

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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No Liquor For Forty Years

By Robert G. Lee, D.D., LL.D.,
Pastor, Bellevue Baptist Church,
Memphis, Tenn.

In Deuteronomy the twenty-ninth chapter and the fifth and sixth verses, we find these words:

"And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God."

All of which means that during the forty years God made provision that their clothes should not wear out, that their shoes should last as though they were brass shoes, that they did not have to grow wheat for bread. This great and good God, in His purposes and plans of deliverance, divided the Red Sea and prepared a dry highway between the walls of water. He provided them a pillar of cloud so that the sun would not smite them by day. He furnished a pillar of fire to light their camp with illumination beyond incandescent splendor by night. He sweetened the bitter waters of Marah. He provided meat in abundance at evening. He made the flinty rocks gush forth crystal water when they were thirsty. He gave them manna—tons of it—bread from heaven—to eat. But not once in all the forty years did He give them strong drink. Plenty of everything else for their physical needs He provided. But no liquor.

Consider these figures on the "eatables" and "drinkables" of the Israelites during the forty years of their journeyings. There were approximately three million people. Each normal and healthy person eats about one pound per meal—morning, noon, night. This would be three million pounds for breakfast, three million pounds for dinner, three million pounds for supper. This would make nine million pounds per day. Now, fifty thousand pounds equals one car load on present-day trains. Nine million pounds would make one hundred and eighty car loads per day, and three hundred and sixty-five days per year would equal sixty-five thousand seven hundred car loads per year, or two million, six hundred and twenty-eight thousand car loads of meat and bread for the forty years. This would make a train almost exactly belting the earth at the equator.

Moreover, one quart of water for each person to drink makes seven hundred and fifty thousand gallons that the journeying Israelites drank—if each one drank only one quart per day. Eight thousand gallons makes one tank car on our trains today. And seven hundred and fifty thousand gallons makes ninety-four tank cars of water per day. Not only so. One can of pork and beans weighs approximately one pound. If nine million pounds of food was necessary for one day, that would make nine million cans. One single can is about five inches tall. Nine million cans would be three million, seven hundred and fifty feet

high. Since there are five thousand two hundred and eighty feet to the mile, this assembly of cans, stacked one upon another, would be approximately seven hundred and fifty miles high—for one day only. That many cans for each day of the forty years (if each year had three hundred and sixty-five days, as now) if stacked one upon another form a pile ten million, nine hundred and fifty thousand miles high. It would take a carrier pigeon approximately twenty-one years, if it never stopped in its flight, to fly from the bottom can to the top can. What marvelous provision God made for His people as "He brought them out that He might bring them in."

But note—yea, remember ever, forget never—that not one gallon of wine, not one pint of strong drink, was included in this forty-year provision. Teaching us what? That God knew that strong drink is not good for any nation at any time under any conditions. And—what was good for Israel is good for our nation. Old Ben Franklin knew it, too, when he said: "No man ever drank lard into his tub, nor flour into his sack, nor meal into his barrel, nor happiness into his home, nor God into his heart."

Another was proclaiming the truth of the wisdom of God having a total abstinence people—and not a feeble form among them for forty years, when he said: "Spirituoso liquor never touched an individual that it did not leave an undesirable stain, nor a family that it did not plant the seeds of dissolution and misery, nor a community that it did not lower the moral tone and chill religion and undermine law, nor a state that it did not multiply crime and destroy wealth and increase the burdens of taxation, nor a nation that it did not clog the machinery of government and weaken patriotism and encourage treason."

Remember the truth of Israel's forty years without strong drink—and never let it be known of you on earth and recorded of you in heaven that liquor was legalized by your voice or silence, by your approval or vote. You can search through all history, delve into all philosophies, look over all athletic fields, look into all tombs, walk through all mad houses, listen to all testimonies, attempt to quiet all brawls—and you can't find one good thing that can be said about the open traffic in liquor. In my private life, in my pulpit, by my pen, and by my vote, I register my protest now against giving this foul serpent legal permission to leave its slimy trail in Tennessee. I will have no part by indifference or by silence or by refusal to vote in such a devil-approved disgrace. I will not. The liquor problem is not settled right by making it easier for manhood to be shorn of its locks of strength and a community its locks of honor by licensed liquor Delilahs.

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EDITORIAL

A Move To Halt The Liquor Referendum

If the liquor referendum on Sept. 23, often referred to on these pages, is held the result will not be binding. It will be simply a straw vote. That the Legislature should provide for such a measure at the taxpayers' expense, is passing strange.

But, silly as the measure is, we are glad that certain dries who for awhile contemplated the possible filing of an injunction to halt the referendum called it off sometime since. Their course in the matter would have been misconstrued and the dry cause harmed.

Now a similar one comes from another source. Jay G. Stephenson, Nashville attorney, representing, he says, a mixed group of wets and dries in Middle Tennessee, has filed an injunction in Chancery Court to halt the referendum.

The reasons advanced by him are: 1. Stop the expenditure "for a perfectly useless thing" and "a waste of funds." 2. The Legislature alone under the constitution having the power to change a law, "it is perfectly senseless to pass the power back to the people." (Our emphasis.—Ed.)

The truth of these statements as related to the referendum is admitted. But has not Mr. Stephenson and his group known these things all along? Why wait till this late date to act on these bases? And did not the Legislature know these things? Why, then, did it pass the referendum measure?

Can it be that there are other reasons in the offing? In the injunction move are the wets admitting defeat? Or is it a strategy to confuse the dries if possible and keep as many as possible from voting on Sept. 23 while the wets will make a better show in voting as a consequence?

Whatever the outcome of the referendum matter, dries need to be alert and on their guard. If the referendum is called off, the dries will be on easy street so far as that measure is concerned. If the referendum is held, let them go to the polls and decisively outnumber the wets. (Later: The Chancellor denied the injunction.)

If the referendum comes and the wet sentiment predominates, the press has reported the Governor as saying he would call a special session of the Legislature to consider repeal legislation. Therefore,

VOTE "AGAINST REPEAL!"

The Modern Tongues Movement Unscriptural

No. 2

In a previous article (Aug. 26) it was indicated that the modern tongues movement is unscriptural in its theory of the bestowal of the gift of tongues. The present study deals with the fact that the movement is unscriptural in its undue emphasis upon the value of the gift of tongues.

1. More emphasis upon Tongues Than upon Christian Love.

"But covet earnestly the best gifts; and yet show I unto you a more excellent way" (1 Cor. 12:31). "The best gifts" here mean the special endowments of the Spirit, including tongues, referred to in the preceding verses. The "more excellent way" is explained in the next chapter as being the way of love, which is the meaning of the word "charity" in the chapter (**agape**—love). This means love imparted by the Spirit to the believing heart by way of the atoning cross. Depreciating no gift but stating relative values, Paul says that common, Spirit-imparted, cross-evoked Christian love is **more excellent than the best special gifts**. And he says that should or could one speak with tongues apart from the constraint of this love it would be "as sounding brass or a tinkling cymbal" (1 Cor. 13:1)—noise with no spiritual quality.

The modern tongues movement reverses this. Its system of teaching on the atoning cross does not square with the Word of God. Its often bitter and abusive attacks upon those who disagree with it and its lack of compassion for erring saved and unsaved humanity do not comport with the idea of Christian love. Its loud and long emphasis upon the gift of tongues instead of upon non-spectacular Christian love is evident to any discerning man who may attend its meetings. This reversal of emphasis in the face of clear Bible teaching indicates that the movement's claimed gift of tongues is a claim only. The Lord does not bestow a special gift nor lead in its exercise contrary to the emphasis which He Himself has set forth in His own Word.

2. **More Emphasis upon Tongues Than upon Prophecy.** Paul says that "he that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3). Prophecy here means the inspired setting forth of revealed truth. Then stating the relative superiority of prophecy to the gift of tongues, the apostle says: "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Cor. 14:5). Unless the speaker with tongues interprets so the people can understand what he says, prophecy is greater.

The tongues movement breaks down here. If the smaller gift of tongues is permanent in the New Testament church, then surely the more important gift of inspired prophecy is also. If the gift of inspired prophecy is still bestowed, then someone exercises it. **Where is he?** If any devotee of the tongues movement claims to do it, all any discerning person needs to do to disprove the claim is to listen awhile to the alleged "prophet" and see how utterly he fails to speak "to edification, and exhortation, and comfort," much less to speak in any inspired sense. But the movement puts noisy and continuous emphasis upon its alleged gift of uninterpreted tongues instead of upon prophecy. This misplacement of emphasis in the face of clear Scripture teaching again evinces that the claimed gift of tongues is claimed only.

3. **More Emphasis upon Tongues Than upon Plain Speech.** Paul says of the man who speaks in an unknown and uninterpreted tongue that "no man understandeth him" (1 Cor. 14:2) and says that there is no profit to the hearers unless one speaks "by revelation, or by knowledge, or by prophesying, or by doctrine" (1 Cor. 14:6), which means that the tongues are interpreted as in verse 5. Then Paul says that unless one speaks "words easy to be understood" he only "speaks into the air" (1 Cor. 14:9). Then the apostle says:

"I thank my God, I speak with tongues more than ye all:

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:18, 19).

Here was a man who spoke with tongues more than all the members of the Corinthian Church put together. Yet he said that he had rather speak five plain words that people could understand than ten thousand words in an unknown tongue! One plain word instructing others is worth more than two thousand words not understood! But imagine the devotees of the modern tongues movement standing up and saying that five plain words are of more value than ten thousand words in an unknown tongue! Nay, their loud and long emphasis is upon jabbering in alleged unknown tongues and not upon plain and instructive speech. Thus again the movement advertises that its claim to have the gift of tongues is a claim only.

4. **More Emphasis upon Self Than upon Others.** Of even the man who had the real gift of tongues exercised without interpretation Paul said that he "edifieth himself," not others (1 Cor. 14:4). Elsewhere the apostle explains how the range of the profit from speaking with tongues can be enlarged to take in others also, and that is by interpretation. Unless this is done one only "speaks into the air," and had as well be "a barbarian" so far as profit to others is concerned (1 Cor. 14:9, 11). Such a man simply "edifieth himself." To insist upon the exercise of even the genuine gift of tongues when the tongues are not explained is

selfishness clothed in the garb of religion, and much more is this true of an alleged gift of tongues.

The modern tongues movement sometimes claims that there are certain ones in the audience who catch up and explain in time certain utterances of those who allegedly speak with tongues. But so far as any sensible presentation of revealed truth is concerned, the "tongues" had as well not be "interpreted." Generally, however, there is only a jabber of confusion worse confounded with no show of interpretation. Those who thus "speak" seem to derive great satisfaction from it and take their alleged gift to be the mark of their superior spiritual attainment over the general run of saints. Contrary to Paul's inspired instruction to "seek that ye may excel to edifying of the church," they seem content to put the major emphasis upon edifying themselves. Does the Spirit of God lead people to go contrary to the inspired Word in that way or in any other way?

5. Religious Babyishness.

"For now we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things" (1 Cor. 13:9, 10).

These words with verse 8 reveal Paul's conception that tongues and associated special gifts above the general run of consecrated Christians belonged to the initial, or infant, stage of Christianity to be "done away" when mature revelation came and the Christian movement became full-fledged. But certain of the Corinthians put undue emphasis upon tongues and insisted upon exercising the gift in disregard of the real need and of the appropriate circumstances for its exercise and they "patted themselves on the back" for their alleged spiritual superiority. Significantly, Paul said to them in 1 Cor. 14:20, just after insisting that five plain words were of more value than ten thousand words in an unknown tongue: "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." **To put undue stress upon even the genuine gift of tongues and to insist upon its exercise when there is no real occasion for it and when it is not exercised interpretatively is religious childishness.** It means to play the baby act! How much more is this true of the "gift" that is alleged only! The devotees of the modern tongues movement think and proclaim that they have reached a superior state of spiritual development when they are only babies!

If people did not have the plain Word of God to instruct them in such matters, they might be excused for their undue emphasis upon their special gift, real or alleged as the case might be. But when they run counter to the clear Word of God, their misplaced emphasis indicates that the "gift" which they claim exists in the imagination only so far as their possessing it is concerned. **SURELY THE SPIRIT OF GOD NEITHER BESTOWS A GIFT NOR LEADS IN THE EXERCISE OF A GIFT WHEN THE ALLEGED POSSESSOR THEREOF HABITUALLY RUNS COUNTER TO THE PLAIN WORD OF GOD IN ITS EXERCISE.**

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Testimonies From The Past And The Present

"The denominational paper is vital to every denominational interest."—E. Y. Mullins.

"As a Christian people we have no agency comparable to our religious journals. They are the purveyors of the faith, the work, the ideals and the spirit of our people."—J. F. Love.

"I put the value of our Baptist papers at the very top of every great contribution to the cause of Christ."—L. R. Scarborough.

"It has long been my deep and constantly deepening conviction that our Baptist state papers are rendering an increasingly vast and vital service in carrying forward all our denominational work."—Geo. W. Truett.

Two of these men, Drs. Mullins and Love, have gone to be with the Lord. The former was for years until his death President of the Southern Baptist Theological Seminary, Louisville, Ky., and the other the Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention. Their testimony to the value of the Baptist state paper is left on record. The other two named, Drs. Scarborough and Truett, are still with us, the former the President of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and the other the pastor of the First Baptist Church, Dallas, Texas, and President of the Baptist World Alliance.

Ponder the estimate of these men of wide knowledge and observation and experience as to the value of the denominational paper, then join hands and heart over the state with Mr. Rogers and his Baptist Training Union forces in greatly enlarging the list of subscribers to the Baptist and Reflector. Mr. Rogers is

enthusiastic over the campaign. Let us join him and his fellow workers in their enthusiasm and in their efforts and send that little "Reflector Boy" clear to the top and beyond!

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Church Insurance

(In a preceding issue (August 12) we ran a report of a committee of Southern Baptist editors with special reference to the National Mutual Church Insurance Co. of Chicago, which the committee understood it was expected to do. In that report it was definitely indicated that the committee was not recommending this company to the exclusion of other reputable companies. It has since developed that the company named in the accompanying article feels that it has been discriminated against. We are, therefore, glad to run the following statement relative to the matter.—Editor.)

We, the Committee appointed by the Southern Baptist Press Association to look into the Insurance situation with reference to our churches, have had our attention called by Editor W. C. Allen, of The Baptist Courier, to the fact that the Southern Mutual Church Insurance Company of Columbia, S. C., organized with approval of the Convention, is a successful Mutual Church Insurance Company, and has been operating to the advantage of the churches in South Carolina, and other States, for the past seven and one-half (7½) years. During this period the Company has written its own policies amounting to \$981,850.00, and in brokerage amounts, \$130,200.00, which makes the total of risks written, \$1,112,050.00. This is a considerable increase over the year 1935, and much has been saved policy holders in dividends.

The business of this company has spread to North Carolina, Virginia, District of Columbia, Florida, Georgia, Alabama, Mississippi, Tennessee, Louisiana, Texas, and Arkansas, and its policies are in effect on Methodist, Presbyterian and Associate Reformed Presbyterian Churches, as well as Baptist Churches. During the entire period of its history of seven and one-half (7½) years the total fire loss has amounted to only \$4,315.00. A large percentage of the risks are re-insured, which, with the assets of the Company, rate this Company at the very top in percentage of protection for policy holders.

The fact that this Company was organized and operates with the approval of the South Carolina Baptist State Convention is significant.** We have examined its last report submitted to the Convention, and it appears that the Company has made a remarkable record for this short period of time, and its claims appear to be justified on the basis of its report, and we are glad to make this statement, in accordance with the request of the Editor of The Baptist Courier.

COMMITTEE ON INSURANCE

L. L. Gwaltney, Chairman,
O. P. Gilbert,
O. W. Taylor,

*This company meets the strict requirements of the State Insurance Department.

**South Carolina Baptist State.

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"How Empty My Life Has Been"

Student D. M. Renick, Baptist Bible Institute, New Orleans, La.

The Baptist Bible Institute student had preached a gospel message and the invitation song was being sung when two young men, neatly dressed, walked up and stopped to hear the invitation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

The service was dismissed, and I felt impressed to speak to one of these young men who had listened very attentively and with a great deal of concern. I asked if he were a Christian and he said he was not. Then I said, "Wouldn't you like to give your all to Christ and let Him save you tonight?"

He bowed his head for a moment, then looking me straight in the eye he said, "I would like to have peace in my heart. I would like to be a Christian."

I turned to the third chapter of John and read to him of the love God has for lost souls and tried to make it clear that Christ died for him. We clasped hands as he said, "I will take Christ as my Saviour. So long I have longed for this moment. Oh! how empty my life has been. . . . I had come to realize there was nothing in life worth while apart from Christ."

Then we bowed our heads in humble submission to God and prayed together. Though he came, a gambler by profession, and a boxer by trade, he left a Christian by profession and a soul winner by trade. The transforming power of Christ is marvelous. "Therefore, if any man be in Christ he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17).

The New Policy of The Foreign Mission Board

Our heart has been deeply distressed and somewhat fearful since the meeting of the Convention in New Orleans on account of that portion of the Foreign Mission Board's report relative to the appointment of missionary candidates. If our fears are unfounded, we would like to know it; if they are justified, there ought to be something done about it. We refer to the following quotation on page 157 of the 1937 S. B. C. Annual:

"Gradually for four years we have been tightening up all along the line in the preliminary examinations leading to the recommendations for appointment. . . . We have recently begun the practice of requiring all candidates to come to Richmond for the final medical tests under the guidance of Dr. James Asa Shield, a noted psychiatrist. Recently he has examined nine candidates, rejected five and passed four. We are going on the theory that many think they are called, but few are chosen."

God save the mark! Where does the Foreign Mission Board find scriptural sanction for the employment of a psychiatrist to pass upon the fitness of our foreign missionaries for service? From his youth, this writer has been taught that Baptists have a "Thus saith the Lord" for all that they believe and practice. If there is scriptural authority for such procedure as our Board has instituted, we have been unable to find it. But we do find a record (Acts 13:1-5) of the Holy Spirit calling certain men to foreign mission service, and revealing the fact of His call to the church of which they were members, saying: "Separate me Barnabas and Saul for the work whereunto I HAVE CALLED them. . . . So they, being SENT FORTH BY THE HOLY SPIRIT, departed. . . ."

It seems to us, for the Foreign Board to depend upon the advice of a psychiatrist (be he ever so expert in mental and nervous disorders) instead of the convictions of the candidates and the recommendation of the churches, is to violate the teachings of the Scriptures and nullify the work of the Holy Spirit.

To say the least, it is a fearful responsibility for a man, psychiatrist or any other, to presume to judge another man's conscience, especially in such eternally important matters. For Jesus said: "It is inevitable that hindrances should arise, but alas for the man who causes them! He might better have a millstone hung around his neck, and be thrown into the sea, than be a hindrance to one of these humble people" (Luke 17: 1, 2; Goodspeed). It would be impossible for one to realize the heart-breaking humiliation that these "final medical tests" must have brought to those who were rejected.

The Executive Secretary of our Board said in his speech before the New Orleans Convention that it is too expensive to send out missionaries who do not meet certain health standards. Does not such a policy question the wisdom and guidance of the Holy Spirit? According to such a plan the Apostle Paul himself could not have gone as a missionary. His health and physical condition was such that a personal physician accompanied him at least part of his time in service.

Once upon a time, God said: "Look not on his countenance, or on the height of his stature; because I have refused him: For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). And in another place, it is written: "For I am the Lord, I change not." Therefore we believe it would be the part of wisdom for us to "examine ourselves, whether we be in the faith"; and to examine our policies and plan of work, whether we be following the will of the Lord. "For the wisdom of this world is foolishness with God" (I Cor. 3:18).—E. Floyd Olive, in an editorial in the *Alabama Baptist*. Amen! Editor Baptist and Reflector.

CHILDREN IN COURT

By Judge Malcolm Hatfield

Five boys stood in court yesterday afternoon and confessed that they had stolen several hundred dollars worth of brass from the city and various manufacturing plants. Two electric traffic signal lights valued at eighty dollars were destroyed so that a few pounds of brass could be secured.

During the course of the trial it was learned that the brass had been sold to several junk dealers. When the boys were confronted by the junk dealers they readily admitted that they would not have stolen the traffic lights if it had not been possible to dispose of the brass they contained.

The parents of the boys, together with the city officials and representatives of the manufacturing firms immediately joined forces in asking the prosecuting attorney to bring suit against the junk dealers.

Who's Who Among Tennessee Baptists



DR. JAMES T. WARREN, PRESIDENT
CARSON-NEWMAN COLLEGE

Born in Corinth, Mississippi, December 5, 1884. Oldest of ten children. Parents: John Thomas Warren and Annie Skillman Warren. When he was a small boy the family moved to Weakley County, Tennessee. Schooling in rural schools of Weakley County, Sharon High School and Hall-Moody Institute. Additional College work at Columbia University, summer school of the South, Knoxville and George Peabody College, receiving B.S. and M.A. degrees from the latter. Honored with LL.D. degree Georgetown College, Kentucky, 1929. Taught three sessions in rural schools Weakley County, then became student teacher Hall-Moody Institute, later becoming full professor, then vice-president, then president for nine years. During two years intervening was superintendent of Rockwood schools, 1915-1917. During 1926-1927 was vice-president and Professor of History at Tennessee College, Murfreesboro. Since 1927 president Carson-Newman College, Jefferson City. Married Miss Elizabeth Brightwell, Martin, June 4, 1908, who died July 7, 1910. Married Martha Moore Vincent, Manchester, December 26, 1912. President Tennessee Baptist Convention three years and was recently elected first vice-president of the Southern Baptist Convention.

State Convention

The Tennessee Baptist Convention in its sixty-third annual session will be held in the First Church, Knoxville, November 9, 10, 11, 1937. The preacher of the convention sermon will be Dr. P. L. Ramsey, of Fayetteville; alternate, Ralph Gwin, of Columbia.

The program committee for 1937: R. Kelly White, chairman; W. R. Rigell, N. M. Stigler, B. Frank Collins, R. R. Denny, J. Carl McCoy, Frank W. Wood.

Chairmen of Committees: Nominations, O. L. Rives, Tullahoma; Christian Education, W. C. Boone, Jackson; Denominational Literature, George Simmons, Knoxville; Missions, C. S. Henderson, Nashville; Relief and Annuity, Guard Green, Donelson; Orphans' Home, H. B. Cross, Nashville; Hospitals, V. E. Boston, Memphis; Woman's Work, Mrs. William McMurray, Nashville; Co-operative Program, P. B. Baldrige, Maryville; Sunday School and Laymen's Work, Andrew Allen, Nashville; Student and Training Unions, H. C. Rogers, Nashville; Resolutions, G. G. Graber, Watertown; Obituaries, J. R. Black, Jackson; Enrollment, Truett Cox, Bluff City.

Committee on program for the ministers' conference consists of George E. Simmons of Knoxville, O. L. Reeves of Tullahoma, and L. B. Cobb of Memphis.

Meeting in Rock-Ribbed, Baptist East Tennessee. Let us have 1,000 in attendance!

FLEETWOOD BALL, Recording Secretary.

What About Repeal?

(Continued from last week.)

(Second section of an address on this subject, delivered over Columbia Broadcasting System, WJSV, April 24, 1937.)

The promised revenues from legalized liquor have been far from realized. For the fiscal year of 1936, these Federal taxes amounted to \$505,464,037—but the consumers paid \$5,000,000,000 at retail for the stuff. It hurts thinking men to contemplate how much good **could** be done in America with these five billions of **wasted dollars**. Of course, drinking is primarily a question of health and morals, **not** one of dollars and cents. However, those working for Repeal had a great deal to say about **money**. The fact is that enforcement costs are **about** as high now as during Prohibition and that the revenue is about **half** what the repealists promised.

Has Repeal improved the crime situation in our country, which has the hard reputation of being the **most lawless on earth**? Have you seen what ex-President Lowell of Harvard University said recently about it? Hear him: "Armed insurrection—defiance of law, order, and duly elected authority—is spreading like wild-fire." Let Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, answer this question. In reviewing the years of 1934-35-36, he states, "This is the most terrible period of criminal history in the life of America." No wonder that the cost of crime amongst us is set at the fabulous sum of \$15,000,000,000 per year.

One day in 1936, Judge J. E. Haycraft at Jackson, Minnesota, in sentencing a drunkard to death for the murder of his mother, wife, and two babies, said, "I hope those who worked so hard to restore this curse, are satisfied." A mother in Chicago was lately awarded damages of \$35,000 for the death of her son, 33 years old, murdered in a tavern. Good things do sometimes come out of Chicago. This is the **right** kind of legislation. It should be enacted for the District of Columbia and nation-wide, **compelling** the dealers in intoxicating beverages to take care of men and women and children, whom they in their wicked business convert into criminals of various kinds of into innocent sufferers from crime.

Statistics show that 36 persons are murdered in the United States every 24 hours, and one law enforcement officer every week, by underworld criminals largely, inspired by alcohol. The Department of Justice has had much to say in recent months about over-crowded prisons and the need for more prisons. An official report from this Department gives the following percentages of total prison commitments for liquor law violations:

26.1% in 1927 (under Prohibition)—
39.3% in 1934 (under Repeal)—
52.0% in 1936 (under Repeal).

Yes, my friends, the law has been repealed (by fair means or foul, **most probably foul**), but man is powerless to repeal the physical, moral, and social effects of this narcotic poison.

While the battle for Repeal was raging, the American people were given the solemn pledge, "We must rightly and morally prevent the return of the saloon." This was another of those numerous "pie-crust" promises. The Psalmist David once said hastily, "All men are liars." We are **now** convinced that this writer must have been thinking then of the **majority** of American politicians in particular. Today, King Alcohol is on the throne of this democracy. His influence in our politics was **never** more powerful. As one concrete example, it was lately found on careful investigation that 30 or 42 taverns on North Clark Street, Chicago, are owned or controlled by politicians. It would be easy to submit **thousands** of similar cases.

It is often asked why some men and women calmly **choose** as means of livelihood to make or sell intoxicating beverages. It is **charitable** to charge this inclination to ignorance rather than to human perfidy. Yes, we take sharp issue with a popular writer and columnist whose editorial was published in the Congressional Record of March 11, 1937, in which he paid tribute to liquor manufacturers as being quite "high-minded" and "public-spirited" and in which he defends "the right of the liquor industry to sell its wares" to those who "know how to handle them in moderation." In our opinion, this business is dishonest, dishonorable, virtually criminal, and nobody can successfully defend the **moderation** idea in face of the fact that at least three out of every ten **first** drinkers turn out to be drunkards. The **vast** majority of **thinking** citizens are convinced that Prohibition for the nation is, without question, the best policy tried out so far in dealing with the liquor traffic and the drinking custom.

Every American citizen worthy of the name is heart-broken now to note the close affiliation between whisky and politics.

The blood of all our martyrs and patriots cries out from the ground against the tragedy of Uncle Sam making and selling this poison for his sons and daughters. On March 15 ultimo, forty days ago, the Treasurer of the Democratic National Committee resigned that position to accept the position of President of Distilled Spirits Institute, these positions being of about equal importance, the one with politics and the other with whisky. It remains to be seen, since the death of this official four days ago, whether this position at \$100,000 per year will again attract some member of the President's cabinet or some one else of similar standing in the governmental field.

Our political leadership of the past few years had the courage to repeal the 18th Amendment, which was an almost fatal attack upon the more abundant life. This same leadership is now daring to undertake to destroy the Supreme Court, the **only** branch of our Federal Government whose dignity is secure and whose integrity has **never before** been really questioned. This same leadership has promulgated the strange doctrine that our country owes **every** man a living, when the simple truth is that every one of us owes practically **his all** to country. However, this same leadership does not have the courage to say **one word** against the reign of terror caused by communistic sit-down strikes, which one word would promptly crush out this form of anarchy. And self-respecting Americans are compelled to stand by and witness the sad spectacle of a blatant, crude, desperate leader of labor shaping the destiny of this nation which was bought with the blood of our fathers and which has prospered as "the garden spot of the world" for the past 150 years. My friends, we would **not** be pessimistic—but it is quite conservative and reasonable to believe that this Republic is doomed to early downfall, and **WE ARE CONVINCED** that the start of this downfall was the Repeal of the 18th Amendment to our Constitution.

It is as true today as at the time of Noah's bestial drunkenness in the long ago and as when the **wise man** pronounced **everybody foolish** who is deceived by wine or strong drink, that it **pays always** to keep away from this **unclean thing**. Both the warm light of human sentiment and the cold light of science have been turned upon the liquor problem—with the same ultimate findings. Even its advocates admit that alcohol gives **only temporary** relief from the cares of life and **false** pleasure by the cowardly evasion of facts and realities.

In sacred history, we are told of "a certain rich man" who decided to take life easy and to be utterly and eternally selfish. So, he adopted for his code of morals or guiding motto the familiar words, "EAT, DRINK, and BE MERRY." Shortly afterward, God called this man to account, saying, "THOU FOOL." Nowadays, what do the managers of the dives known as taverns, night clubs, etc., say by invitation to their customers? They have Americanized and modernized this motto, according to late instructions from Cairo and Vienna, into "DRINK, DINE, and DANCE," for this is proving to be an easy way to disgrace and degradation. And it is **probable** that God is calling these creatures **much worse than fools**.

The most thorough students of the subject agree that 25% of our poverty may be traced directly or indirectly to alcohol. Repeal brought the very same kind of prosperity as was ours during the old-saloon years—prosperity for the dealers, poverty and trouble for the users and their associates. **At last, everybody** is ready to admit that neither man nor nation can drink self into prosperity. The unemployment situation has been harmed rather than helped by Repeal—and the worst dole system on earth is operating today under Old Glory. All professional beggars and tramps have been put "on relief"—and their numbers have been increased by the thousands—so that we have probably **ten times as many** loafers in our land today as we had five years ago. There are deserving poor who must be cared for, and this could be done gorgeously and with ease if half the money spent for alcoholic beverages (or wasted in folly) were set aside for this laudable purpose. These lazy loafers, however, deserve nothing more nor less than hard labor in the chain gang, and Uncle Sam **ought** to have the backbone to put them there.

Not long ago, in a court of justice, after the evidence was all in, the presiding judge inquired: "Prisoner at the bar, have you anything to say, any reason why sentence of death shall not be passed upon you?" The silence of death prevailed for a minute, after which the prisoner arose and stated in a low, firm, distinct voice: "I stand before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish, and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in the case. But, may it

please the court, I wish to show that I am not alone responsible for the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the church, are also guilty before Almighty God and will have to stand with me before His judgment throne. If it had not been for the saloons of my town, I never would have become a drunkard, my wife never would have been murdered, I would not be here ready to be hurled into eternity. **For one year**, our town was without a saloon. **For one year**, I was a sober man. **For one year**, my wife and children were happy and our little home was a paradise. I was one of those who signed remonstrances against reopening the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons. By their votes and influence, saloons were re-opened, and they have made me what I am. I, in my drunk, frenzied, irresponsible condition, have murdered one; but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation today with your consent. I am now ready to receive my sentence and be led forth to the place of execution. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give support to this dreadful traffic."

My friends, this pathetic case is one of thousands, and it illustrates real life of **now and here**, in practically every nook and corner of America. Figures already cited prove that one-half of our criminals being punished for various crimes could justly make the same defense. Shall we continue to permit Uncle Sam to be seen in the role of creating criminals? The zero hour has struck. Those of us who believe in true temperance must stand firm and immovable, fighting for our principles though "the heavens fall." We **cannot regulate** this uncompromising enemy of man, this enemy through all ages and in all lands. We are cowards if we **temporize** with him.

When my life here is over, I want, naturally, to be known as having justified my existence in the Medical profession. I would have it said of me that I did some things quite worth-while as a physician, in the prevention and in the cure of disease. However, knowing what I do of the sadness, the servility, the sickness, the sorrow, and the suffering caused by Alcohol, I would be happy to have as my epitaph (even if mine should be a pauper's grave) these simple words,
"He did what he could to keep the poison cup of Alcohol from the lips of his fellow-man."

A Much Needed Book

The Western Recorder of Kentucky has recently brought from the press a volume in which are set forth the basic doctrines of our Baptist faith. If ever a piece of literature was brought forth to meet the needs of some great era of Christian history, this book is such for today. With clarity, conciseness, faithfulness and charity, it presents our doctrines for the consideration of all who may wish to know them.

The volume is produced by Dr. Victor I. Masters, editor of The Western Recorder. It contains eleven chapters, each by an outstanding Baptist, who discusses a doctrine with which he is particularly familiar. I. J. Van Ness on "Salvation by Grace"; T. D. Brown on "Baptists and Christ's Lordship"; T. F. Callaway on "Act and Subjects of Baptism"; W. T. Conner on "Infant Baptism"; J. E. Skinner on "Baptism and Church Membership"; M. P. Hunt on "A Brief for Regular Baptism"; Lee R. Scarborough on "An Immortal Memorial"; J. B. Cranfill on "The Church"; R. K. Maiden on "'Universal Church' Heresy"; C. C. Carroll on "Baptists Not Protestants"; and S. F. Dowis on "Our Baptist Responsibility."

Editor Masters well says in the Introduction to the volume, "True love for our fellows cannot be built upon refusing to bear witness to commands of Christ to which other disciples do not bear witness. Christian love will rather manifest itself in appreciation of God's people, despite differences to which conscience may bind us. No Christian body can build itself as a positive force of spiritual fellowship with other Christians by throwing overboard beliefs which are sacred to it." The time is upon us when we need to have our people know the doctrines, and this volume will certainly prove a blessing to all who study it. I would recommend it heartily for study classes in Baptist doctrines.

JOHN D. FREEMAN.

Schedule of Associational Meetings for 1937

Please send the following information:

If it is not shown in this schedule, where is the church located with which the Association meets?

If it is in the country, write us how to reach it from the highway or the nearest town.

We do not have copies of Enon and Wiseman minutes. Please send two copies to Executive Board, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville, Tennessee.

Date	Association	Church	Location
SEPTEMBER			
11	Stockton Valley	Caney Branch	Seven miles W. of Albany, Ky.
15	Salem	Shiloh	Near Auburn
15	Midland	Bethany	Raccoon Valley
16	McMinn County	Niota	Niota
16	William Carey	Flintville	Flintville
21	Robertson County	Orlinda	Orlinda
21	Campbell County	Cedar Hill	LaFollette
21	Carroll County	Eva	
22	Wilson County	Alexandria	Alexandria
23	Clinton	Clinton, Second	Clinton
23	Holston Valley	Big Creek	Eight miles from Rogersville
23	Indian Creek	Turkey Creek	Near Savannah
23	Watauga	Pleasant Grove	Maymead
24	Hiwassee	Old Friendship	Rhea County
24	Maury County	Columbia, First	Columbia
24	Beech River	Mt. Gilead	
28	Northern	Little Valley	
29	New Salem	Brush Creek	Brush Creek
30	Duck River	Union Ridge	Fifteen mi. from Shelbyville on Eagleville Highway
30	Stone	Brotherton	Four miles E. of Algood
OCTOBER			
1	Riverside	Clear Creek	Crossville, Rt. 2
2	Giles County	New Hope	
2	Judson	Highview	Six miles North of McEwen
5	Enon	Defeated Creek	Difficult
5	Cumberland	Mt. Hermon	Ashland City Road
5	Weakley County	Thompson Creek	Nine miles E. of Dresden
6	Stewart County	Big Rock	Big Rock
7	Grainger County	Avondale	
7	Beulah	Woodland Mills	
7	Western District	Birds' Creek	
8	West Union	Pleasant Grove	Winfield
8	Southwestern District	Cedar Hill	Twelve miles E. of Wildersville
12	Knox County	Bell Avenue	Knoxville
12	Ocoee	Alton Park	Chattanooga
13	Polk County	Zion Hill	
14	Nashville	New Hope	
14	New River	Moore's Chapel	Devonia
14	Sweetwater	Madisonville	Madisonville
20	Wiseman	New Harmony	Ten miles N. of Hartsville
26	Shelby County	Union Avenue	Memphis

Faithful Servant of Christ

In Appreciation of Dr. John M. Anderson of Morristown, Tennessee
On the Occasion of His Seventy-fourth Birthday and the
Fiftieth Anniversary of His Entrance Into the Ministry.

By Rev. T. N. Hale of Dresden, Tennessee.

On August 12, 1863, amid the primeval forests of East Tennessee was born one who was destined to be Hamblen County's most famous son — Dr. John Mitchell Anderson of Morristown. He was the son of Abijah Anderson and the grandson of that stalwart Primitive Baptist preacher, Rev. William Anderson, who was a member of the Concord Baptist Church in the Nolachucky Baptist Association when the split came between the Primitive and the Missionary Baptists. He went with the Primitive Baptists as did his son, Rev. Abijah Anderson. Later, however, the son joined the Missionaries. Rev. William Anderson lived on Bent Creek near Russellville.

Dr. John M. Anderson was married to Miss Nannie J. Carmichael on March 27, 1890. Both are still living in the "Brown House on the Hill" in Morristown, safely entrenched in the affections of all the people.

While teaching school at Witt's Foundry (now called Witts) in 1887 he began to preach and delivered his first sermon in that church. He was ordained to the full work of the ministry by the Mill Springs Baptist Church near Jefferson City, Tennessee in October, 1888, when he became their pastor, the first pastorate he ever had. He entered Carson-Newman College at Jefferson City, from which he was graduated in 1892. He entered the Southern Baptist Theological Seminary at Louisville, Kentucky in 1895 and studied there for two years.

Most of his pastoral work was done among his own people in East Tennessee, although he held revival meetings in many states. Outside his own churches he has held 200 revivals with 2,000 professions and 1,500 additions to the churches by baptism. Some of the churches where he has been pastor are Bearden, Smithwood and South Knoxville, all three in the city of Knoxville, Newport, Dandridge, Russellville, Fairview, Beulah, Witts, Oak Grove, White Pine, Rutledge, Alpha and Kidwells Ridge.

Perhaps the most fruitful period of his life was when he was connected jointly with the Tennessee Baptist State Mission Board and the Home Mission Board at Atlanta, Georgia from 1908 till 1913. Dr. J. W. Gillon was State Mission Secretary and Dr. B. D. Gray, Home Mission Secretary. The major part of this time he was assigned to the Evangelistic Department of the Home Mission Board under the direction of Dr. J. W. Bruner. During this period of service Carson-Newman College conferred on him the degree of D.D. in 1910.

While pastor of the Dandridge, White Pine and Oak Grove Baptist churches in 1928 he was given a leave of absence to visit Europe and Palestine. For this trip White Pine and Dandridge gave him \$1,100.00. He spent four happy, helpful months abroad and returned with a new vision for his work. He delivered lectures on Palestine all over East Tennessee and neighboring states. He says that this trip was the biggest thrill of his life.

Another big thrill came soon after he began to preach. One Sunday morning after he had preached at the Hot Springs Baptist Church on the North Carolina line where he was pastor, a fifty dollar bill was found in the collection plate which caused a sensation. No one knew who had given the money. He was a student in Carson-Newman College at the time. In the afternoon he was called to the local hotel where he was told that Mrs. Thomas J. Hoyme of 867 Michigan Avenue, Chicago, Illinois wanted to see him. After telling him who she was, she told him she was present at the morning service at the Baptist Church and heard him preach, and had made a "small" contribution to the church. She smiled and said, "you can't preach much but you mean well." She then told him that she believed he had a future in the ministry and that she was going to send him \$25.00 a month as long as he was in school. This she did and kept it up until he finished both Carson-Newman College and at the Southern Theological Seminary at Louisville, Kentucky. He found out later that Mrs. Hoyme was the first person ever baptized into a Baptist Church in the city of Chicago which was then only a village of 300 people.

In 1932 Dr. Anderson resigned his churches and devoted two whole years to writing the only book he has ever written, "THE HEAVEN OF THE BIBLE," that has had a big circulation and has proved a blessing to literally thousands of people who want to know the truth about the place to which Christian people are



DR. JOHN M. ANDERSON

going. He has also for the past few years been writing a number of original poems which his legion of friends have requested him to publish in book form. This he has agreed to do.

In August, just fifty years ago, he began his ministry at the Witts Foundry Baptist Church, where he preached his first sermon. He confided to this writer, who assisted him in a revival there a few months ago, that he wanted to close his pastoral work at this same church. Fifty fruitful years of service as a pastor. What a privilege!

The soul of Dr. Anderson is housed in a big body—symbolic of everything about the man—a big mind, a big heart and a big soul. What a man! He has been an outstanding Baptist preacher, evangelist and pastor for fifty long years. His one mission has been to preach the gospel, encourage the living, console the suffering and bury the dead. His ministry has been a success measured by any rule. He possesses an outstanding personality and has made friends easily. He has a compassion for people to whom he has unselfishly devoted the powers of his life. He has an unshaken faith in God and believes unreservedly in the gospel message that he preaches. With an untarnished reputation for purity of life and character he has moved among his people during his ministry as a friend of humanity and a prophet of God. As he travels toward the setting of the sun may his last days be the happiest of his long and useful life. Today, August 12, 1937, on his seventy-fourth birthday, and the fiftieth anniversary of his entrance into the work of the ministry, we send him Fraternal Christian Greetings, and wish for him many years yet of useful, loving service to others as he travels toward the HEAVEN OF THE BIBLE.

Editor's Note: Baptist and Reflector joins Bro. Hale and the host of others who hold Dr. Anderson in deep affection in the bonds of Christ and congratulate him upon his fruitful life and ministry.

The Young South

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

THE MAIL GOES THROUGH

Blossom Bennett

Jack came home from school Thursday afternoon whistling merrily.

"Guess what, mother!" he exclaimed. "We're going to have a big program at school on Friday night of next week and I'm going to be an Indian chief."

"Splendid! I know you'll be a good one," mother said. "Do you have much to learn?"

"Quite a bit, but I already know part of it. I'm going to learn all of it perfectly. Do you know where my Indian suit is?"

Mother puckered up her lips doubtfully. "I'm not sure. I believe it is in the trunk up-stairs in the big closet. I'll find it for you in the morning."

When Jack came home the next afternoon, his Indian suit was lying on his bed, and he immediately put it on to see how it would look. Mother had washed and ironed it and put neat patches on two or three places that were badly worn. But in spite of her labor Jack's face grew dismal when he saw himself in the mirror. The sleeves were too short, the pants were too short, the whole suit was faded, and the patches seemed to be in the most conspicuous places.

"I'll be a fine-looking chief in this, won't I?" he demanded.

"I was afraid it might be too small," mother admitted. "You've had it two years. Come here and let me see if I can let out the cuffs."

Yet after mother did all she could for it the suit still showed that it was old and outgrown.

"I wish Ben were here. He would let me wear his suit. May I ask him to lend it to me for the program?"

Mother did not like to have Jack borrow things, but it was true that he and Ben had shared their toys and such things almost since they were babies. Besides, the old suit did look dreadfully shabby.

"You may if you'll be very careful with it and return it at once. You had better write now so it will be sure to get there in time."

Jack wasted no time in writing the letter as neatly and correctly as he could. When it was finished, he addressed the envelope carefully and put his own return address on it.

"I'm not sure that I have any stamps," mother said as Jack handed her the letter for approval.

Jack was impatient. Now that the letter was written, he didn't want to lose any time getting it mailed.

"Why do letters have to have stamps anyway, mother? I can't see that a little picture pasted on the corner does any good."

"Your letter wouldn't be delivered without one."

"But why?" Jack persisted. He had seen stamps on letters dozens of times, but had never thought of their importance.

"Do you know who pays the postmen who deliver the mail and the men at the post-office who sort the letters and pack-

ages? Do you know who provides the mail-trucks and the mail-boxes on the street-corners?"

"No, I don't," Jack answered doubtfully. "I guess the government does."

"Of course, the government does. So at Washington they print stamps and require one to be placed on every letter that passes through the post-office. Whenever you put a three-cent stamp on a letter you are paying that much to help keep up our mail-service."

"Then I suppose I'll have to get a stamp before I can send Ben's letter. Could I take the stamp from an old letter and paste it on mine?"

"Oh, no. Bring me the letter that came from Aunt Sue this morning and I'll show you why."

Jack brought the letter curiously. "Do you see these wavy black lines across the stamp and this circle beside it? That's the postmark. It tells you when and where the letter was mailed, and it also tells the postman that the stamp has been used. You see, Jack, if people used the same stamps over and over again the government couldn't make any money selling new ones. Then they wouldn't be able to pay the postman and the other people who help with the mail. A stamp can never be used more than once."

"Well, I certainly wish I had one now." "Look carefully in the little drawer of my desk. It is possible there might be one that has slipped out of sight."

A moment later Jack returned joyfully. "There was one," he cried, "way back in the corner. Look! It is different from the others. Does that matter?"

"That's an air-mail stamp," mother explained. "It's more expensive to send anything by air, so they make special stamps. It costs six cents instead of three to send a letter by plane, but it travels faster. You may use it, and then Ben will be sure to have time enough to send the suit."

Jack quickly stuck the stamp on his letter and ran down to the corner and dropped it into the big mail-box. There! All he had to do now was to learn his part. He could depend on Ben to get the suit there in plenty of time.

Soon after Jack mailed his letter a big dark-green mail-truck stopped at the corner. The driver unlocked the mailbox, took out the letters, and put them into his truck. Then he drove away, taking them with the letters from many other boxes to the post-office. There a man stamped the postmark on every letter. Other men sorted the piles of letters, putting them into different mail-bags.

The bag which contained Jack's letter was taken with several others in another truck out to the air-port and put aboard a passenger-plane just preparing to take off. While Jack slept that night his letter was flying away above the clouds. Before daylight it had reached the air-port at Abilene, had been sent in another truck to the post-office there, and sorted once more ready to be taken to Ben on the morning delivery.

Jack and mother figured just how long it would be before the suit arrived. They knew Ben should get Jack's letter Saturday morning. Even if he waited until Monday to mail the package, it could arrive on Tuesday or on Wednesday at the very latest. There still would be two days to spare.

Monday and Tuesday afternoon Jack worked hard learning his part, and although the suit had not come he did not worry. Wednesday it didn't come. Thursday it didn't come. Jack began to grow anxious. It had been raining for four days, and he felt sure the railroad-tracks must have washed out or something equally terrible had happened.

Friday morning when he awoke the sun was shining so brightly Jack was happy again. He was certain the postman would bring his package that morning. As he came to breakfast daddy was telling mother, "The paper says the river is still rising and it is feared the levee may break. To prevent serious damage all streets leading to the southern part of the city may be closed."

"Then how can you come home from work?" Jack demanded.

"Oh, I could come around through Merrivale. It takes two or three hours, but the road is so high it will be safe. I promise to start in time to get here for supper."

Daddy and mother laughed, and Jack tried to laugh, but he didn't make a very good job of it. He was thinking that maybe the postman couldn't come, and he was too disappointed to laugh about anything much.

After school Jack had to practice a while, and it was four o'clock when he reached home. Daddy had arrived a few minutes before him.

"How did you get here, daddy?" Jack asked as he pulled off his coat.

"I had some business out this way, so I left the office at noon and came by way of Merrivale."

"Has the postman been here?" Jack was almost afraid to ask.

"He came an hour late this morning," mother said, and Jack knew by her voice that there had been nothing from Ben. "He hasn't come this afternoon. I have been watching for him."

"Perhaps he'll come yet," daddy suggested hopefully. "I believe I see him down the street now."

Jack ran to the window to look. Never in all his life had he been so glad to see that blue gray uniform. It was the postman sure enough! Jack met him on the steps expectantly.

"I'm pretty late," laughed the postman, "but the mail must go through! It might be very important. I have a letter for Jack Sherman. Does he live here?"

"Oh, yes!" Jack cried. "But—but isn't there a package?"

"No, there is not. Were you expecting one?"

"Yes," Jack murmured, but the expectancy was gone. He looked at the postmark as he went into the house. It was from Abilene all right. Probably Ben had written to say he couldn't send the suit. Jack didn't even want to open the letter, but mother insisted so he read it aloud: Dear Jack:

I am sorry I didn't get your letter sooner. We went to grandmother's Friday afternoon and intended to be home Sunday night. Daddy had some business that he

had to see about, so we stayed several days longer than we had expected.

I found the letter this morning when we reached home and sent my suit right away by parcel-post. Mother says it will get there in time. Uncle Fred gave me something to use with it and I am sending it along. I hope you enjoy wearing it, and I know the program will be fine. I wish I could be there.

Be planning to come out here next summer. I want you to stay a long time.

Your pal,

Ben Jones.

"What's parcel-post?" Jack demanded.

"Well, you see, Jack, the postman can't carry a lot of big bundles, so they are sent out from the post-office in a mail-truck. The suit probably would have been here if the streets hadn't been closed. It's too bad."

There was nothing to be done about it, so daddy sat down to read the evening paper. It said the high-water mark had been reached before noon and the river was going down slowly. Streets would be open for traffic by late afternoon.

Jack watched his mother dip his old Indian suit in brown dye and hang it near the stove to dry. It would still be too short and the patches might show, but at least it wouldn't look so faded. There was chocolate cake for supper, and as Jack sat down at the table he was beginning to feel almost cheerful again.

Presently the doorbell rang and daddy went to the front door. As Jack looked out the window and saw the familiar dark-green truck his heart almost stopped beating. Two minutes later he was dancing around the room hugging a big box and shouting like a real Comanche Indian. The something Ben's Uncle Fred had given him was an Indian head-dress—not just a band with three or four bright feathers, but a real chieftain's "bonnet," heavy with feathers and ornamented with glass beads. Jack was almost too excited to eat his favorite cake.

The program was splendid. Everyone thought so. Jack's teacher stopped him as he was leaving the school.

"I'm glad Ben sent his costume," she said. "It helped make the whole performance a success. And you did your part like a real hero. I'm proud of you, Jack."

Jack's eyes were shining. He said simply, "Thank you," but he was thinking, "I couldn't have done it so well without this suit, and I wouldn't have had the suit except that—the mail goes through!"



Teacher—"Tommy, can you spell 'fur'?"

Tommy—"Yes—f-u-r, fur."

Teacher—"Correct. Now tell me what fur is?"

Tommy—"Fur is an awful long ways off."

"I think grammar's easy, Mother. I know all about singular and plural."

"Do you, dear? That's very clever. Perhaps you can tell me the plural of sugar."

"Lumps, of course!"

Pat—"I hear your brother-in-law is very bad off."

Patria—"Oh, he's good for another year yet."

Pat—"As long as that."

"Yes. He's had four different doctors, and each one of them gave him three months to live."

George—Now that you're married I suppose you'll take out a life insurance policy.

Edward—Oh, no, I don't think she is dangerous.

Two ladies were attending a service at St. Paul's. Seated in the nave, they looked about them.

"Nice building," said one lady. "What style of architecture is it?"

"I'm not quite sure," said the other lady, "but I think it's Reminiscence."

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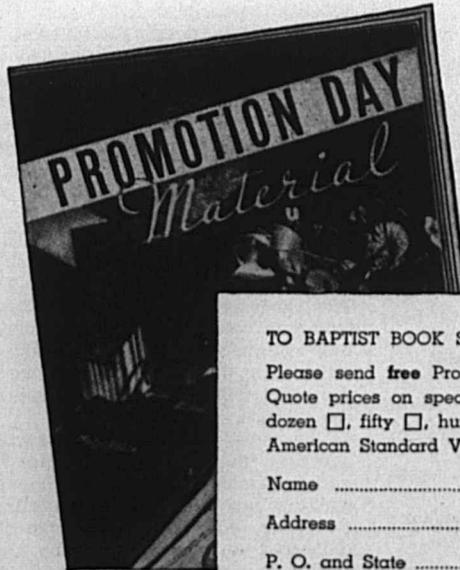
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ARE YOUR TEACHERS LIKE AN OSTRICH?

Then Have That Training School in October

Throughout the Southern Baptist Convention churches will observe the month of October as Teacher Training month. The Sunday School Board and the State Sunday School Departments are putting forth a united effort in this direction. Coming just after promotion day it is an excellent time for a period of training for the new officers and teachers. It is a good time for the church to study, outline and adopt some objectives for the new Sunday School year.

The suggested emphasis in our training work this year is upon the departmental and administrative books; however, we hope every church will plan their training courses to fit into their particular needs.

Some Simple Suggestions for a Successful School

1. Decide on the date. Nothing ever "happens." Worthwhile ventures are "planned."
2. Select the courses to be offered. If you need a list of the training course books a postal card will bring it immediately.
3. Secure the teacher or teachers. You do not have to get an outside teacher to have a good training school. The pastor, superintendent, or one of your Sunday teachers can teach these courses.
4. Advertise. In the teachers meeting set attendance goals. Be hopeful and optimistic in your announcements. People will look forward to the school if you will be enthusiastic in your announcements of it.
5. Order the training course books at least ten days in advance from the Baptist Book Store, 161 Eighth Avenue, North, Nashville. The paper binding sells for 40c and the cloth binding for 60c. Unused copies may be returned for credit.
6. Have ten class periods of not less than 45 minutes each. Possibly the best time will be from Monday evening through Friday evening.
7. Don't make excuses for your teachers and officers—they will find plenty without your assistance. All of them will not attend but some of them will.

PREVIEW STUDY OF THE SUNDAY SCHOOL LESSONS

Lessons for the fourth quarter are topical and have as their general subject "Studies in the Christian Life." The required reading will be all of the following books: I John, Jude, James, Titus, Gala-

tians, Colossians, I & II Timothy, Philip-
 pians and all passages from other books
 included in any of the lessons for the
 quarter.

The award is given only for a preview
 study before or at the beginning of the
 quarter. The award will also be given for
 individual study on the basis as required
 for other books. The questions to be an-
 swered in individual study will be sent
 upon request.

A LOOK AT TENNESSEE'S RECORD SHOULD CHALLENGE YOU TO HAVE A SCHOOL

Churches having Sunday School train- ing schools last year	223
Churches having Sunday School train- ing schools this year	277
Churches without Sunday School train- ing schools this year	1,761
Awards issued last year	5,661
Awards issued to Aug. 25 this year	5,728
Associations not reporting any train- ing schools this year	8

(Fayette, Hiwassee, Judson, Lawrence,
New Salem, Stewart, Stockton Valley
and Union)

A NEW BOOK IN THE TRAINING COURSE

"A Church Using Its Sunday School" is
 the title of a new book by Mr. J. N. Bar-
 nette. The writer shows that there is a
 wide difference between a church having
 a Sunday school and a church using a
 Sunday school. Some churches have used
 the Sunday school with results in reaching
 people and in winning the lost far beyond
 the average achievement of churches gen-
 erally.

This book is in the Administration sec-
 tion of the Training Course for Sunday
 School Workers.

PROMOTION DAY PROGRAM READY

"I Press On" A Promotion Day Program
 written by Mrs. John Maguire, is now ready
 for distribution. Three copies will be sent
 free of charge upon request to the State
 Sunday School Department, 149 Sixth
 Avenue, North, Nashville.

NEW MATERIALS FOR CRADLE ROLL WORKERS

Cradle Roll Cards for the Two-Year Olds.
 The cards are 4½ x 5 7/8 inches in size.
 One side carries a picture lithographed in
 four colors, and on the other side there is
 a tiny song, story, or wee bit of verse which
 the child will soon come to associate with
 the picture.

The cards are put up in attractive pack-
 ages and the plan for their use is unique
 and two-fold. The thirteenth card in the
 package carries a birthday greeting for the
 two-year old and the package should be
 delivered on his birthday by the Cradle
 Roll superintendent or visitor. This will
 provide the mother with material she can
 use with the little one in the home. It
 will also increase interest in the Sunday
 school and encourage attendance upon the

Nursery Class as soon as the child is three
 years old.

The cards will also meet the need for
 something to give to the babies who are
 left in the Nursery. They are not num-
 bered nor dated and can be used quarter
 after quarter, without regard for contin-
 uity or season. Price of cards is 15c per
 set.

Nursery Class Pictures: Nursery Class
 Workers are rejoicing over the announce-
 ment that a set of pictures for use in con-
 nection with Nursery Class Stories has also
 been released by the Baptist Sunday School
 Board.

This set of pictures will form the nucleus
 for a picture library from which the
 workers can make selections each Sunday.
 Price \$1.50.

Order from the Baptist Book Store, 161
 Eighth Avenue, North, Nashville.

DO WHAT THE DOCTOR DOES



When sprains tear at your nerves
 and muscles and send murderous
 pains through you, no need to suf-
 fer. Doctors say "Yager's Lini-
 ment" for quick relief from the
 torments of sore, stiff, aching
 muscles and sprains. Yager's gets
 on the job the minute you rub it
 in; it acts to stir new life in tired
 joints and muscles, to warm and
 soothe in a marvelous way. You
 can move about like a new man
 again. Get a 25 or 50 cent bottle
 of Yager's Liniment at your drug
 store today.

**In Use Over 50 Years
 Helps Rub Your Aches and Pains Away**

QUICK! STOP CHILLS AND FEVER!

Take This Good Old Medicine for Malaria!

When you've got chills and fever,
 you want real and ready relief. You
 don't want to go through the usual
 old misery.

Grove's Tasteless Chill Tonic is
 what you want to take for Malaria.
 This is no new-fangled or untried
 preparation, but a medicine of
 proven merit.

Grove's Tasteless Chill Tonic con-
 tains tasteless quinine and iron.
 It quickly relieves the chills and
 fever and also tends to build you
 up. That's the double effect you
 want.

The very next time you have an
 attack of chills and fever, get
 Grove's Tasteless Chill Tonic and
 start taking it at once. All drug
 stores sell Grove's Tasteless Chill
 Tonic, 50c and \$1. The latter size
 is the more economical.

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

North Eastern Region

The North Eastern Regional Baptist Training Union Convention met with the First Baptist Church of Rogersville on August 24. Brother J. R. Chiles, the pastor, and his good people entertained the meeting in a most gracious manner. Truly, Southern hospitality reigned throughout the meeting. Mr. Robert DeVault and Miss Jodie Brown presided over the sessions and saw to it that the meeting began, ran, and closed on time.

In spite of a downpour of rain, every association in the region was well-represented which numbered 301. This was an excellent increase over last year's meeting. A real seriousness of purpose reigned throughout the meeting.

The officers elected to serve for the ensuing year were Mr. Robert DeVault, president; Miss Jodie Brown, Jr.-Int. Ldr.; and Dr. C. W. Pope, Pastor Adviser.

The goals adopted were:

Association	New Unions	A-1 Unions	New Tr. Unions	A-1 Tr. Unions	Awards	New Tithers
East Tennessee	6	6	1	1	500	25
Grainger	1	1	1	1	300	10
Holston	8	8	1	1	800	25
Holston Valley	12	12	1	1	200	10
Jefferson	7	7	1	1	500	50
Mulberry Gap	1	1	1	0	300	10
Nolachucky	8	6	12	12	850	25
Watauga	6	5	1	1	600	25
TOTALS	45	42	10	9	3950	18

Eastern Region

Rev. H. L. Smith and his good people of Clinton entertained the Eastern Convention in a most acceptable manner. Mr. W. M. Grogan, the president, in a most dignified manner presided over all sessions of the convention. Truly one felt the presence of the Saviour in each session.

Last year the convention had 247 in attendance; this year 357 were enrolled which is a marvelous increase over last year's convention. The new officers for the ensuing year that were elected were Mr. W. M. Grogan, president; Miss Edna Ruth Holt, Jr.-Int. Ldr.; and Rev. J. R. Hodges, Pastor Adviser.

Next year the convention will meet with the First Baptist Church of Lenoir City. The goals adopted by the region were:

Association	New Unions	A-1 Unions	New Tr. Unions	A-1 Tr. Unions	Awards	New Tithers
Campbell	5	5	2	1	300	10
Chilhowee	1	1	1	1	500	10
Clinton	1	1	1	1	300	10
Cumberland Gap	1	1	0	0	100	10
Knox	10	15	2	2	2000	10
Millard	2	2	0	0	150	5
Northern	1	0	0	0	10	5
Providence	3	3	1	1	250	10
Sevier	3	3	1	1	150	10
Sweetwater	5	5	1	1	700	10
TOTALS	49	41	10	8	4460	102

South Central Region

Four hundred and sixteen Baptist Training Union members were in attendance at the South Central Regional Convention which met at Dayton to share the gracious hospitality of the First Baptist Church and their pastor, Rev. Clifton Bridges. Truly this was a significant meeting.

Miss Margaret Padgett and Miss Tunis Johns presided over all sessions of the meeting which was distinguished by beauty and consecration.

The new officers who will serve for the incoming year are: Miss Tunis Johns, president; Mrs. E. B. Arnold, Jr.-Int. Ldr.; and Rev. A. A. McClanahan, Pastor Adviser.

The goals for the new year are:

Association	New Unions	A-1 Unions	New Tr. Unions	A-1 Tr. Unions	Awards	New Tithers
Duck River	5	5	1	1	300	10
Hiwassee	5	5	1	1	100	5
McMinn	5	5	1	1	600	15
Ocoee	15	15	2	2	2500	150
Polk County	1	1	1	1	200	20
Sequatchie Valley	1	1	1	1	150	15
Tennessee Valley	5	5	1	1	100	10
William Carey	1	1	1	1	100	10

The Tabernacle Baptist Church, Chattanooga, invited the convention to meet with them at their annual meeting next year.

Western Region

At 10 o'clock on August 31, Mr. Joe Richard Gibbs called the Regional Convention for the Western Region to order. The four hundred forty-eight delegates responded in a gracious manner by singing "All Hail the Power of Jesus Name."

Rev. Paul Wieland, pastor of Bolivar, First Church, and his people entertained the convention in a truly wholesome manner.

Throughout the day the messages and conferences were most helpful, and in each service there prevailed a spirit of "wanting to be drawn closer to Christ."

Next year the region will have for their officers Mr. Joe Richard Gibbs, president; Mrs. Guy Turner, Jr.-Int. Ldr.; and Rev. J. R. Black, Pastor Adviser. The meeting will be held in Brownsville at the First Baptist Church. The goals adopted were:

Association	New Unions	A-1 Unions	New Tr. Unions	A-1 Tr. Unions	Awards	New Tithers
Beulah	5	4	2	2	300	15
Big Hatchie	5	3	1	1	400	10
Carroll	4	7	1	0	200	5
Crockett	4	2	0	0	150	5
Dyer	5	2	0	0	200	10
Fayette	3	1	0	0	350	5
Gibson	3	5	1	1	400	10
Hardeman	3	3	1	0	175	10
Madison	8	5	2	1	800	15
McNairy	5	2	1	0	250	10

Shelby	10	15	1	2	2000	100
Weakley	4	1	1	0	100	15
Western District	5	3	1	0	200	10

In General

Mr. Frank Connely, Miss Masako Tateshi, Mrs. A. L. Crawley, Miss Roxie Jacobs, and Mr. Henry C. Rogers brought messages. Dr. C. W. Pope, Dr. R. W. Selman, and Dr. R. J. Bateman brought the convention sermon in their respective regions. Mr. Herbert Weaver led the singing. Conferences were conducted by Miss Jacobs, Mr. Rogers, Mrs. Rogers, Mr. A. Donald Anthony, Mr. Willis R. Allen, and Mrs. Emmett Golden.

Miss Padgett Goes to Fort Worth

Miss Margaret Padgett, Jr.-Int. Training Union Leader for the South Central Region during the past year, has gone to Fort Worth Southwestern Seminary. We will miss this consecrated young woman from our midst, but we are sure the prayers of Tennessee Baptists will go with her as she goes.

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Resinol

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.

LETTER FROM MISS WALDEN On Board "Reggestroom" August 8, 1937

Dear Miss Mary:

Well, here we are doing our best to get to the states, but there have been some delays since we left Lagos last Monday. Everything was going on so nicely and we liked the Dutch Maaskerk on which we embarked at Lagos very much, until we tried to anchor off the coast of Cape Palmas last Thursday, and wrecked our ship!

Cape Palmas is one of the ports on the Liberian Coast and it is treacherous, one that all steamers dislike because of the rocky shores. For a mile or two out from shore huge rocks jut out in the sea. There is no harbor, as is true of many of the West African ports. Just as our ship was ready to drop anchor, she struck rock. Desperate efforts were made to get her off, but she carried such heavy cargo that it was impossible to move her easily without severe jerks and bangs, which are not so good. It wasn't long before the ship was taking in lots of water, more than could be pumped out, she was losing a lot of oil, too. From what we saw we knew that we were ship-wrecked, though the crew didn't tell us so in words for several hours.

While we were eating lunch the captain came in and announced that all passengers were ordered ashore. "It was impossible that the ship could be kept afloat." We were allowed to take no baggage. Kathleen and I went to our cabin and packed (literally threw in) our things. We had a hope that we could get these to shore later. I had often wondered how I should feel if I were suddenly told to prepare to go ashore, and just what I would take along, as my only earthly possessions. Now I know! I stuffed my purse with all I could, then I remembered that I had a stocking bag, so I filled it with my Bible, diary and a few of my small keep-sakes (the latter I found not so valuable as I had at first thought, for in the excitement I grabbed queer things). Just as we were frantically locking the last bag, a steward came to rush up to boat deck. 'Twas hard to say "goodbye" (as I then thought it was) to all my clothes. It seemed a pity to let my lovely winter garments which mother had just sent out become wearing apparel for maids of this hot African sea!

But I was obedient and dashed for our "mammy" chair! You know the "mammy" chair, don't you? those funny boxes which hold four passengers and are lowered or swung over the ship to crude surf boats below? Only a few moments before we had seen several passengers come on board from the surf boats which could hardly resist the angry waves and we felt queer. But there was no choice. Dr. Green, Kathleen and I along with all others were quickly lowered into the sea. I mean, boats on the sea. A lunatic Kroo man, who had become ill while working cargo several weeks before, shared our wet, rolling boat. Six or eight of these boats were tied together and pulled ashore by a small motor boat. Ordinarily eight big Africans

row or paddle these boats to and from the shore, but there was much to do and as much time as possible was saved.

Dirty, full of tar and in thin morning clothes we were put on shore at Cape Palmas. What next? After waiting there to see if we could learn of the fate of our nice ship "Maaskerk" (we had learned she would have to be reached and as much salvaged from her as possible), our next concern was for a sleeping place, and all thirty passengers were finally taken to the steamship's agent and the Firestone houses. Later we were separated. The three Catholic priests were taken care of by the Catholic Mission here, the Pentacostal (American) missionaries took us in. Food and mattresses were later brought ashore for passengers use, and at last our coveted baggage!

The Pentacostal missionaries were lovely to us. Dr. Green, Kathleen, Miss Boersma, another American girl on board, were all comfortably accommodated there. The missionaries had heard of the wrecked ship and came down to see if there were missionaries among the passengers. They hospitably claimed all of the Protestant missionaries (and would have taken others, too). What was my joy to find a Training School sister among the group, Miss Florence Stiedel, who graduated in 1932 and who came to Liberia several years ago. She is still a staunch Baptist, though she could not secure appointment under our board, but she is doing a splendid Medical and Educational work among the pagan bush tribes of the interior.

Many ships do not dare to stop in at Cape Palmas, so we felt stranded, if not on a desert island! All sorts of rumors came to our hearing of our having to sit here for a month or six weeks for the next Dutch steamer. There is no radio service in Cape Palmas. But we are making the best of our time, and were most grateful to our kind friends. They took us out to the Firestone plantation yesterday and when we returned last evening we learned that a Dutch freighter had been asked to call in for us, and was already in and would take us on early this morning. Certainly we were delighted though we had a tinge of disappointment in not visiting some of the churches today. Dr. Green had been asked to preach to the little Baptist congregation here. This is a remnant of the work of our early missionaries, Lott Carey and Colin Teague. There are only eighteen members and they have no pastor, a regret to us all.

The sea was quite rough again this morning, but we enjoyed the surf boat ride to the ship. We are crowded, about twenty-five on a fourteen accommodation freight ship, but we can manage till we reach Freetown where we will change to another ship. They don't know yet what ship it will be. These changes have just about spoiled our baggage, but we hope there will be something left for us to wear home.

The steamship Maaskerk finally was able to control the water coming into her ship by putting off several hundred tons

of cargo and throwing her huge mahogany logs over board and by pumping at full speed. She left the next afternoon for Freetown and there will wait for the ship which will accompany her to Dakar, where the dry docks are.

We enjoyed our four or five days at Cape Palmas, a queer town. The houses are typical negro houses of Southern American plantations. In fact, you will remember the real Liberians are descendants of the freed American slaves who came out after the War Between the States and settled along the coast. They are the ruling people. This is the only Republic of Africa and the people have done very well to educate and rule the people. The bush tribes are difficult to handle as they are skeptical of foreign ways (Liberians are still American negroes in custom and thought). Given time, some day this Republic may prove what can be done to civilize the people of the interior. White missionaries and some negro ones, too, are seeking to evangelize the people.

It is getting late and I must stop. I may get home before this letter reaches you, but again, I may not, so I'll mail it at Freetown.

We left all our missionaries in Nigeria well. It was difficult to leave them.

Love to you and all,

Ruth.

P. S. Here we sit—anchored. We may have to wait here for a German boat, "Wahela" and be transferred to her. This is an uncertain and exciting life! I really can't imagine how it will be crossing over to another ship on these rough waters just now. But I'm willing to try it if necessary. See you soon!

Note: Miss Walden's home address is 411 W. 13th St., Norfolk, Va. Many have asked for this address expecting to have words of welcome awaiting her return.

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Book Reviews

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

A Blaze Of Evangelism Across The Equator by L. R. Scarborough. The Broadman Press, Nashville, Tenn. 137 pp. \$1.50.

This book describes the journeys, observations, experiences of a tour of one hundred forty-four days around and in the continent of South America.

In this volume Dr. Scarborough gives the reader both information and inspiration, and is calculated to make the reader more and more missionary minded, and to encourage a fuller co-operation and a more generous support in establishing the Kingdom of God in this continent of opportunities.

As usual Dr. Scarborough gives us a readable book, and in this case it is replete with illustrations, photographs, etc. His and Dr. Maddry's experiences in Evangelism read almost like a second Acts of the Apostles. One cannot read this book without having his missionary passion quickened to new heat. It should call forth our most earnest prayers and most liberal gifts for the evangelization of this the great continent to the South. We wish it could be placed in the hands of every Southern Baptist.

H. G. L.

Truth Enters Lowly Doors by J. W. Storer.

Published by Broadman Press. 87 pp. \$1.00.

Taking as his thesis that "Truth enters lowly doors, and wisdom crieth from the streets. If our eyes are open, things are seen which lie below the surface where found is reality." Dr. Storer in a most unique and unusual style has given us the accumulation of years of experience and observation upon his part. This is a book not easily described but one that should be bought and taken with you on your vacation for light and profitable reading. It will refresh you when you are droopy in spirit, and relax you when you are tired and worn. Get a copy and try it.

H. L.

The Dawn Of A New Day by A. T. Howell.

Broadman Sermons. Published by the Broadman Press, Nashville, Tenn. 182 pp. \$1.00.

In this volume we have a group of twelve splendid Evangelistic sermons by a preacher of culture, scholarship, and consecration. The author has a background rich in experience both as a pastor and evangelist. These sermons have been blessed in a remarkable way and to a remarkable degree in converting sinners and in confirming saints. The subjects of these twelve sermons are as follows: The Dawn of a New Day; The Kingship of Jesus; His Poverty—Our Riches; Behind the Blood; A Fallen Prince; The Beauty of Christ; Christly Marks; Consecration; Facing the Cross With a Song; Fruit-Bearing—A Test of Discipleship; A Rainbow in Heaven; Found Out — Retribution Sure; Achievements and Dangers.

These sermons are marked by their fidelity to the Scriptures. They are logical, earnest and compassionate, and through them all breathes the spirit of devotion to God and love of men. The

necessity for salvation, the plan of salvation, and the beauty of the Father's love crowd these pages. You will both enjoy and profit by their reading.

H. L.

The Way by Lewis Nathaniel Moody.

Published by The Christopher Publishing House, Boston, 1937. \$1.75.

"The Way, an Epic of the Christ," is the title and sub-title of a charming life of Christ. The author spent sixty-four years preparing this poem. It consists of 145 pages of exquisite blank verse. The author is an artist. This is a work of art, a thing of beauty, precious ointment in fairest alabaster—but, a fly, a fly within the ointment! Witness John's baptism—

"Now one is led into the flowing stream,
 The sacred water poured upon his head."

Why one who has meditated upon the life of lives until its beauty stands forth for him in noble verse, should lend himself to perpetuate such a travesty upon the truth is more than we have ever been able to understand.

J. C. MILES.

Every Man A Winner by Charles Edward

Popplestone. The Ronald Press Company, New York. 234 pp. \$1.95.

"Every Man A Winner" is a practical manual of instruction on how to achieve success in life. According to the author the book is addressed to the man of grit who longs for prosperity but has so far made little headway toward the goal of his desires. He is fired by an all consuming ambition. He works hard. But hitherto he seems to have been groping in the dark. He is not lacking in zeal or energy or determination. But, for some reason which he cannot yet understand, his efforts have not reaped the rewards which they deserved.

The material in this volume has been delivered from lecture platforms all over the United States by the author. It is not intended as a book of inspiration but a practical manual of instruction to overcome handicaps. The practical exercises are based on certain proven scientific principles, they have succeeded where they have been given an honest chance.

The chapter headings are as follows: Life's Tragedies; Science for the Achievement of Prosperity; Human Mainsprings; One Definite Goal; The Power of Thought; Faith—Courage—Power; Personality; Harmonize Your Purpose; Power of Suggestion; Supreme Health, and supplementary Helps and Summary.

This book is not only interesting but is valuable. It might be read with profit by everyone interested in getting ahead in life. If taken seriously it should be invaluable to any young man between eighteen and forty years of age.

H. G. L.

Personal Christianity. Sermons by W. T.

Conner, Ph.D., D.D., Professor of Systematic Theology, Southwestern Baptist Theological Seminary. Zondervan Publishing House, Grand Rapids, Mich. 1001 pages. \$1.00.

Here are fourteen great sermons by the greatest Theologian in America today. Those who have read other words of Dr. Conner and have heard him lecture at Assemblies and address Conventions know his power of taking the deep things and making them simple. His is a unique and homely style that makes his discus-

sions of Theology so readable.

In this volume we find fourteen sermons on the great fundamental doctrines of Personal Christianity. The sermons are given in progressive order as follows: Faith in God; Repentance; Jesus the Bread of Life; The Vision of Faith; What is Prayer; Praying in the Name of Jesus; Assurance of Salvation; the Sealing of the Spirit; The Christian's Ideal; The Urgency of Life's Mission; Paul's Master Passion; The Supreme God; Paul's Cure for Worry; The Power of the Spirit.

No one who heard Dr. Conner in his great message at the last Southern Baptist Convention will miss buying this book, and those who did not hear him and want to feed their minds and spirit on some truly great sermons will not hesitate to secure it.

H. G. L.

From Memory 1858-1937 by J. B. Cran-

fill, M.D., LL.D. Published by The Broadman Press, Nashville, Tennessee. 281 pp. \$1.50.

This book of reminiscences by Dr. J. B. Cranfill is one of the most interesting books I have had the pleasure of reading in a long time. The author has a remarkable ability to remember! He was born in 1858 and grew up with Texas in its pioneering days. He practiced medicine, served with distinction as an Editor, was ordained as a Minister of the Gospel, has been in the heat of every Prohibition campaign, and every other campaign for righteousness and sobriety. It has been his privilege to company with some of the great giants of those early Texas days, and to have the friendship of many of the greatest leaders in the Southern Baptist Convention and the nation.

This book is full of his philosophy of life, his humor, anecdotes, biographical sketches, and historical allusions. We are happy that with facile pen, this gifted author turns back the pages of memory and shares with us the treasures of a long, happy life. This book should find a place in every home. It will bear reading in the family circle to be enjoyed by young and old.

H. L.

TRUST HIM

O thou of little faith,
 God hath not failed thee yet!
 When all looks dark and gloomy,
 Thou dost so soon forget.

Forget that He has led thee,
 And gently cleared thy way;
 On clouds has poured His sunshine,
 And turned thy night to day.

And if He's helped thee hitherto,
 He will not fail thee now;
 How it must wound His loving heart
 To see thy anxious brow!

Oh! doubt not any longer;
 To Him commit thy way,
 Whom in the past thou trusted,
 And is "just the same today."

—Author unknown.

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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR AUGUST 29, 1937

Memphis, Bellevue	1511
Nashville, First	879
Nashville, Grace	876
Memphis, Union Avenue	816
Memphis, Temple	805
Chattanooga, First	744
Bristol, Calvary	687
Knoxville, Fifth Avenue	659
Chattanooga, Ridgedale	589
Maryville, First	469
Etowah, First	421
Fountain City, Central	415
Memphis, Seventh Street	407
Old Hickory	366
Cleveland, Big Springs	365
Chattanooga, Tabernacle	365
Murfreesboro, First	301
Martin, First	270
Humboldt	263
Milan, First	248
Chattanooga, Oak Grove	239
Chattanooga, Eastdale	183
Murfreesboro, Westvue	177
Rockwood, First	174
Chattanooga, Concord	160
Chattanooga, Oakwood	116
Chattanooga, Birchwood	117
South Cleveland	102

By FLEETWOOD BALL

The First Church, Oakdale, La., was fortunate in securing as pastor E. C. Harris of Tenaha, Texas.

P. G. Woodruff, of Artesia, New Mexico, has given up that pastorate to enter the Southern Seminary in Louisville.

Fritz Goodbar has resigned the pastorate at Wheatley, Ark., in order to give more of his time to Central College.

The First Church, Little Rock, Ark., has secured as pastor Joe H. Hankins, who resigned at Childress, Texas.

B. C. Land lately held a revival at Baldwyn, Miss., resulting in 36 additions, 32 by baptism. The church is pastorless.

C. W. Henson, after serving the church at Charlie, Texas, has resigned to accept the call of the church at Aubrey, Texas.

D. A. McCall, of Philadelphia, Miss., lately assisted the church at Germantown, B. W. Hudson, pastor, in a revival resulting in 14 additions.

R. L. Rogers, of Lexington, is preaching this week in a revival in Fellowship Church, near Sardis. Years ago he was their pastor.

F. D. Hewitt has resigned as pastor of the Immanuel Church, Hattiesburg, Miss., that he might return to the Southern Seminary.

A. L. Goodrich, circulating manager of the Baptist Record, and Miss Evie Landrum, field worker for the State W. M. U., were married Aug. 31 in Jackson, Miss.

A revival began Sunday in the church at Humboldt, S. R. Woodson, pastor, in

which V. E. Boston is doing the preaching. Much interest has been awakened.

The church at Laneview, Howard Bennett, pastor, has just closed a good revival in which he did the preaching and Joe James, of Humboldt, led the singing.

W. E. Mitchell, an honored Kentucky pastor, has moved from Lexington, Ky., to Covington, Ky. He lives with his brilliant son, H. T. Mitchell.

E. G. Davis has resigned as pastor of the First Church, Asheville, N. C., and has accepted a call to the First Church, Spartanburg, S. C., effective Sept. 19.

The unanimous call of Calvary Church, Richmond, Va., has been accepted by William J. Crowder of the First Church, Mont Pelier, Ind., effective Sept. 26.

L. O. Reese, of Jacksonville, Fla., State Evangelist, has had a temporary break down in health, and gone to a hospital in Dothan, Ala.

After nine years of splendid work at Purcell, Okla., W. T. Cost has resigned and accepted the call of the First Church, Tipton, Okla., effective Sept. 1.

At a recent meeting of the Southern Baptist Education Commission at Ridgecrest, N. C., John W. Raley was elected vice-president of the Commission.

T. C. Jordon of Southside Church, Wichita Falls, Texas, has resigned and moved to Strawn, Texas. He is open for a pastorate or meeting.

A. Hope Owen, formerly pastor of the First Church, Quanna, Texas, has accepted the call of the Lamar Avenue Church, Wichita Falls, Texas.

The First Church, Brownwood, Texas, K. H. Moore, pastor, has concluded a meeting in which B. M. Jackson, of Enid, Okla., did the preaching. There were 48 additions.

The Second Church, Arkadelphia, Ark., S. A. Wiles, pastor, has just concluded a successful revival conducted by O. C. Harvey of Stuttgart, Ark., resulting in 54 additions.

Miss Catherine Boyd, daughter of J. L. Boyd, pastor in Meridian, Miss., has accepted a position as acting head of the Dramatic Arts Department in Hardin-Simmons University, Abilene, Texas.

Edward Byrd, son of J. E. Byrd, Mississippi Sunday School Evangelist, has surrendered to the call to the ministry, and will be ordained at Mt. Olive, Miss., Sunday, Sept. 12.

J. W. Kramer, of Denver, Colo., lately held a revival in the First Church, Clovis, New Mexico, resulting in 78 additions, 40 by baptism. O. C. Hamilton, of Plainview, Texas, directed the music. J. F. Nix is the happy pastor.

The First Church, Bartlesville, Okla., A. Henry, pastor, will be assisted in a meeting beginning Sept. 12 by J. B. Lawrence of Atlanta, Ga. R. T. Montgomery will have charge of the music.

The Second Church, Lexington, G. E. Bolen, pastor, has just closed a deeply spiritual revival resulting in a number of conversions and additions to the church. C. E. Azbill, of Jackson, did the preaching the second week of the meeting.

By THE EDITOR

C. B. Pillow of Poplar Bluff, Mo., preached for Pastor Robert G. Lee at the Bellevue Baptist Church, Memphis, Sunday, Aug. 29.

In the communication last week from Victor H. Coffman, pastor Immanuel Baptist Church, the address at Fort Smith, Ark., was inadvertently omitted in the printing.

Big Springs Baptist Church, near Cleveland; Samuel Melton, pastor, recently held a gracious revival with Org Foster of Ducktown doing the preaching. There were about 40 additions.

Pastor B. Frank Collins, formerly of Portland, is being blessed in his pastorate at the Brainerd Baptist Church, Chattanooga. There have been 21 additions since the fourth Sunday in June, 14 by letter and 7 by baptism.

Floyd T. Buckner, pastor Good Hope Baptist Church, Westbourne, Tenn., has recently been assisted in a gracious revival by C. V. McCoig, of Bearden. There were 31 conversions and 30 additions, four of them by letter. The church is doing better than for several years.

Louis J. Ferrell assisted Pastor L. M. Mayer at Minor Hill in a splendid revival in which there were 18 additions to the church. The pastor writes that he feels they have been made better Christians as a result of the meeting.

Smyrna Baptist Church in the Big Hatchie Association, Teddy Evans, pastor, closed on Aug. 24 a fine revival in which there were 30 additions, 27 of them by baptism. Pastor Simpson Daniel of the First Church, Lexington, did the preaching.

Recent out of town visitors to the office have been: Pastor O. L. Rives of the First Church, Tullahoma, Pastor J. D. Barbee of the First Church, Dickson, Pastor R. J. Williams of the McEwen Baptist Church, and Pastor and Mrs. C. N. Barkley of the Bellbuckle Baptist Church. Come again, friends.

J. D. Bethune, Chattanooga, supplied for Pastor C. H. Petty at Apison Baptist Church on Sunday, Aug. 29. Bro. Petty is also pastor of the High Point Baptist Church. Having closed a revival there on Aug. 29, the church voted unanimously for him to continue another week.

Word has just reached us that the father of Mr. Andrew Allen, our State Sunday School Superintendent, has died at Lubbock, Texas. The Lord comfort the bereaved.

At the last account there had been 29 professions and 10 for baptism in the revival in the First Baptist Church of Murfreesboro, in which the pastor, L. S. Sedberry, was doing the preaching and R. K. Bennett of Stanton directing the music.

—BAR—

Friendship Baptist Church, near Lafayette, Ga., Tom Morris, pastor, has closed a gracious revival with H. M. Linkaus, pastor Mt. Creek Baptist Church, Chattanooga, doing the preaching. There were 75 conversions and reclamations, 47 of the number for baptism.

—BAR—

The First Baptist Church of Gallatin, W. Dawson King, pastor, is having special evangelistic services with the pastor leading the singing and Selwyn Smith, recently of Clearwater, Fla., now pastor of the Virginia Avenue Baptist Church, Louisville, Ky., doing the preaching.

—BAR—

Mallory Heights Baptist Church, Memphis, L. B. Kenley, pastor, began a meeting on Aug. 29 with N. A. Spencer of Horn Lake, Miss., doing the preaching and Mr. C. A. Ferguson and Mrs. Inez King of the local church in charge of the music.

—BAR—

In a recent revival at Mt. Pleasant Church, Concord Association, there were 19 conversions and 16 were baptized. The singing was directed by Bro. H. E. Barnett, choir director of Judson Memorial Baptist Church of Nashville. The preaching was by the pastor, Rev. H. A. Russell.

—BAR—

The first associational minute for this year received by the Baptist and Reflector (and the only one received from any source this far) is that of the Concord Association, Luther M. Vaughter, clerk. Let other clerks send copies of their minutes, one to Dr. Freeman's office and one to the Baptist and Reflector, as they come from the press.

—BAR—

Missionary O. G. Lawless, of Byrdstown, writes of good revivals held in his section of the state during July and August. There were 21 additions at Mt. Era, a mission which promises soon to become a good church. At Etter there were 7 additions, 2 at Oak Grove and 1 at Van's Branch. This county-wide effort resulted in winning many friends to our organized mission work.

—BAR—

COLDWATER BAPTIST CHURCH

Coldwater Church, Marshall County, Mississippi, has recently closed a two weeks' meeting. We had the best revival the church has had in several years. There were 25 additions, 17 by baptism and some 50 reconsecrated their lives for greater service. Rev. J. H. (Jim) Thomas, Kansas City, Mo., did the preaching. Bro. Thomas is one of God's most consecrated ministers, and preaches the old-time gospel with force and power.

R. E. Morrison.

—BAR—

Stanley Armstrong, formerly assistant at Bellevue Church of Memphis, has declined a call to Tremont Temple of Boston and will continue his work as young people's

worker and singer throughout the South. Only eleven years ago in a meeting at Needham, Mass., he had a part in leading the present pastor—Dr. Gordon Brownsville—into the work. Against the advice of family and friends, he surrendered to preach, giving up a lucrative law practice. Many such blessings as this has caused him to make his decision to continue reaching young people. Rev. A. B. Crossman, a cousin of Dr. Brownville's, also surrendered to preach at the same time and is now pastor of a great evangelistic church in Worcester, Mass.

—BAR—

With the Churches: Chattanooga—High Point received 3 by letter and 4 for baptism; Central received 4 by letter and 1 for baptism; Concord received 1 for baptism; Eastdale received 1 by letter; First, Pastor Huff received 1 by letter and baptized 2; Oakwood received 1 by letter and 2 for baptism; Oak Grove, Pastor C. J. Donahoo baptized 2; Tabernacle received 1 by letter. Cleveland—Big Spring received 4 by letter and baptized 35; South Cleveland received 4 by letter and baptized 10. Etowah—First received 1 by letter. Fountain City—Central received 2 by letter. Knoxville—Fifth Avenue received 1 for baptism and baptized 5. Memphis—Bellevue received 3 by letter and 2 for baptism; Seventh Street, Pastor L. B. Cobb received 8 by letter and 1 for baptism; Temple had 1 addition. Nashville—Grace received 1 for baptism.

—BAR—

We have received the following invitation:

Dr. and Mrs. Arthur Fox
request the honor of your presence
at the marriage of their daughter
Sarah
to

Reverend Henry Leo Eddleman
on Tuesday, the seventh of September
at five-thirty o'clock in the afternoon
First Baptist Church
Morristown, Tennessee
At Home

after the fourteenth of October

P. O. Box 1993
Tel Aviv, Palestine
Congratulations to the happy couple.

—BAR—

FIFTH AVENUE BAPTIST CHURCH, KNOXVILLE

The average attendance of our Sunday school for August of this year is larger than it has been in at least the past four years (since I have been with the church)—622 average for the month. With the exception of the month of October, 1936, just following our meeting in September, we have had more additions to our church during the month of August than during any other month of the church year. Including the month of October, I baptized more people into the membership of the church during August than in any other single month of the year. The pastor was not away on vacation!

Most cordially,

Frank W. Wood.

—BAR—

REV. D. B. BOWERS RESIGNS

On Sunday, Aug. 29, 1937, the Rev. D. B. Bowers resigned as pastor of Avondale Baptist Church, Chattanooga. The church takes this opportunity to speak to Bro.

Bowers' many friends throughout the state and to review in a small way, some of the accomplishments during the 10½ years of his ministry to the church. When Bro. Bowers came to Avondale in February, 1927, the church carried a heavy debt of around \$6,000.00, this has been paid in full. A Sunday school department addition was built at a cost of \$800.00 and a new roof was put on the church, the parsonage redecorated and painted, costing about \$800.00. These were all paid in cash when the work was done.

The church has had some losses by letters and death in its membership, but 918 men, women, boys and girls have joined the church during these years. Bro. Bowers has served on our state executive board for ten years and is now one of the Board of Managers of our state Baptist paper. For the past year he has served as president of the Chattanooga Baptist Pastors' Conference.

Bro. Bowers is now engaged in evangelistic work, having meetings already lined up far into November. He is now at 1712 Union Avenue, Highland Park, Chattanooga, Tenn.

W. A. Nichols, Church Clerk.

—BAR—

IMPORTANT NOTICE

Some confusion has arisen in regard to the special recognition to be given by the Baptist and Reflector to the party who sends in the largest number of subscriptions in the campaign now being carried on for the paper by Mr. Rogers and his Baptist Training Union forces in the state. Please refer to the folder which has been sent out explaining the campaign and note the following:

1. "To the associational leader or designated by him who sends in the largest number of new and renewal subscriptions in proportion to the number of Baptists in his Association. . . ." Then the recognition to be given is specified.

Because the leader in each association has charge of the entire campaign in that association, Mr. Rogers and the editor felt that he should be given special opportunity to win this recognition if he and his associates desired the recognition to go that way. But it may be that the workers, including the leader, in the association may decide to let the recognition be otherwise bestowed, say to any worker in the association sending in the largest number of subscriptions in proportion to the number of Baptists in the association. Hence, the folder says "the associational leader or party designated by him," that is, designated to the Nashville office for the recognition. Therefore, who shall receive the recognition is to be decided by the associational leader and his workers and then certified to the Nashville office.

2. Note that the recognition is to be given to the one thus certified who sends in "the largest number of subscriptions in proportion to the number of Baptists in his Association," and not in proportion to the number of Baptists in his church.

3. When the campaign is ended the associational leader or designated party anywhere in the state who shall have sent in the largest number of subscriptions in proportion to the number of Baptists in his Association will receive the first recognition specified in the folder. Then there will be on the same principle second and third recognition figured on the basis of the second and third largest number of subscriptions in proportion to the Baptists in the Association in the case.

1937 HANDBOOK

The Foreword

We take pleasure in presenting here-with the sixteenth and, we believe, the best edition of the Southern Baptist Convention Handbook published in our entire seventeen years of service. The survey section (Part I) deals with the history, achievements and needs of the four theological seminaries fostered by Southern Baptists. For the first time in the history of Southern Baptists, therefore, we are presenting the life-story, the achievements and the pressing needs of all our seminaries in one convenient and inexpensive volume. We trust that many of our pastors and Woman's Missionary Societies will utilize the vital and informing stories of our seminaries for the first time set out together in this book, in special programs in the churches, to the end that all our people may understand and co-operate in the great work being done in these institutions.

Part II of the Handbook summarizes and analyzes the marvelous achievements and points out the lamentable failures of Southern Baptists in the year 1936. This section is also crowded with special information not heretofore given in any publication of Southern Baptists.

Part III, as usual, contains the directories of Southern Baptists, also those of the various state conventions and finally the corrected roster of the ordained ministers of Southern Baptists. Price 50c.

E. P. Alldredge.

Nashville, Tennessee.

ORDER FROM BAPTIST BOOK STORE
SERVING YOUR STATE.

PAGE LUTHER RICE!

J. E. Dillard

Wouldn't the heart of Luther Rice, our greatest American Baptist, now in glory—wouldn't his heart rejoice if he knew:

That the Druid Hills Baptist Church of Atlanta, Georgia took a Luther Rice Memorial membership in honor of its former, sainted pastor, F. C. McConnell; and

That the Y. W. A. camp girls at Ridgecrest recently contributed \$200 for two Luther Rice memorial memberships; and

That the Southside Church, Birmingham, Alabama sent in \$1,200 for twelve Luther Rice Memorial memberships, one of which was in the name of the W. M. S. Young Peoples organizations and another in honor of their former pastor, this scribe; and

That more than fifty of these Luther Rice Memorial memberships in the Baptist Hundred Thousand Club have been taken?

Don't you think he would rejoice if he knew it? Perhaps, he does. Really there ought to be a thousand of these memberships, and there would be if each of us did his best. Don't you think so? (I am listening.)

OVERHEARD IN AN ORCHARD

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:
That they have no heavenly Father
"Friend, I think that it must be
Such as cares for you and me."

—Clipped.



CONCERNING DR. S. E. TULL
William P. Phillips

An announcement of unusual importance to Southern Baptists is that of the resignation of Dr. S. E. Tull from the pastorate of Middlesboro, Ky., to enter the field of evangelism, with headquarters and home at Hazelhurst, Miss. I have known this fine man in all of his important pastorates, beginning with the First Baptist Church, Paducah, Ky., twenty-four years ago when he was my own beloved pastor. He is one of the soundest and sanest preachers of the Gospel, defender of the faith, and loyal to his denomination and its institutions I have ever known.

His service not only as a pastor, but as president of summer assemblies, member of various denominational boards, and so forth, and as an author, writer, and close student of every phase of church life provide him with an invaluable background. He will be a real blessing to any pastor and church in a revival meeting. He knows the pastor's problems and will be understanding and sympathetic. Our denomination and churches need today as never before his type of evangelist. He will preach the Gospel with power and will leave a united and helpful spirit in the wake of every meeting he is privileged to hold. I confidently believe his coming to this needy field of service will be a blessing to our churches. He should not lack opportunity.

In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

BOWMAN

Dyersburg was thrown into deep sadness on the morning of July 19, 1937, when it was announced that Mrs. J. C. Bowman had been called to that beautiful home she had been preparing each day of the useful life she had been permitted to live. She lived an ideal life, always calm and composed, sweet, loving and kind, ever ready to do all in her power not only for her loved ones but for all with whom she came in contact. Early in life she became a Christian. She has been a member of the First Baptist Church, Dyersburg, for the past ten years. In that time she has served as assistant superintendent of the Primary

Department of the Sunday School and treasurer of the W. M. S. At the time of her death she was first vice-chairman of her circle. Her service was always rendered in a pleasant and efficient manner. To her two precious children and her brothers and sisters, we pray that God will be very near them, comfort and console them, as He alone can.

Yet again we hope to meet thee
When the day of life is fled.
Then in Heaven with joy to greet thee
When no farewell tears are shed.

Mrs. Will H. Tucker,
Cor. Sec'y W. M. S.,
Dyersburg, Tennessee.

To those who have faced the closed doors to my sick room, to those who sent flowers, fruit, trays, real love letters, to those who pray each day, to those who inquired daily concerning my health, and also the many friends who bring joy and happiness to my children—I say God bless you. Your kind thoughtfulness of me and mine has made the days shorter and sweeter.

KEY

Whereas, it has pleased our Heavenly Father to call from our midst our faithful member, Mrs. Margaret Key, whom, after many years of Christian service has gone to her reward.

Whereas, the members of the Woman's Missionary Society of the Riceville Baptist Church will miss Mrs. Key as she was a regular attendant until her health failed.

The sweet memories of her Christian life, her untiring service in the Woman's Missionary Society and her true friendship to those about her, will linger on down the pathway of life, looking forward to the glorious reunion.

Lovingly,
Woman's Missionary Society,
Riceville Baptist Church.

BROWN

On July 16, 1937, God saw fit to release our beloved friend and co-worker, Mrs. Ida Brown, from her earthly suffering and permit her to inhabit the mansion He had prepared for her.

She had been a faithful member of Grand Junction Baptist Church for 35 years, and through these many years of loyal devotion to God and service to others she had won the love and confidence of all who knew her.

Therefore, be it resolved that:

First: She leaves a vacancy in her home, in her church and in her Sunday School class that cannot be filled.

Second: That the W. M. S. of which she was a member misses her presence, her prayers and her influence.

Third: That we commend her loved ones to her God for comfort, and that we be submissive to the heavenly Father who doeth all things well.

That a copy of these resolutions be sent the family, a copy sent the Baptist and Reflector and a copy placed on the church file.

Respectfully submitted,
Mrs. John Richardson,
Mrs. Leona Smith,
Mrs. Earl Tipler,