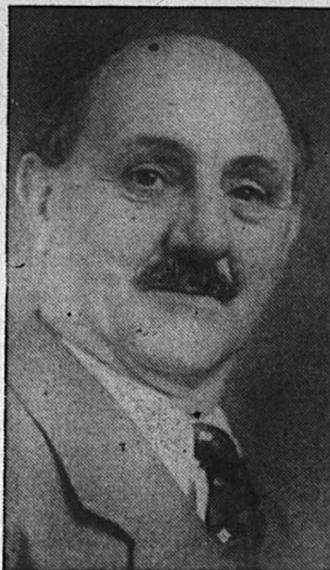
We find in 1 Chron. 15:14-23 that they had singers, players and instruments and teachers. "So the Priests and Levites sanctified themselves to bring up the Ark of the Lord God of Israel. And the children of the Levites bare the Ark of God upon their shoulders with the staves thereon, as Moses commanded according to the Word of the Lord. And David spake to the chief of the Levites to appoint their brethren to be singers with instruments of music, psalteries and harps and cymbals, sounding by lifting up the voice with joy. So the Levites appointed Herman the son of Joel, and of his brethren, Asaph the son of Berechiah; and of the sons of Merari and their brethren, Ethen the son of Kushaiah. And with them their brethren of the second degree, Zechariah, Ben, Jeaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah and Mattithiah and Elipheleh and Mikneiah, and Obed-edom and Jeil the porters. So the singers, Herman, Asaph and Ethan were appointed to sound with cymbals of brass. And Zechariah, and Aziel and Shemiramoth, and Tehiel and Unni, and Eliab, and Maaseiah, and Benaiah with psalteries on Alamoth. And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeil, and Azariah with harps on the Shemunith to excell. And Chenaniah, chief of the Levites, was for song: he was instructed about the song, because he was skillful. For physical effect see 1 Chron. 16:14 to end of chapter. Chief Musician—See Neh. 12:32, And Maasciah, and Shemaiah, and Eleazar, and Uzzi and Jehohanan, and Malchijah, and Elam, and Ezer, and the singers sang loud with Jezrahijah their overseer."

In Ezekiel 40:44 we find the following: "And without the inner gate were chambers of the singers in the inner court, which was at the north gate, and their prospect was toward the south, one at the side of the east gate having the prospect toward the north." Read also Eph. 5:19; 1 Chron. 25:1-9. The different instruments we have records of were cornet, dulcimer, flute, gittith, organ, psaltery, sachbutt, tabret, timbrel, trumpet, viol. Other references are 2 Chron. 29:25, 26, 27, 28 verses, and 2 Chron. 30:21 and 2 Chron. 35:15-16 verses.

They had trained choirs even in those long ago days and there was something which must have encouraged those ancient Levites wonderfully, and that was the knowledge of royal sanction and Divine appointment. The consciousness that music was considered a prime factor in worship and that they were entrusted with such a sacred mission, must have inspired Chenaniah and his orchestra leaders, Heman,

Asaph and Ethan to work wonders. Music is becoming increasingly a feature of the sanctuary service. Every pastor who has a heart of flesh realizes his dependence upon it.

It is the only art that is recognized as playing a part in the heavenly world. It expresses what neither prose nor poetry can express. Addison said: "Music strengthens devotion and advances praise into rapture." Milton listened to the organ for his solemn inspiration. The sanctuary would be the center of greater spiritual force if music of a finer quality could be employed there without its being thereby



GEORGE FREEMAN

lifted above the appreciation of the average congregation. In order to do this there must be more general musical training, and more opportunity for the masses of the people to hear the better grades of music. What kind or class of music should we have?

First, I would suggest that all churches provide a sufficient number of the regular Church Hymnals, and use them in all the church services. Personally, I think we are making a great mistake in using so many of the different books gotten up for different departments of the church. For instance we are wondering why it is that the congregations sing so little, and one of the main reasons is we are not teaching them the hymns of the church in our Sunday schools and Young People's societies, and when they come into the church they do not know the hymns, and of course do not try to sing them.

If your church can't afford to buy the regular Hymnals, then I would suggest you write to the Board and ask them to recommend a suitable book for you. Do not in any case permit the use of the cheap song books that are flooding the market and which are printed solely for commercial gain, as they are not suitable for devotional services and have no merit to commend themselves to any church. Do not misunderstand me on this point, I am not condemning our modern hymn writers for that is not the point I wish to make, for some of our hymn writers of today write some very beautiful and singable hymns. But I have reference to the type of hymns that appeal to the feet instead of the heart and have not the least inkling of spiritual uplift

to them, and after the fancy has been tickled a few times, a new book must be bought and that is what the publishers are after, for they make their living by the sale of the books. Such books may have a place in the singing school, but certainly not in the church. On the other hand, you will find plenty of good hymns suitable for all occasions in the regular Church Hymnals, the hymns that have been tried and not found wanting, and have been of untold worth to the people that sing them, lifting them to a higher plane of Christian living.

Anthems may be sung in the church service if your Choir Director can interpret them correctly and your Organist or Pianist can play them and you have voices that can sing them. If you have taken the trouble to look over the anthems your choir has, you will notice that a very great majority of them are taken from the Scriptures, and where can you find more suitable words to sing? And the composers of the music have to be above the general run to be able to write music for them.

Should we have solos, duets, trios and quartettes in the church service? Some of our church members do not like special music of any kind. And some of them have sons or daughters who have studied with high class teachers and of course they have wonderful voices and must be heard in church, so they are asked to sing a special number at one of the services; but of course after spending all the time and money they have, it would never do to sing a simple soul-stirring song, for it would not show off the training they have had, so they hie themselves off to the classics and select one they think will show off the voice, and without ever consulting the Lord and asking Him to guide them and help them, they come before the congregation in the strength of themselves and the teacher, and undertake to sing in a way that will uplift the people. And when they fail in this, as they always do, they blame the people for not appreciating good music, when the trouble is with them.

Then again, so many soloists pay too much attention to the tones, as to whether they shall or shall not make them, that they utterly forget the people in front of them who are vainly trying to find out what they are singing about. I am sorry to say that a very large number of our singers have about forgotten the English language. But after all, I will say let us have all these different songs, plainly and intelligently, trusting the Lord to take the message and speak to the hearts of the hearers.

Who should be members of the choir, and should we ask or permit one who is not a Christian to sing in the choir? EMPHATICALLY NO. For what part has unrighteousness with righteousness? How can a person sing of the matchless love of God, when he or she does not know Him in the free pardon of their sins? Let us use common sense in this matter. Would we ask some one to teach in our public schools who has never been to school, or would we hire a man to do some work for us that did not know how to do it? So let us exercise the same judgment about spiritual matters. It is not necessary to hurt the feelings of a person who is not a Christian by some member of the choir or congregation asking them to sing in the choir, thus making it necessary for the director or pastor to tell them that we do not want

them to sing. First, let us try and win them to the Lord Jesus and then come in.

The director should be, first, a Christian, preferably a man, as men are better suited to stand before a congregation and lead them in singing the hymns. He should be a man with a level head, and capable of teaching the choir and congregation, having studied and fitted himself for the place. One who can command the respect of the choir and congregation, also a man who does not think that he knows it all, but who is willing to let others know a little once in a while. He should be of a pleasant disposition and willing to assist in all phases of the church work. He should have a thorough knowledge of Hymns and Hymnology and be able to impart that knowledge to the choir and people.

Why is the choir considered by many the war department of the church? Well, this can be answered in a very few words. Failure of the choir, pastor and congregation to understand each other. All differences between these parties can be quickly adjusted if they will get together and find out what the difficulty is, then get down on their knees and ask God to direct them, then get up and talk the matter over with each other so each party would know just what is expected of them. I would suggest that the chairman of the music committee have a regular meeting of the pastor, choir director and himself and plan just what the choir is to do, then let the director proceed to act on what they agree upon. Then again I do not think that any choir director should be so narrow that if the pastor feels of the Lord that he should change the program on Sunday, stands off and pouts because he can't use the music he has prepared for that particular day. He should keep a good supply of music ahead on different subjects so that the choir can use them at a moment's notice. He should remember that the pastor is working all week trying to make the Sunday services of the most good to the church, while not many of the choir worry themselves over this matter and are not in position to know the pulse of the congregation. So I think the pastor should feel free at all times to ask the choir to change any hymn or special that they may have prepared and use another that fits in better with his message. I also think that the pastor should drop in every now and then at rehearsals and give the choir a word of appreciation and encouragement, and at the same time select the hymns he wishes used, as he knows better than anyone else what hymns will fit the message he is to bring. Then again I don't think it wise for the pastor to listen to every bit of news about the choir, it is an easy matter for him to refer them to the Music committee and thus save himself a lot of worry, and most of the complaints would never get any farther if the parties were told to take their troubles to the committee.

What should be the attitude of Christians during the singing or playing of the hymns or specials? Should they take advantage of this opportunity to talk and laugh and visit with friends, or walk down the aisles after coming in late to find a seat? Surely no Christian would be guilty of this, as all hymns especially are hymns or prayer to God, either of Praise, Assurance, Faith, Guidance, Grace, Consecration, Confession and Joy, and if the Christian can't sing them he or she can at least listen and be reverent making melody in their hearts to God as the singers and players approach

the throne of God with their music and song. I wonder if we Christians ever stop to think of the words of the hymns we sing? Imagine, if you can, a choir or congregation singing that beautiful hymn: Jesus Saviour Pilot Me, without realizing what they are singing about.

And there are so many beautiful old hymns that while we call them old, in reality they never grow old, such as Jesus, Lover of My Soul; Abide With Me; Sun of my Soul; Sweet Hour of Prayer; What a Friend We have in Jesus; Amazing Grace; My Faith Looks Up to Thee; Rock of Ages; Nearer My God to Thee; and literally thousands of others. So why sing all the trashy things that are gotten up just for profit?

**THE PASTOR. HIS POSITION. PROGRAM, PREACHING**

(Continued from page 4)

against them. If all the preachers of this country would preach the word of God against these and other evils, our country would turn from them.

Another element that should characterize the pastor's preaching is—the certainty of judgment. Men should be made to face the fact that there is a day appointed of God when men must face the issues of this life. "It is appointed unto man once to die and after death the judgment."

In thinking of the judgment men must be taught that there will be only two classes there—the righteous and the wicked. They must be taught that the righteous are to be happy forever with the Lord and the sinner and ungodly must perish in an eternal hell.

The final element in a pastor's preaching is that Jesus Christ and He alone is our Savior. The pastor must tell his people that Jesus died to save them. He must tell them that men are saved not by works but by the precious blood of Jesus Christ. "Without the shedding of blood there is no remission of sin."

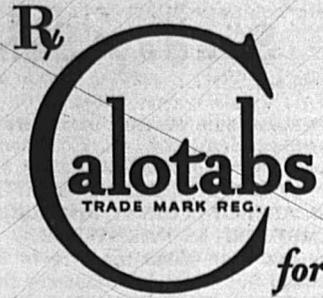
He must tell them that the offer of salvation is universal. That God is not willing that any should perish but that all should come to repentance. He must tell them to whom he ministers that everyone who ever expects to be saved must accept Jesus Christ for himself. It must be understood that men can't be saved by proxy. "To as many as received Him to them gave He power to become the Sons of God even to them that believe on His name."

In this message I have set forth my conception of the position, program and preaching of a pastor. I have stood by these convictions these three years. You have stood by me, for which I thank God.

I ask you as we face the future together, are you for this kind of program and preaching? If so, we shall go along together. If not, God being my judge I dare not alter my course.

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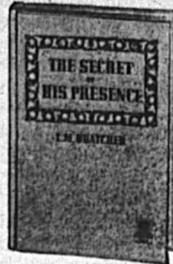
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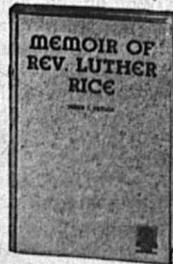


One of our ablest missionaries, Doctor Bratcher has given nearly twenty years of his fruitful life as a missionary to Brazil. He is now Corresponding Secretary of the Home Mission Board of Brazilian Baptists. The book is affectionately dedicated to Doctor F. F. Soren. The author writes out of very definite experiences of grace as he brings us the SECRET in which he finds love, hope, faith, joy, security, strength for witnessing, comfort and power.

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### STATE ASSOCIATIONAL OFFICERS' MEETING IN NASHVILLE

The second state-wide meeting to train Associational Sunday School Officers closed Tuesday, March 9, in the First Baptist Church, Nashville. Fifty-five of the 64 Associations in Tennessee were represented by nearly 500 people; almost 450 of them coming from outside Nashville Association. The program was well arranged. The speakers stayed with their subjects. The people who came proclaimed it a most effective meeting.

The closing session in which the Associational Sunday School Leaders reported the goals they had adopted for 1937 was one of the high lights of the program. In next week's issue of the Baptist and Reflector on the Sunday School page we will list the associations in Tennessee and the goals that were adopted in the meeting.

The Baptist churches of Nashville did an excellent job in entertaining those who came. We appreciate the assistance of the Sunday School Board in making possible this meeting.

### ASSOCIATIONAL SUNDAY SCHOOL NEWS

The third Sunday in February the State Superintendent had the privilege of meeting with the Judson Sunday School Association in its first meeting. Mr. F. A. Tarp-ley is the Associational Superintendent and is starting off in an aggressive manner in that association. Five of the 11 churches were represented, with 50 people present.

The fourth Sunday in February the State Superintendent had the privilege of being with Brother N. D. Guy, Associational Superintendent, for the first meeting of the Gibson County Sunday School Association at Trenton. There were 12 churches represented with more than 100 people present. The new church and Sunday school at Midway had the largest representation.

The Nashville Sunday School Association held its meeting with the Lockeland Baptist

Church on Thursday night, Mar. 4. There were 16 churches represented with 120 people present. The reports were most encouraging. A new mission Sunday School was reported by the Woodbine Church. Pastors and superintendents reported 19 Sunday School training schools planned for the near future.

Mr. J. N. Barnette, the associational superintendent, was in Kentucky on that night for a state-wide conference. Those attending the meeting at Lockeland Church had great joy in contributing toward the purchase of a beautiful Elgin watch, which was presented to Mr. Barnette during the state-wide meeting in Nashville on the following Monday night as a token of their love and appreciation for him and his leadership.

### A VISIT TO PORTLAND

On Wednesday night, March 10, the State Superintendent, accompanied by his wife and office secretary, had the privilege of visiting the Monthly Workers Conference in the First Baptist Church at Portland. Rev. B. Frank Collins is the much loved pastor of this church. An excellent meal was served by the teachers and officers of the Primary Department, following which the departmental superintendents made their reports.

It was a delightful occasion. One thing that impressed the visitors was the evidence of the people's pride in their church and its program.

### ANOTHER STANDARD SCHOOL

First Church, Coal Creek, in Clinton Association, has reached the Standard of Excellence for 1937. Rev. T. H. Roark is pastor and Brother J. D. Stair the superintendent. Congratulations.

### SOUTHWIDE LAYMAN'S DAY, APRIL 11

"The observance of Layman's Day contemplates that a capable and zealous layman shall occupy available pulpits in our territory on April 11, either at the morning or evening hour.

"The Southwide Brotherhood Executive

Committee thinks that this recognition and service by laymen, together with the preparation it demands, will deepen their sense of responsibility and quicken their interest. The laymen who hear these speakers are also likely to be deeply impressed by these practical addresses by men of their class. Laymen's Day has the endorsement of the Southern Baptist Convention and the approval of the denominational leaders."

It is suggested that pastors desiring to observe this day encourage their laymen to speak on one of the following subjects: The Baptist Hundred Thousand Club, Stewardship, Missions, The Deacon, The Layman and His Church, Scriptural Support, Tithing, Denominational Loyalty, The Co-operative Program.

Laymen speaking on this day are urged to announce the Men's Southwide Rally to be held in the auditorium of the Roosevelt Hotel, New Orleans, May 12, 1937; also, that the First Southwide Retreat for the Brotherhood will be held in Ridgecrest this summer from July 4-7.

### Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum Invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D. D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to church and the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. advt

the  
**21st**

**is the day to make sure that every person in your Sunday School and Training Union receives the literature he needs for next quarter.**

Check up next Sunday. See that your school enters next quarter's study equipped with the best periodicals for such study. See that every person in your organization has an adequate supply of every lesson help and special publication he needs.

**Order Early!  
Order Adequately!**

**Baptist Sunday School Board**  
161 Eighth Ave., N., Nashville, Tenn.

### TRAINING SCHOOLS REPORTED THIS WEEK

Church	Teacher	Book	Awards
<b>Beulah Association:</b>			
Martin	N. M. Stigler	True Functions of the Sunday School	30
<b>Clinton Association:</b>			
Fork Mountain	Edward Haun	Outlines of Bible History	10
<b>Crockett County Association:</b>			
Bells	H. B. Woodward	Outlines of Bible History	8
Cross Roads	Woodrow Singleton	Outlines of Bible History	8
Walnut Hill	Robt. Abernathy	Outlines of Bible History	4
<b>Madison County Association:</b>			
Parkview	L. A. Byrd	Building a Standard Sunday School	20
<b>Nashville Association:</b>			
Old Hickory	Zella Mai Collie	Guiding the Little Child	1
Old Hickory	Zella Mai Collie	Guiding the Primary Child	2
Old Hickory	Zella Mai Collie	Guiding the Junior Boys and Girls	3
<b>Ocoee Association:</b>			
Ridgedale	D. N. Livingstone	What Baptists Believe	1
Ridgedale	D. N. Livingstone	Some Learning Processes	16
Ridgedale	D. N. Livingstone	Outlines of Bible History	12
<b>Shelby County Association:</b>			
Eudora	Barney L. Flowers	Building a Standard Sunday School	20
<b>Watauga Association:</b>			
Siam	Wm. R. Rigell	The Baptist Faith	12
Siam	Lawrence Trivette	Some Learning Processes	5

**BAPTIST TRAINING UNION**

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

## ON TO McMINNVILLE . . . . . ! !



MISS ROXIE JACOBS

Miss Roxie Jacobs, State Junior and Intermediate Leader of Tennessee, is extremely anxious for each association in our state to have a representative at McMinnville. Our boys and girls need to be trained by our very best leaders. All Junior and Intermediate Leaders of the associational organization should put forth every effort to come to this stupendous meeting. Helpful suggestions will be given to all leaders by Miss Jacobs. Plan now to meet Miss Jacobs at McMinnville on May 7 and 8.

M  
A  
Y  
  
7-8, '37



MRS. J. E. LAMBDIN

Mrs. J. E. Lambdin, Southwide Junior and Intermediate Leader, will be at McMinnville and will lead a conference for Junior Leaders. In this conference she will give many helpful suggestions. All associational Junior Leaders should strive to come to this conference and meet Mrs. Lambdin and share with her your problems. Mrs. Lambdin will give practical, helpful suggestions to all Junior Leaders. Mrs. Lambdin is desirous to meet at least sixty-three Junior Leaders in her conference. Don't disappoint her!

### TRAINING UNION GIVES DEVOTIONAL TRAINING

The Baptist Training Union gives Devotional training in a very specific manner. This is the last in a series of four articles on the kinds of training that the Baptist Training Union gives.

Once each month a Devotional lesson is presented. These lessons deal with everyday living—in other words showing how Christianity can be put into everyday living. These lessons seek to give the individual a working knowledge of how to lead others to Christ. These programs have been most challenging and always plant marvelous seeds in the minds of the members that bring forth an abundant harvest.

There are many study courses offered to help the individual become a more outstanding Christian. Among these we have "Studying for Service," "Training in Christian Service," "Training in Stewardship," "Pilgrims Progress," "Investments in Christian Living," "Planning a Life," "More Than Money," "Building a Christian Home," "Our Lord and Ours," and "Our Church and Ours."

The practical side of the devotional training comes in the training that one

gets in talking in public, leading in prayer, working on committees, and above all getting rid of timidity.

The Training Union seeks to give devotional training in a specific manner.

### HUDGINS' MEMORIAL FUND

On Monday morning, March 8, in the Chapel of State Baptist Headquarters, a most impressive service was held. It was the occasion when money received from the Hudgins' Memorial Certificates was presented to the State Executive Board. After the singing of "How Tedious and Tasteless the Hour," Dr. John D. Freeman led the devotional. Mr. Henry C. Rogers then briefly outlined the campaign as fostered. Mr. Herman L. King, chairman of Hudgins' Memorial Fund, then presented to the Executive Board \$646.14. Dr. L. S. Ewton received the gift in behalf of the Executive Board and then turned the money over to Dr. Freeman. Miss Roxie Jacobs led the closing prayer.

This money is to be used to help educate our rural pastors who desire to attend summer school at Carson-Newman or Union University. All who have not reported their money, please do so at once.

### REMEMBER !!!

Please remember we are anxious to have one—two—three carloads from each association in Tennessee to attend the Tennessee Training Union Officers' Meeting at McMinnville on May 7 and 8. This meeting will begin at 10 o'clock on Friday morning. To receive travelling expenses for this all must come for the beginning and remain throughout the meeting.

### SOUL-WINNING CAMPAIGN

The folk of Tennessee are greatly concerned over the soul-winning study courses that will be conducted in Tennessee. The weeks agreed upon for the direct promotion of this work are the weeks of June 20, June 27, and July 4. Fifty-nine of the sixty-three associations in Tennessee have agreed to hold schools in their association during these weeks. The other four we believe will agree to hold one. Communication tells us that these associations are working on the project and will accept most likely.

### SIX MONTHS NEARLY GONE

One-half of our Training Union year will be gone on March 31. We are anxious to make this quarter one of the very best. Be sure to send in quarterly reports, study course requests, and a list of new unions and tithers. Let's make history with the first six months.

### QUESTIONS AND ANSWERS

Q. "I am pianist for my B. Y. P. U. May I receive credit on the 8-point record system for taking "part on program" for just playing the piano?" L. M.

A. No! We cannot receive credit on the 8-point record system for being "on program" unless we present a part from the quarterly or take a definite assignment made by the group captain.

Q. "We are troubled in our union with one member who when he is on program takes too much time. What can we do with such a member?"

A. Each person appearing on the program should be assigned not only a discussion but also a **time limit**. One union elected a time keeper who sat in the back of the room and when the time was up, he held up a cardboard bearing the word "Time," and thus the speaker realized that his time was up.

### BE MUCH IN PRAYER

The annual State W. M. U. Convention will be in session at Knoxville on March 23-24-25. Be sure to pray for this worthy meeting.

### DID YOU KNOW

1. That you can solve every problem in your B. Y. P. U. or B. A. U.?
2. That a B. Y. P. U. Quarterly speaks and gives a personal experience?
3. That Training Union was entering into a program of Evangelism?
4. That there was "one thing lacking?"
5. That you can have a successful study course?
6. That there was a 1937 Model Study Course?
7. That somebody was claiming youth's devotion?
8. That there was a playlet called "Parable of the Talents?"

All of this plus a "heap much more" is found in the March issue of the Training Union Magazine. If you do not have one, write State Headquarters, 149 Sixth Ave., North, and request a copy.

## 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.

### WELCOME FROM OUR PRESIDENT

Thrice happy am I to welcome you to our fastly approaching convention. First, to my own East Tennessee Division, second, my own Knox County Association and third, and by no means last, my own church and society. I hope you are as anxious to come as we are to have you!

Have you marked off March 23-25 and informed your family how important it is that you should attend? If not, do so at once for we need you and you need the convention.

We feel that we have an unusually fine program covering every phase of our work, our speakers are the best the South can offer. "Come thou with us and we will do thee good."

The only cloud on the horizon is that I do not own a hotel and cannot throw it open to every one of you. For all these years you have lavished your love and hospitality on me from the Kingsport mountains to the Mississippi river front, and now since I am to preside over this convention the committee decided I could not entertain. I am abiding by the decision with great reluctance.

I am expecting to greet each of you in the near future

EMMA BYRNE HARRIS.

### YEAR BOOKS AND POSTERS WANTED

Please send a copy of your society or circle Year Book to Knoxville for our exhibit.

Do you have attractive posters that you have used? Why not let all the state enjoy them? Any posters will be gladly received but especially do we beg for those on stewardship.

Send your books and posters to Mrs. G. T. Fielden, in care of the First Baptist Church, Knoxville. Please put your name on your poster and if you cannot take it home with you after the convention, write Mrs. Fielden, enclosing postage for its return.

Bring some extra money to Knoxville so you can make a good investment in some good literature. Our own state paper, Baptist and Reflector, Home and Foreign Fields and Books from our Baptist Book Store.

### RESERVATIONS

Members of the State W. M. U. Executive Board, the associational superintendents and associational young people's leaders are invited to a luncheon to be given by the Knox County Executive Board at noon on Tuesday. Please make your reservation if you are eligible to attend. This invitation is not extended except to these officers and board members.

If you desire to attend the banquets write for your reservation to Mrs. J. B. McPherson, 1622 Sevierville Pike, Knoxville.

### NOTE THESE CHANGES

The banquet for the Business Women will be held on Wednesday evening instead of Tuesday, as was previously announced.



MRS. ROSWELL OWEN  
Haifi, Palestine

The invitation to the tea extended in our letter to the presidents has been cancelled.

Miss Susan Anderson, principal of our school in Abeokuta, Africa, where our Ruth Walden teaches, will be with us. We did not know we could secure her until after the announcements were sent to the societies. Many of us consider that she is the best speaker among our foreign missionaries. We hope the men will hear her and Dr. C. W. Stumph of New Mexico on Wednesday evening.



MRS. W. F. POWELL, Nashville  
Devotional Speaker

### CONVENTION BROADCAST

We are happy to announce that WROL, Knoxville, 1310 Kilocycles, will broadcast much of our convention program. Tune in at nine fifteen Wednesday and Thursday mornings and hear Mrs. W. F. Powell and Miss Blanche White give their devotionals. At eleven thirty Wednesday morning Miss Coleman's message will be broadcast. At eight thirty on Wednesday evening Miss Susan Anderson, of Africa, will be on the air. Thursday morning at ten forty-five you can hear Mrs. Roswell Owen speaking on the work in Palestine and at eleven forty-five Dr. Stumph will broadcast his message on the Indians.

### ENTERTAINMENT IN KNOXVILLE

The Knoxville people are most cordial in their invitation to the women of the state to be their guest during the convention. It is not fair to expect free entertainment unless you write Mrs. J. E. Acker, 2708 E. Fifth Ave., and tell her you are coming. You will be given room and breakfast free. If you find it impossible to attend after you have made your reservation, write again and say that you will not be able to be present.

It is not easy to entertain a great convention. Be considerate and notify the chairman when you will arrive.

\*\*\*\*\*

### LETTER FROM MISS WALDEN

Miango, Near Jos

Dear Mrs. Ginn: January 7, 1937

What do you think of my being in such a strange place? Kathleen Manley, Dr. and Mrs. Long and I are up 4,000 feet above sea level—not straight up in the sky, but our feet are on terra firma in a lovely Soudan Interior Mission Rest House. We have been longing for this trip north since our coming to Africa, for we have many little churches scattered among these places. And too, the climate is so different it's a tonic to us who have been in the lowland.

We left Ogbomoso last Monday morning, stopped in Bida, a Moslem town or two nights, Kagarko, a small Moslem village composed of Kuaro people (a naked tribe) one night, Kaduna the capital of the Northern provinces; then Ranbecwa before coming on here. The last place is a deserted spot, right in the African forests. The little government rest house is heavily wired against wild animals, etc. We have a native boy with us and he has been so afraid at nights that we have let him sleep on the porch, instead of in the hut out in the yard (which is just as well protected, by the way).

We are having a real rest and treat here. This is a rest home owned by the S. I. Mission and patronized mostly by their 200 or more missionaries in this part of Africa, but those of other missions are welcome. Everything is furnished for \$5.00 a week. The meals are lovely, fresh vegetables, meats and fresh fruits which we do not have in the South this time of the year. It's very, very cold here, though. I never want to get out of the bed until about noon. Can you feature Africa being so cold? The people who are stationed here regularly do not feel the cold as we do. But sleeping is what I have longed for! I have three blankets over me, a double spread, coat and sweater, and sleep like a top!

It's been fun meeting the various tribes. First, the Nupe who inhabit this territory north of Ogbomoso for several hundred miles. They are mostly Mohammedans though there are thousands of Pagans here. We were taken to their big king's palace for a visit and were treated like kings and queens ourselves! He had his servants put oriental rugs in our chairs and under our feet and every one bows to the ground to us. It was hard to know who was the most honored by the people. In fact, all through Bida the men, women and children fell to the ground at sight of us. We were so thankful for our visit when the king

begged that we send a representative to his people to preach and heal. There has never been a missionary among the Nupes. Before we left he gave each of us the choice of a lovely brass gift.

The Kuaro women wear nothing but babies on their backs. These are held on by a piece of animal skin. The king of Kararko took us to his palace where he proudly introduced us to his three wives (guess he had many more) but four is a Moslem's limit. He gave us yams, fruits, etc, and seemed so grateful for our visit to his town. Our hearts ached for their need of the gospel.

The Tulani tribe were next. We met several families roving about in search of a pasture for their cattle. They are a very large tribe, inhabiting a large portion of North Nigeria, having in the early days conquered the Kousas. They are divided into two groups, the ruling Tulani and the bush people. We met some of the latter. They have very fine features, long straight hair and high pitched voices. They are said to be strongly related to the eastern people. They are so much like our gypsies that we called them the African gypsies. They were so friendly, offered us milk and food, though the women were frightened at first and ran.

The Shosho is another tribe who wear no clothing. They are one of the lowest tribes, eat so crudely, sleep on the bare ground and have as their one aim, many children, so that they steal each others wives. Their women wear bunches of leaves behind and in front and the girls small, covey aprons, though in many villages the chiefs prohibit these. Would you be able to think of style in a leaf dress? Eve was evidently contented with her fig leaf, but not so, some of these. One season, (that is those who are allowed "dresses") a certain style of leaf is stylish, bunched on a wide or narrow leather belt. Sometimes a bunch of twigs is tied at back and the stems shake from side to side as they walk. It's all very amusing, yet I could never get accustomed to such nudeness. There is a precious little church in one of their villages and all the Christians wear some sort of clothing. I attended services there and marvelled at the wonderful transformation Christianity had brought. They were so reverent, attentive and happy. Many of them can read. There is none of the awful red clay smeared on bodies and faces, children seemed better nourished.

The Pagan tribes women work in the field. The men sit around and gossip. Christ lifts up womanhood wherever He is known.

There is so much to write, but I'll try typing my many experiences of this trip and send it to you folks to read.

Ole Santa was so good to me Christmas, haven't read all my mail yet, I missed the Christmas boat mail but that is something to look forward to when I return to school. Write to me soon.

Much love, Ruth.

SEND ADDRESS ON PENNY POST CARD FOR THE GREATEST HOSIERY BARGAIN LIST IN U. S. USEFUL GIFT SENT FREE.  
ECONOMY HOSIERY CO.,  
Asheboro, North Carolina

## Book Reviews

All books may be ordered from  
**THE BAPTIST BOOK STORE**  
161 9th Ave., N. NASHVILLE, TENN.

**Revelation and God** by Walter Thomas Conner. Published by Broadman Press, Nashville, 1936. 354 pages.

Students of Christian Doctrine will be pleased to know that Dr. Conner is enlarging his valuable work on Theology. He brings to this new volume wider knowledge and richer experience ripened by years of study and teachings. His System of Christian Doctrine which has been used with such profit in the Southwestern Seminary as well as in countless other classes and ministers' libraries, is to be enlarged. This volume covers about half of the subject covered in his former volume. We sincerely hope that it will soon be followed by the other volumes which he has projected. Dr. Conner interprets the Christian Faith in the most satisfying manner that we have seen. This is the book this generation needs.

J. C. M.

## DO YOUR EYES BURN?

Tired, itching, irritated eyes are soothed, refreshed and relieved by John R. Dickey's OLD RELIABLE Eye Wash. Used 60 years for real eye comfort. Genuine always in red carton. 25 cents and 50 cents sizes at your druggist. Dickey Drug Co., Bristol, Va.

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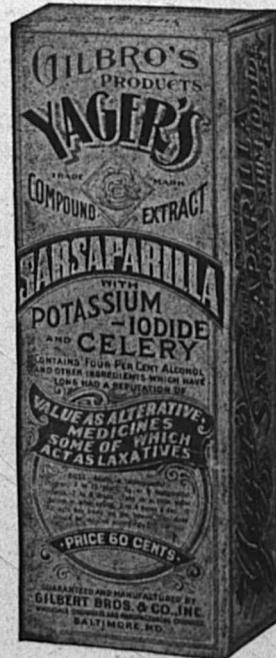
Your kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription **Cystex**, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that **Cystex** must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed **Cystex (Siss-Tex)** today.

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## Use Yager's Sarsaparilla



in the spring, or any other time, when the condition of your system indicates that it needs a cleaning up and cleaning out. Take the old Stand-By.

60 cts. bottle

## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR MARCH 7, 1937

Memphis, Bellevue	1760
Chattanooga, First	1007
Knoxville, First	987
Memphis, Temple	920
Nashville, Grace	871
Memphis, Temple	866
Knoxville, Fifth Avenue	741
Knoxville, Broadway	734
Jackson, First	659
Chattanooga, Ridgedale	636
Chattanooga, Highland Park	630
Jackson, Calvary	605
Bristol, Calvary	586
West Jackson	563
Elizabethton, First	527
Maryville, First	523
Memphis, LaBelle	520
Etowah, First	518
Memphis, Highland Heights	468
Knoxville, Lincoln Park	465
Chattanooga, Northside	464
Memphis, Speedway Terrace	450
Chattanooga, East Lake	428
Chattanooga, Tabernacle	407
Chattanooga, Calvary	402
Memphis, Seventh Street	400
Chattanooga, Woodland Park	398
Chattanooga, Red Bank	391
Union City, First	385
Nashville, Edgefield	363
Sweetwater, First	359
Trenton, First	310
Chattanooga, Avondale	373
East Chattanooga	372
Chattanooga, Chamberlain Avenue	335
Cleveland, First	315
Chattanooga, Alton Park	286
Columbia, First	269
Martin, First	269
Chattanooga, Oak Grove	259
Chattanooga, Oak Wood	151
Apison, First	117

#### By FLEETWOOD BALL

Charles D. Potts has resigned as pastor at Battiest, Okla., and returns to Texas to live.

Last week the First Church, Minneapolis, Minn., celebrated the fortieth anniversary of the pastorate of W. B. Riley.

J. O. Heath, one of the most beloved pastors in the South, died lately at Big Springs, Texas.

Clifford Holcomb, of Birmingham, Ala., has been elected musical director of Polytechnic Church, Fort Worth, Texas.

C. W. Jennings, of St. Joseph, Mo., has accepted the call to East Church, Louisville, Ky. He succeeds Fred G. Tucker.

R. C. Voris was ordained to the full work of the ministry recently by Central Church, Corbin, Ky.

L. H. Davis accepted the call to Calvary Church, Fort Smith, Ark., and began work March 1.

The W. M. U. Convention of Mississippi will meet in the First Church, Hattiesburg, April 1-8.

N. M. Stigler of the First Church, Martin, is doing the preaching in a revival at Sand Spring, Okla. His brother, G. H. Stigler, is pastor.

Beginning March 21, W. H. Faust is to hold a ten-day revival in the Baptist Tabernacle, Carrollton, Ga., E. A. Kilgore, pastor.

A. D. Foreman, Jr., of San Angelo, Texas, spoke at the opening of the new building of the First Church, Texas City, Texas, Sunday, Feb. 28.

"Repentance Toward God" is the theme of a great sermon by J. E. Skinner, of Jackson, printed in the Western Recorder this week.

A sermon on "Sufficient Grace" by Dr. Wallace Bassett, of Dallas, Texas, greatly enriched the columns of the Baptist Standard last week.

On Feb. 28 the First Church, Fort Smith, Ark., ordained twelve new deacons, bringing the total number of deacons to thirty-eight. Ben L. Bridges brought the ordination message.

C. G. Carter has resigned as missionary of the Blanco Association to accept the call of the First Church, Raymondville, Texas.

His many Tennessee friends will be delighted to learn that L. P. Fleming, pastor of the church at Luxora, Ark., is improving in the Baptist Hospital in Memphis, of a major operation.

J. W. Jent, of Shawnee, Okla., has accepted an invitation to speak at Ridgecrest the first week in August on Orienting the Country Church into the Mission Program of Southern Baptists.

#### By THE EDITOR

Have you chosen your place for the Fellowship Conference? If not, do so now and be sure to go.

G. C. Morris, pastor at Cash Point and elsewhere, is moving from Ardmore to Nashville.

Roscoe Smith leaves the pastorate of the First Baptist Church, Erwin, to become pastor of the Arlington Baptist Church, Knoxville, succeeding Geo. E. Simmons.

Evangelistic Singer Roger M. Hickman, Petersburg, is to be with the First Baptist Church, Cordele, Ga., J. L. Drake, pastor, in a revival beginning April 4.

Ridgely Baptist Church, H. L. Carter, pastor, began on March 14 a Loyalty Revival, with the pastor doing the preaching and Mr. and Mrs. S. G. Auston directing the music.

J. W. Mahan has resigned as pastor of the Baptist Church at Spring City. We heard him preach a very fine missionary sermon at the association last year.

R. J. Williams, missionary pastor, is greatly encouraged over the work at Mc-

Ewen. There were two additions on a recent Sunday and the spirit of the church is growing.

Word from Brother H. T. Whaley indicates that his work has begun auspiciously at Pine Bluff, Ark. Great crowds and much enthusiasm have greeted him at the regular services.

Dr. L. R. Scarborough will preach for Temple Church, Memphis, the morning of April 4 and for the First Church that evening. He will speak at the mass meeting that afternoon at Union Avenue.

Highland Park Church, Chattanooga, C. F. Clark, pastor, has just closed a great meeting with W. H. Knight, of Atlanta, Ga., preaching. The results were 21 additions by letter and 11 for baptism.

W. T. Parrott, formerly pastor at Monterey and later connected as religious director with the Cumberland Homestead near Monterey, has been appointed superintendent of the state reformatory, Herbert Domain, near Pikeville.

Two adult ladies' classes of the Seventh Street Baptist Church, Memphis, L. B. Cobb, pastor, donated fifty new songbooks to a flood-distressed church. Seventh street purchased 200 new "Songs of Faith" and passed the old books to the same cause.

The Greenfield Baptist Church, W. F. Carlton, pastor, recently held a fine three-day Bible Institute. Speakers were: C. I. Porter, J. L. Robertson, Dewey Stubblefield, J. G. Cooper, Lyn Claybrook, C. O. Simpson, H. J. Huey, John Jeter Hurt, T. N. Hale, H. B. Woodward, A. R. McGehee, and John L. Hill.

Recent appreciated visitors to the office were John Jeter Hurt, president Union University; James T. Warren, president Carson-Newman College; J. H. Wright, pastor Boulevard Baptist Church, Memphis; and Lofton Hudson, pastor First Baptist Church, Greenbrier. The editor also appreciated the many visits on the part of those who attended the Sunday School officers' Conference and regrets that they cannot all be named here.

Lon L. Day, pastor Immanuel Baptist Church, Savannah, Ga., writes that Evangelist Ray Palmer, Washington, D. C., nationally known evangelist, was with him and his people in a revival for two weeks in January, with nine additions to the church, seven for baptism and two by letter, and speaks in high praise of the evangelist's work, who is residing for the present at the Hotel Savannah, Savannah, Ga. Pastor Day had the joy of baptizing his own son, Lon L. Day, Jr., at the close of the services.

Secretary John D. Freeman spent a part of the past two weeks in visiting our Tennessee students in the Southern Seminary at Louisville and Southwestern at Ft. Worth, Texas. There are several fine men in the two schools and others in the Bible Institute of New Orleans. Some of these men are completing their seminary work the first of May. Any church needing a pastor will do well to consider these men along with others who are anxious for places of service.

**REPLACING BIBLES LOST IN FLOOD**

So far as its information and its funds will allow, the American Bible Society, Bible House, Fifty-seventh St. and Park Avenue, New York, N. Y., desires to make scriptures available to individuals, churches and Sunday schools suffering from the recent flood, and, therefore, requests the following:

(1) Churches which have lost Pulpit Bibles, or whose Sunday schools are in need of Bibles to replace those which have been ruined.

(2) Ways by which the Society can serve temporary or permanent refugee camps with either Portions of the Scriptures or New Testaments.

(3) Similarly, by advising the Bible Society of homes or individuals whose Bibles have been lost and who are not in a position immediately to replace them.

—BAR—

**PROGRAM**

**Middle Tennessee Baptist Pastors' Conference**

March 29, 1937

Tennessee College, Murfreesboro, Tenn.

**Morning**

- 10:00 College Chapel
- 10:30 Christian Education—Dr. J. J. Hurt
- 11:00 The Hundred Thousand Club and Christian Education—Ralph Gwinn
- 11:20 The Hundred Thousand Club and the Orphanage—Wayne Tarpley
- 11:40 An Address, An Adventure in Faith—Dr. E. P. Alldredge

**Afternoon**

- 1:45 Overcoming Problems in Connection with Special Offering — Dr. E. B. Crane
- 2:15 An Address—Dr. T. L. Holcomb

All our pastors are urged to attend this meeting and to come prepared to spend the full day. Fellowship is fine.

J. R. KYZAR  
G. G. GRABER  
V. F. STARK.

—BAR—

**With the Churches:** Chattanooga—Alton Park received 2 by letter; Chamberlain Avenue received 1 by letter; East Chattanooga received 1 for baptism; Red Bank, Pastor Pickler welcomed 9 by letter and baptized 1; Calvary, Pastor McMahan baptized 7; Tabernacle received 2 by letter; East Chattanooga received 3 by letter; Northside welcomed 5 by letter; Highland Park, Pastor Clark welcomed 21 by letter, 11 for baptism and baptized 4; First received 1 by letter and 1 for baptism. **Jackson**—Calvary received 1 by letter. **Memphis**—Highland Heights, Pastor Cole welcomed 2 by letter, 1 for baptism and baptized 3; Bellevue, Pastor Lee welcomed 14 and baptized 8. LaBelle welcomed 5 by letter; Seventh Street received 1 by letter. **Knoxville**—Broadway, Pastor Ford baptized 2. **Nashville**—Grace received 1 by letter.

—BAR—

**BUTLER BAPTIST CHURCH**  
James C. Sherwood, Pastor  
Butler, Tenn.

Dr. O. W. Taylor  
149 Sixth Avenue, North  
Nashville, Tennessee  
Dear Dr. Taylor:

First, I want you to earnestly pray for me and my people. The conference at Nashville has given more inspiration and vision than any I have ever attended. By God's help I mean to give myself more and more to His cause.

I am planning great things for my peo-

ple. In this month, March 22-26, we are to have a church training school with the following teaching: Rev. Lawrence Trivette teaching "Some Processes in Learning"; Dr. O. G. Poarch, Bristol, teaching "Growing A Church"; Dr. C. L. Bowden teaching "How To Win Men To Christ"; Miss Una Harris teaching "Training In Stewardship"; Mrs. Lawrence Trivette teaching "Bible Heroes."

In June 7-18 we are planning our Vacation Bible School and in the evenings I have asked the following brethren to lead in a Consecration Revival: Rev. H. C. Hapkins, pastor, Siam Baptist Church, Elizabethton, June 7; Rev. A. B. Griffin, pastor, Eastside Church, Elizabethton, June 8; Rev. L. B. Trivette, Field Worker, Johnson City, June 9; Dr. J. G. Hughes, pastor, First Church, Kingsport, June 10; Dr. O. G. Poarch, pastor, Euclid Ave. Church, Bristol, June 11; Dr. Roy Arbuckle, pastor, Calvary Baptist Church, Bristol, June 14; Dr. C. L. Bowden, pastor, First Church, Elizabethton, June 15; Dr. J. E. Hicks, pastor, First Church, Bristol, June 16; Dr. W. R. Rigell, pastor Central Church, Johnson City, June 17. On June 18 we plan to have Vacation Bible School Commencement. Most of the above brethren have accepted our invitation.

Also I am to have Dr. John D. Freeman and Mr. B. B. McKinney with me January 9-23, 1938, for a revival meeting.

Please pray for me that I may be used more and more for Him. Thanking you again for the good paper you are giving us and may God richly bless you and yours, I am

Sincerely,

JAMES C. SHERWOOD.

P. S. Let me know when you think best to send the 150 sample copies.

—BAR—

**AN OPEN LETTER**

Dr. John A. Davison, pastor First Baptist Church, Clarksville, requests us to run the following open letter to Tennessee Baptists:

"I have just recently returned from attending the annual meeting of the Relief and Annuity Board of the Southern Baptist Convention held in Dallas, Texas on Feb. 17. It was a notable meeting. This Board is performing an ever widening service. Its benefit checks go into every state of the Southern Baptist Convention, including the District of Columbia, and into practically every foreign land in which Southern Baptists do mission work.

"In its Relief and Annuity Departments combined it has more than 2,000 beneficiaries and the benefits paid during 1936 aggregated more than \$332,000.00.

"The Board is seeking to enlist every church in the Southern Baptist Convention in its Age Security Department, and it also has plans that have been adopted by a number of our Orphanages and Baptist Boards throughout the South. Its latest plan is for the faculties and staffs of colleges and universities in the South, and this plan will be put into operation during the present year.

"The Board has been remarkably successful in investing its funds in sound securities, and although it has passed through one of the worst if not the worst, depressions the world ever experienced, it has not lost any of the money committed to its custody. It earned the rate of 5.21% during 1936 on its investments, and the present assets are \$4,473,901.00.

"The Board is urging the churches of the Southern Baptist Convention to take one 'Fellowship Offering' each year in connection with the observance of the Lord's Supper. In some states the first Sunday in April has been designated for

this offering. Might we not have the offering the first Sunday in April in our State? The proceeds of this offering go to the Relief beneficiaries in our state without the deduction for expenses of any sort, and the money is sorely needed to care for aged and disabled ministers and feeble and needy widows in our state.

"In the opinion of this writer the Relief and Annuity Board is well managed and deserves the hearty support of our churches, institutions and agencies.

"JOHN A. DAVISON."

—BAR—

**A GRACIOUS REVIVAL**

The First Baptist Church, London, Ky., has just experienced a most gracious revival. The visible results are twelve new members received by letter and more than forty candidates for baptism. Many had prayed for a real revival and we know now that our prayers were answered. The church is greatly revived and we face the future with new courage and faith.

The congregations were large both morning and evening and the gospel messages were received with great gladness. Our Sunday school had been growing for some time and on the last Sunday of the meeting, March 7, we had present four hundred and seventy-two, and this without any special campaign. This is the largest number present in Sunday school in the history of the church. Brother T. C. Crume was our guest preacher and we feel sure that the Lord sent him to us just at this time. He won all hearts by his plain, gospel preaching and his gracious personality. Then we had Stanley Armstrong, of Memphis, Tenn., as our song leader and those who know "Stan" know what that means. I have known him for years and I do not believe he has a superior in the South. He is sensible and has religion, knows how to lead a choir or congregation and is a great soloist. Both of these men magnify the pastor and the church. It was all glorious and we praise the Lord for His marvelous blessings.

R. P. MAHON, Pastor.

London, Ky.

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**Thousands of Remarkable Cases**

A Man, helpless, unable to stand or walk, yet was riding horseback and playing tennis within a year. An Old Lady of 72 years, suffered for many years, was helpless, found relief. A Little Child, paralyzed, was playing about the house in 3 weeks. A Rail Road Man, dragged under a switch engine and his back broken, reports instant relief and ultimate cure. We have successfully treated over fifty-nine thousand cases in the past 30 years.



engine and his back broken, reports instant relief and ultimate cure. We have successfully treated over fifty-nine thousand cases in the past 30 years.

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## What Is a Brotherhood?

(This is written in response to numerous requests for a concise and definite statement of the plans and purposes of the Brotherhood.—Lawson H. Cooke, Associate Secretary, Baptist Brotherhood of the South.)

It will perhaps be best to approach the subject from a negative viewpoint, because many of us have been trying to make of our Brotherhoods something they never were supposed to be.

### Not A Mass Meeting

A Brotherhood is not a mass meeting of men. You do not necessarily have a brotherhood when you have succeeded in getting a lot of men to come to a church supper. Some of us seem to have the idea that, in order to have a Brotherhood, every man in the church must "Join" when, as a matter of fact, this would very probably defeat the whole plan, because not every man is willing to make the necessary sacrifices. It is wise to limit a Brotherhood to not more than fifty men, and if there are more than this in the church who are willing to surrender themselves to the task, then organize another Brotherhood. Large organizations often become unwieldy, and, too frequently, there develops a spirit of detachment from the rest of the church. There is, in one of our Southern states, a church of more than four thousand members, and the pastor is one of the most resourceful and enthusiastic Brotherhood men in the Southern Baptist Convention; yet, after several years of prayerful work, he has managed to organize only two Brotherhoods in this great church, and the total membership of the two is ninety men. But the annual reports of these Brotherhood are an inspiration, and a revelation of the value of a functioning Brotherhood in a church.

### Not To Be A Men's Club

A Brotherhood must never become a Men's Club. This is the rock upon which many Brotherhoods have been wrecked. To entertain is not the primary purpose of a Brotherhood. The church can never hope to successfully compete with the world in matters of entertainment. We are amateurs backed by pennies, and they are professionals backed by millions. Men will become tired of this just as they will of turkey suppers.

### Not To Develop Lay Preachers

A Brotherhood is not to be a hatchery for lay preachers. This statement must not be understood as, in the slightest way, minimizing a valuable service which a competent layman may render in the pulpit upon special and appropriate occasions. It is simply an added emphasis to the thought that the Brotherhood is primarily for the development of our men for personal rather than for public service.

### What Is A Brotherhood?

If I were asked the question, "What is the program of the Brotherhood?" I would have to answer, "We do not have a program"; and isn't it refreshing, now and then, to find an organization without a program? Of course, we do not go to our pastors and say, "Brother Pastor, here is the program of the Brotherhood, now put it into operation." We do, however, say "Brother Pastor, tell us something of your plans, your hopes, and your dreams for our church. We want you to use us in the fulfillment of these things." In other words, the purpose of the Brotherhood is simply to make the man-power of the church available to the pastor in the

prosecution of his plans, and in the fulfillment of his dreams. The Brotherhood is to be the friend and co-laborer of the pastor.

### Every Member Canvass

The men of the church can be invaluable in an Every Member Canvass. In fact, it will be impossible to have one without them. No enterprise in our church life is conducted in a more slipshod, unbusiness-like manner than the so-called Every Member Canvass. There is not a worthwhile corporation in the world that could live for ten years if financed in the haphazard manner which characterizes the financing of many of our churches. The only way in which we can explain their continued existence is that, with all of our imperfections and foolishness, the Spirit of God still hovers over them. We have cut down, and cut out, and cut off, until we are in danger of having nothing more than the torso of a once glorious body. Instead of an Every Member Canvass we have sounded an Every Member Retreat, forgetting that Retreat is a word not known to the vocabulary of Christ, and that Retrenchment is profanity in the dictionary of God. Now, the Brotherhood may be used to the end that, through the Every Member Canvass, our churches may be financed in a manner which is creditable to our Profession, and which will be adequate for the task which we have undertaken.

### Personal Evangelism

It is impossible to over-estimate the service which our men can render in the field of personal evangelism. They can be used in making surveys of the community, and in bringing the unsaved and the unchurched under the influence of the preaching of the Gospel. Not only during the period of special evangelistic endeavors, but in their daily contacts they can win many others to our great Master. Stripped of all theological implications, our part in the great plan of salvation consists simply in introducing Jesus to those with whom we come in contact.

### Co-operating With Other Organizations

The Brotherhood purposes to co-operate with every department and organization within the church, and to render every possible service to each. We would strive to have capacity congregations at all worship services, and particularly would our efforts be directed among our men. There can be no possible conflict between the Brotherhood and any other organization, but rather will it become a stimulus to the entire life of the church.

### Ministrations

The men of the Brotherhood desire the pastor to use them in bringing aid and comfort to the sick and distressed of the church. Of course, nothing can be substituted for the ministry of the pastor, but that ministry can be tremendously supplemented by the co-operation of the consecrated layman. There are occasions when a visit, from a business man to a business man who is in trouble, is more far reaching in its effect than is a visit from the pastor. Certainly it is true that the value of the combination cannot be over-stated.

### Denominational Consciousness

A further purpose of the Brotherhood is to create and maintain a denominational consciousness, and, what is more important, a denominational conscience. With this in view, the programs used in our

Brotherhood meetings deal very extensively with our denominational institutions, agencies, and activities. The Brotherhood also engages itself in a constant and vigorous effort to increase the circulation of our denominational papers, believing them to be the best media for the dissemination of denominational information.

### Missions

Men are intensely interested in missions, the opinion of some to the contrary notwithstanding. It is unfortunate that they have not been accorded full recognition of the services which they have rendered in this department. "Believe it or not," there is a Brotherhood in New Mexico, which, last December, contributed more to the Lottie Moon Offering than did the W. M. U. of the church, and twenty other Brotherhoods in the state made substantial contributions to the same cause. The men, however, are not as well informed in the details of our Missionary activities as they desire to be; and, therefore, we frequently find a Brotherhood resolving itself into a study group in one of our regular church Schools of Missions.

### Hundred Thousand Club

Believing that nothing is more important just now than the complete liquidation of our denominational indebtedness, the Brotherhood has accepted from the Southern Baptist Convention the assignment of twenty-five thousand members for the Hundred Thousand Club. In many states the men are now busily engaged in this task, and they will keep at it until the job has been done. These debts are the direct obligations of each state in the Southern Baptist Convention, and of each church within each state, and of each member of each church, and there is no way for any of us to escape the moral obligation which is involved.

### A Summary

To summarize all that has been said in this statement: The purpose of the Brotherhood is to place at the disposal of the pastor, the church, and the denomination, groups of strong, consecrated, spiritually developed men, who join hands and hearts in the common task of helping our great Master establish His Kingdom on this earth.

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

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