

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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Central Doctrine of The Bible

Grace precludes salvation by works, but assures a salvation that will work out what God has worked within. It excludes a merely intellectual religion, but it has and formulates its own doctrinal account of itself, its own way of worship. It makes possible Bible theology, in which we seek to formulate for the understanding truths which have first been revealed to us through grace. The grace of God also guarantees the trustworthiness of this revelation. For through it alone do these truths find us, and enable us to understand and express them. The Bible is God's grace bodying forth His inspired Word as His gift to man through all the ages, ready in every crisis and need to supply to each of us His spiritual sufficiency. Vital faith and ripe Christian experience do not depend upon great doctrinal learning. The greatest minds are powerless to attain and grow in spiritual life apart from the direct action of God upon them through His amazing grace. God alone can enable us to master the theology of grace as well as grasp the mysteries and the fulness of the promises of the Bible. Salvation is by God's revealed grace alone. With the intellect we may understand the story of the life and teachings and death of Jesus. But our understanding lies fallow within us to react in the matter of sin and suffering love to the wondrous work of Jesus Christ Who died for our sins upon the cross. This doctrine of grace is the central doctrine of the Bible. It forever shuts out salvation by works, or sacraments, or rituals, and ties every believer to a complete salvation through the grace of God in Christ.

—I. J. Van Ness, in *Re-thinking Baptist Doctrines*.

Baptist and Reflector

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EDITORIAL

"An Old-Fashioned Baptist Church": "The Mourners' Bench"

The old-fashioned Baptist Church from the viewpoint of its general definition and its doctrine has been considered in previous articles.

Some brethren will not class as an old-fashioned Baptist church one that does not use the "mourners' bench," or "anxious seat," in its revival work.

The editor was converted at a mourners' bench and he was made happy enough to shout, too. What is said in this article, therefore, must not be construed as being in opposition to it when it is judiciously used and not turned into the Catholic idea of penance or otherwise used so as to divert the attention of sinners from Christ to itself. We hold that an old-fashioned Baptist church may or may not use the anxious seat in its revival work or at given times. It depends on the circumstances.

But when one insists upon the anxious seat as an exclusive or required evangelistic method and then tests the validity of Baptist churches by it, he goes further than the facts warrant.

The ideas of mourning over sin, of prayer and of the instruction of sinners are prominent in the Scriptures. But as to a specific place or method of expressing or evoking these things, the Scriptures are silent. No cut and dried method is indicated. However, we cannot at this time go into the general question of valid evangelistic techniques except to lay down the principle that no method in either its nature or use is to conflict with the gospel of grace and with the processes of grace. The application of this principle today would do away with a good many fol de rols.

With the facilities of four libraries at our command, we recently investigated the history of the mourners' bench as a definite technique or institution. Various encyclopedias, both secular and religious, and Bible dictionaries consulted failed to mention it except for a brief reference in one of them, and that gave no data or dates concerning it. This seemed strange in view of the prominence and antiquity which certain brethren assign to it.

And then, in A History of American Revivals, by Frank Grenville Beardsley, we found the information we were seeking. In Northampton in New England, under the preaching of Jonathan Edwards in 1734, there began a period of revival known as The Great Awakening, which had been preceded by The Great Awakening in England. On page 47 Beardsley writes of this revival as follows:

"There were no protracted efforts to get up a revival. Except in rare instances the services were confined to the Sabbath day and the mid-week lecture. Occasionally when the interest seemed to demand special services for giving religious instruction were appointed. 'Anxious seats' were unknown and inquiry meetings as we know them were unheard of. Preaching was practically the only means employed for quickening the conscience of the impenitent and for giving such instruction as seemed suitable to those who were inquiring the way of life and salvation."

Later there came what is called The Awakening of 1800, which began in Virginia and Georgia and then spread to New England. Writing of this on page 97 Beardsley says:

"There were no anxious seats, nor was there any attempt to influence the unconverted to commit themselves in public as seekers after religion. On the contrary the subjects of this work

were urged to make certain their hopes before uniting with the church or engaging in any public exercise. The principle means relied upon was the preaching of the Word . . ."

As the records show, there were other means used beside the preaching of the Word, which we cannot here go into. But in 1734 and the years previous and in 1800 the mourners' bench was unknown. Several other books were consulted and several references to the anxious seat were found here and there, but none of these books conflicted with Beardsley and none were as specific along the line of our search as he.

On page 97 of Beardsley's book the historical origin of the mourners' bench is given:

"The Methodists were the first to make use of the 'anxious seat' as a means of bringing out inquirers. During the winter of 1806-1807 there was a remarkable revival in New York City, which resulted in the accession of more than four hundred members to the Methodist Church. So large were the congregations and so difficult did it become to pray, that it became necessary to invite them forward to the front seats, which were vacated for the purpose. The measure commended itself to many so that it not only came into general use among the Methodists, but was widely employed by other evangelical denominations and continues to be an effective revival measure to the present day."

So the origin of the mourners' bench as a specific evangelistic technique was with the Methodists in the winter of 1806-1807 and is, therefore, only 131 or 132 years old. Historically, it is rather young.

As before indicated, we are not opposing the principle of the mourners' bench when it is judiciously used. In our view this method, if judiciously used, and some other method sanely used are both legitimate, if in prayer one feels led to employ them. But we must be candid and face historical facts honestly. Blustering reactions to such facts get one nowhere. Consideration of the question of the sane use of suitable evangelistic methods in general must await a future time. We are here considering the one thing of the historical aspect of the mourners' bench as an institution.

Some brethren who strongly and insistently urge that a church must employ the mourners' bench as its revival method in order to be classed by them as an old-fashioned Baptist church often bitterly contrast other Baptist churches with this. In all kindness let us ask these brethren some questions.

1. What about those Baptist churches prior to 1806-1807 and stretching back through centuries, none of which, so far as the record goes, used the mourners' bench as an evangelistic technique? Were none of these old-fashioned Baptist churches? If a church prior to this time could be an old-fashioned Baptist church and do sound evangelistic work without employing the anxious seat, may not the same be true today?

2. If, according to Webster, old-fashioned means "adhering to old customs or ideas; having tastes or notions characteristic of old times," is it not a historical fact that the church which does not use the mourners' bench is more ancient in its custom and tastes than the one that does?

3. However legitimate the method may be when sanely used, is it altogether convincing to take a historically young method which originated with the Methodists in order to test the quality of a Baptist church by it?

Not as bringing out the merits or demerits of the mourners' bench per se or of any other method do we write, but simply as a matter of the straight facing of historical facts and to make a plea that certain brethren quit jumping on Baptist churches which do not see things just like they do in the realm of evangelistic methods. In view of these considerations we are bound to say that certain earnest and sincere brethren who draw condemnatory distinctions between Baptist churches on the basis of the use or non-use of the anxious seat ought, it seems, to choose some other basis of contrast.

Questions Answered

A pastor in a certain section of the state asks the following questions, which we answer in order according to our best judgment:

"When one church excludes a member and another church receives that member into its fellowship before he makes things right with the church from which he was excluded, does not the church that receives that member commit an offence against the church from which he was excluded?"

On the assumption that the man was Biblically and, therefore, justly excluded, we are bound to answer in the affirmative.

1. By its act the receiving church puts its official approval upon a man whose wrongdoing so offended the other church as to call forth its exclusion of him. This means to scorn the

moral judgment of the excluding church and to condone the sin of the man.

2. It sets at naught the disciplinary act of a sister church and nullifies the effect of the discipline. Were such a course generally followed, church discipline would become useless. In spirit this is equivalent to a rejection of Scripture teaching on discipline.

3. It violates the principle of brotherhood and of cooperative ethics.

"Do you think such would break fellowship between the two churches?"

Yes, it is a breach of fellowship, but whether the fellowship is to be considered as **completely ruptured or severed** depends on the heinousness of the circumstances that evoked the man's exclusion and on the spirit and manner of the other church in receiving him. But the fellowship is broken as regards **this particular man**. Aside from him and his case there may and should be fellowship between the churches on matters on which they agree. As we see it, the principle is the same as between individuals when one of them in some particular instance makes a breach of the fellowship between them. The spirit is: "I'll treat you right and have fellowship with you in matters of agreement as far as I honestly can, but as to this thing, I feel that you have done wrong." Fellowship should not be considered as completely severed nor a declaration of non-fellowship made until Christian efforts for adjustment have failed.

"What ought to be done or what could be done to make things right between the two?"

1. In prayerful humility protest to the receiving church and request it to rescind its action. Appoint a committee of faithful men for this purpose and request the other church to go into the matter in the spirit of Christ. Or the other church may appoint a committee to meet with this committee and go fully into the matter and report to the church. Let each side act in the spirit and desire of rightly deciding the question, remembering the principle in Paul's instruction, "ye who are spiritual restore (set right) such an one, considering thyself, lest thou also be tempted" (Gal. 6:1).

2. If this fails, let the excluding church ask the other to join with it in calling a council of spiritual brethren to go into the matter and recommend an adjustment and let each side abide by the decision in the case.

3. If all these means fail, then the excluding church is warranted in considering the fellowship to be completely severed as to the churches as such, though various individuals in the churches may remain quite cordial toward each other.

J. H. Wright

Those in more complete possession of the facts of his life will probably give an obituary account of Rev. John Herndon Wright, for many years the beloved pastor of the Boulevard Baptist Church, Memphis, of whose death a brief notice was carried in last week's Baptist and Reflector.

Here we wish only to record our own personal tribute to him. Our love for him went greatly beyond anything space will permit us to say.

Like others, we have known him through the years and have been with him in revival services and spent the nights in his home when his companion, who preceded him in death two or three years ago, was still with him. We have been associated with him in other respects.

Out of this association we summarize him and his ministry as follows: Deeply devoted to Christ, clean in character and life, strong in faith, sound in doctrine, clear and courageous in conviction, faithful and fruitful in the ministry and loyal to the last to his loved ones, friends, church and to the cause of Christ throughout the earth.

After life's labors he sleeps well. Blessings on thy memory, faithful man of God!

And now upon his son, Herndon, of Memphis, his daughter, Mrs. E. A. Hill, of Nashville, his sister, Miss Allie Wright, of Richmond, Va., and other loved ones, together with his sorrowing, shepherdless church, we pray the abundant grace of God.

Wise Words Are These

In a recent Scottish Rite publication, Mr. Charles L. Brooks, writing on **THE PERIL OF THE IRRESPONSIBLE**, concludes his article with these wise words, which we pass on for their worth without comment. The words speak for themselves:

"Our imperative need therefore is of men and women who have the ability to make a proper evaluation of things, who can separate the wheat from the chaff and will act according to conscience no matter what the consequences.

Patriotism means personal integrity. No drunkard, adulterer, murderer, liar or thief—in short, no one given to lawlessness—can be a patriot. It is impossible to fit the essentially bad into any decent scheme of things. Men are required who will stand up and refuse to take their moral standards from the vacillating multitudes, or to sell their convictions for a price. Their moral power cannot be computed. One such can chase a thousand, and two of them can put ten thousand to flight. Before them licentiousness will flee and around them decency will rally.

If America escapes the abyss into which Rome, Greece, Assyria, Babylon and Egypt plunged, it will be because a few men of inflexible purpose hurl themselves against the onrushing tides of human selfishness, greed and hatred, and turn them back into the gulf from whence they came."

"Station WMU Broadcasting"



"Hello, Tennessee Baptist friends! I'm glad to be back on the air again. I like to send out the news about the W. M. U. campaign for our state paper, the Baptist and Reflector.

"To date their Associational W. M. U. Superintendents have announced to the Baptist and Reflector the following ladies as the ones who are to receive the subscription credits toward the trip to Richmond:

Associations:

Carroll County—Mrs. Bernard Scates, Huntingdon;
Duck River—Mrs. O. L. Rives, Tullahoma;
Madison—Mrs. L. G. Frey Jackson;
Ocoee—Miss May Phillips, Chattanooga;
Robertson County—Mrs. W. L. Baker, Springfield;
Wilson—Mrs. Percy Carver, Mt. Juliet.

We welcome these workers and wish them great success.

"Don't forget, friends, that as announced in the folder sent out dealing with the campaign and also announced through the Baptist and Reflector, the W. M. U. worker who is to receive these subscription credits to be certified or announced as such to the paper by the Associational W. M. U. Superintendent. If any one has overlooked this, please get in touch with your Superintendent at once and have her drop a card to the Baptist and Reflector.

"Since the last count the following have sent in subscriptions, bringing the total in the campaign since Jan. 1 of 349.

Mrs. W. L. Baker, Springfield; S. A. Cunningham, Chattanooga; Mrs. Bernard Scates, Huntingdon; Miss May-Phillips, Chattanooga; I. N. Penick, Jackson; E. W. Roach, Jonesboro; John H. Fox, Chattanooga; Mrs. Charlie Golden, Dyersburg; Mrs. L. G. Frey, Jackson; Secretary John D. Freeman.

"Old time is a-flying! Make the days count! Put over the W. M. U. campaign for our state paper in a really worthy way! We are counting on you to do it, and we believe you will.

"WHO IS GOING TO RICHMOND? Time will tell! And most of all, subscriptions will tell!

"Until next week, Station WMU signing off."

Hyper-Premillennialism

By NOEL SMITH, Moderator, Cumberland Association,
Clarksville, Tennessee

I

During the eighteenth century hyper-Calvinism paralyzed the evangelistic and missionary zeal of the English Baptist churches. During the same century the Presbyterian churches of America succumbed to the plague. Carey and Andrew Fuller restored the soul of the English Baptists, and Charles Grandison Finney that of the Presbyterians of this country. In either instance the Gospel of Christ and His apostles were substituted for that of hyper-Calvinism. The difference between the two gospels is the difference between a cradle and a coffin.

Hyper-Calvinism is on its last legs. Old and withered, its arteries are slowly hardening under the leaky roofs of the Hardshells.

When a bad man dies another bad man takes his place. Hyper-Premillennialism is slowly and effectively taking the place of hyper-Calvinism. The general proposition is the same: You can't do anything. You should not try to do anything. The day of revivals of religion is passed. The Bible's glowing promises of spiritual awakenings were estopped with the debuts of Messrs. Fosdick, Lewis, Lippman and Russell. The bank is closed; and no more deposits will be accepted. What is to be will be.

II

A man does not have to apologize for being a premillennialist. He is in a goodly company. The apostolic church was a premillennialist church. And thereafter, until about the beginning of the third century, not a dissenting voice to the doctrine was heard. Along about this time one Mr. Caius, a presbyter of Rome, said he didn't believe it. In the realm of theology, postmillennialism has yet to celebrate its two-hundredth birthday. Dean Alford, Delitzsch, Godet and Lange, along with Bishop Ryle and Van Costerzee, were all premillennialists.

But there are two kinds of premillennialism: Biblical and man-made.

The Biblical doctrine produces hope and joy and spiritual zeal. This is proven by the history of the apostolic church as given in the book of Acts. It is corroborated by the ministry of such premillennialists as Spurgeon, Dwight L. Moody, J. Wilbur Chapman and the late R. A. Torrey.

Man-made premillennialism produces despair, pessimism and defeat. It is the staunch friend of the manufacturers of dyspeptic pills. The day before he died, Lange spoke of the soft and hyaline summer, the loveliness of the flowers, the singing of the birds, and the beautiful Rhine slipping out to sea. Such esthetic talk would make a lot of modern premillennialists sick.

III

As ever of old, a few men do all the reading and thinking. Martin Luther's every word was the very law of God with thousands. In certain quarters today he is quoted as authority about as much as the apostles. Here is Luther's beautiful and serene picture of the Will: "The human will is like a beast of burden. If God mounts it, it wishes and goes as God wills; if Satan mounts it, it wishes and goes as Satan wills. Nor can it choose the rider it would prefer, and betake itself to him, but it is the riders who contend for its possession." In other words, if a man is doing the will of God, God has defeated the Devil. If a man is doing the will of the Devil, the Devil has defeated God. With a will like that it is remarkable that Luther did not throw more ink bottles than he did.

And so with John Calvin. Almost as many people have boasted of being Calvinists as have boasted of being Christians. It is no matter to them that Calvin, with his New Testament open before him, roasted a man for the glory of God.

The point in all this is that, while great men dispense much light, they also cast many shadows. Every one of them is of the earth earthy. Some of them have had, and do have, an amazing capacity for ignorance and prejudice. Seldom have any two of them agreed, in all points, as to what the truth is.

And so with premillennialism. The late R. A. Torrey, a staunch premillennialist, and withal one of the most brilliant and devout preachers of modern times, prayed and worked for a world-wide revival. Dr. Arno Clemens Gaebelein, a real scholar and courageous advocate of the Christian Faith, in his book, "As It Was—So Shall It Be," discourages prayer and efforts toward a world-wide revival. This statement is made on the basis of his words

found in that book on page 115: "They (the writers of the New Testament Epistles) had nothing to say about a phrase some of our Fundamentalist brethren have coined, 'world-wide revivals.'" In this matter, either the late Dr. Torrey or Mr. Gaebelein is wrong.

IV

On this question of premillennialism a man doesn't have to don the dunce cap of a shallow, vulgar civic-club optimism. Neither does he have to look forward to spending all his days upon the earth in the company of bachelors, undertakers and the manufacturers of the more abundant life. Neither does he have to keep in the middle of the road. He can read and study his Bible for himself; and as he reads and studies, he can keep to the right of the road, where a real Baptist ought always to be found.

A revival of religion, local or world-wide, no more implies the conversion of the majority of men to Christ than the coming of spring implies that thousands of loafers calling themselves farmers, will make a crop. But a revival of religion will result in the conversion of large numbers to Christ, just as the coming of spring and summer results in many real farmers making a first-rate crop.

Spurgeon, Moody and Torrey talked and preached the true Christ. Many modern premillennialists are talking and preaching the anti-Christ. Some of them know the number of his teeth and the shape of his nose. This may account, to some degree at least, why revivals of religion followed the ministry of the former, and the tabernacles of Sister Aimee follow the ministry of many of the latter.

History doesn't mock a Baptist to stiffen his backbone by reflecting that his fathers from of old have been defenders of the liberties and rights of men, and have, for the greater part, refused to listen to anybody but Christ and His apostles when the majority has listened to some man. In these crazy, one-sided days we need some Careys and Andrew Fullers—men who will go to the original source for their doctrines.

—Clarksville, Tenn.



Nolan Merton Stigler

Born near Gleason in Weakley County, Tennessee. Graduated from Hall-Moody in Martin, 1913. Principal of high schools for several years. Ordained by the Bradford Church in 1915. Was graduated with A.B. (1919), A.M. (1920) Union University. Member of faculty in Union University for six years. Dean and Professor of English, Jonesboro (Arkansas) Baptist College four years. Pastor of the Brownsville Church for almost six years, during which time their beautiful auditorium was erected, and more than 300 members added to the church. Since September 1933 pastor of the First Baptist Church, Martin. The church has enjoyed a steady growth in every department. The present membership is the largest in the history of the church. Union University conferred upon him the honorary doctor of divinity in 1933.

Married to Miss Lottie Rochelle of Bradford in 1914. There are two daughters, Thelma, a senior in Union University, and Ophelia, a senior in Martin High School.

The Pastor

By Selsus E. Tull, Evangelist, Hazlehurst, Mississippi

Since I am now an evangelist, and am no longer in the office of pastor, I am free to say some things about the pastor which I greatly feel needs to be said, especially in some connections.

The most strategic personality in the religious realm today is the pastor. He is the commander of the first-line trenches in this modern battle to sustain the purity of the Gospel, to defend the integrity of the churches, and to beat back the mightiest powers of disintegration that have ever spread their desolation over the moral estate of this present world. If the pastor weakens or is crushed under the pressure, nothing but chaos can result.

I speak not of heresy or of doctrinal default among our pastors. The vast majority of them are absolutely true and loyal to the Faith. They are also the cleanest class of men morally on the earth today. The present danger does not arise from these sources, but appears from other directions. The devil is out to smear the office and function of the pastor in the minds of men. All alien powers get their advantage by the process of "boring from within." Constituted powers in churches, as in governments, topple when foundations are undermined.

The true pastor has his personal pride, zests, and ambitions all of which are wrapt up in his work. He would be worth little without these elements. To be at his peak—to preach his best and to fight his hardest—the pastor must see progress and success follow his efforts. The pastor can endure trial and test when these are necessary, but it is the intangible forces of indifference, retrogression, and spiritual disintegration which affect him the most and which are calculated to bring him under the spell of sleepless discouragement. If he could hold his own people in militant ranks of loyalty and full co-operation, he could defy all the powers of the world, the flesh, and the devil; but, when he is forced to realize that—by no fault of his own—his people have forsaken their devotions, and have gone off after Baalim, he goes under the same test of spirit as did Elijah in the days of Jezebel.

Many church members today must re-position the pastor in their daily solicitations and personal concern. If they love Jesus and the Church He died to redeem, they must properly value the one personage who is called to the office of Divine leadership in spiritual affairs and church administration. If they expect the pastor to preach Sunday morning and Sunday evening, they must attend these services. If it is expected that the pastor maintain a mid-week prayer meeting, they must attend it. No pastor can lead to victory a scattered, undependable, self-willed membership. Church attendance is the least act that could be expected of a church member, yet church attendance is the mightiest moral power in the support of the pastor. The pastor's great service is to deal publicly with the people. The assembly of the church at the preaching services is the pastor's grand opportunity to impress the standards of the Truth upon the people. The church assembled is the only thing that is the church. A group of names on a roster is not a church. The church assembled is the only place where unity and solidarity in the "Body of Christ" can be established.

There is not a church in all the land that would not be made over in spirit, vision, and power if, for just one month, the pastor could have every member of that church before him at the preaching services. Here is a church of 1,000 members. Seventy-five of them attend the prayer meeting. What would happen if some Wednesday night 1,000 people appeared at the prayer meeting? Yet, it is the duty of every member of a church to attend prayer meeting if it is the duty of the pastor to conduct it. No church member should vote for the call of a pastor to hold services which he refuses to attend. There is nothing that a pastor desires more than the attendance of his members upon his preaching. If you want to show your love for the pastor, seat yourself and family before him every time he preaches. If you want to break the pastor down and destroy the usefulness of the church in the public mind, just absent yourself from the assembly of the church and leave your preacher to face a set of empty pews.

The depression brought down pastors' salaries all over the land. Have these salaries been restored? With the rising cost of living everywhere, there are countless pastors all over the land who are still on "cut" salaries. Generally, pastors are not men who contend for their own rights. Business men in the churches ought to see the pure business value of increasing the pastor's salary commensurate with the demands. Pastors are the best givers in the churches. Their gifts inspire others to give. Churches should pay their pastors enough to enable them to be examples to the people in giving. The pastor's salary is a business investment that produces the best dividends. Prompt payment of a good

salary to the pastor means a happy preacher, and always a better church.

As I go about as an evangelist, I am determined on one thing, and that is, that I shall attempt, as occasion serves, to lead churches to see that their best friends, the most unselfish worker, the most sacrificial character, the wisest and most loving adviser, the man who seeks the chance to do the most for their children, their only God-called spiritual leader—the pastor—is the one individual who not only deserves but should unquestionably have their constant prayers and their unreserved companionship daily and in all church relationships.

No man will ever suffer but will always gain who proves himself a friend indeed to his pastor. Open confidence, and a fair and Christian dealing with the pastor on the part of all his church would settle up more church perplexities and open the flood-gates of more happiness than many churches have ever experienced. Let every one who reads this article covenant with me henceforth that you will forever be a blessing and a joy to your pastor.

First Baptist Church, Union City

By FRANKLIN YATES, Church Clerk.

The night of January 12 was both gala and indicative of industry to 207 Baptists of Union City, Tennessee, who gathered around banquet tables in the church basement to initiate the observance of an All-Church Rally, after which some 300 persons gathered in the church auditorium to hear Dr. John L. Hill speak on "Redeeming Our Regrets."

This All-Church Rally was timely in that:

1. Pastor Ellis L. Carnett completed two years' service in Union City the preceding Sunday, beginning his third year as Union City First Church's pastor the following Sunday.
2. Dr. W. F. Powell, pastor of First Church, Nashville, comes to Union City the first Sunday following this Rally to open a two-weeks' revival.
3. Superintendent Dixon Williams, newly elected, of the Sunday School, has released sufficient steam during the past three months in office to have almost reached his goal of 400 average Sunday School attendance.
4. The Church Membership did not until this time realize the magnitude of the statistical report of the pastor's two years of labor in Union City.
5. Chairman Charles P. Merryman of the local Board of Deacons was publicly announced and proclaimed the best Chairman of Deacons in the World. Union City continues to boast her wares.
6. And of course Dr. Hill stepped on the gas. He always does!

Of interest to other church memberships, together with those of our local congregation who "slept" through the hour of this momentous Rally, or were otherwise unable to attend, is a portion of the Statistical Report of Rev. E. L. Carnett for the two years as pastor in Union City:

Visits, 1,771 (Average of 5 per day, except Sunday, for every day in Union City).
Sermons and Addresses, 624 (Average of 6 per week).
Solos and Specials rendered, 402 (Average of 4 per week).
Conventions and Associations attended, 12.
Board and other denominational meetings attended, 19.
Days absent away from home in these meetings and revivals, 257.

Conversions and Additions outside Union City, 396.
Conversions and Additions in own church, 171.
Total Conversions and Additions in two years, 567.
Average Conversions and Additions per Sunday, 5 plus.

Funerals, 18.
Weddings, 18.
Letters written, 1,140.
Miles traveled, 20,214.
WE, IN THE CHURCH, KNOW THAT THESE ARE ONLY SOME OF THE THINGS THE PASTOR HAS BEEN DOING.

It is anticipated that much good will come immediately from this successful All-Church Rally. The Sunday School anticipates growth. The B. Y. P. U. will serve better. The church membership will, in the large, dedicate itself to full service for its church and Master. The church must, thereby and therefrom, convict the lost, challenge the back-sliders and non-sliders, and report church membership following repentance and conversion as a sentinel in its community.

The banquet was prepared under the direction of President Pauline Reynolds of the Ladies' Aid and served by volunteer young ladies of the church. The 25c charge per plate of chicken and dressing, vegetables, fruit, ice cream, cake, and coffee didn't bankrupt many of our members.

God In History

By I. N. PENICK

Text: Joshua 10:11, 12; Judges 7:7.

God in the World War. Someone asked King George, "How will it ever end?" He replied, "God will have to work a miracle."

At 4:00 o'clock, April 22, 1915 the Germans turned loose their poison gas and the wind blew it back on them and they were piled up like cord wood. The weather man said the wind had never acted that way before.

One month after the war began the Germans were in sight of Paris. The French had eight hours of ammunition and they were ordered to use that and take to their heels. All at once the Germans ceased firing and did not begin again in forty-eight hours. They met such a fury they were never so near Paris again during the war.

Seven times the Germans thought they had the war won, but they were defeated each time. Germany's doom was settled when they turned from the cross of Christ to the iron cross.

God at Gettysburg. The first day of the battle the Yankees formed the shape of a fish hook. Longstreet was to attack on one side and Ewell was to attack on the other side and thus smash the Union Army like an eggshell.

Longstreet began the fire and kept it up four hours and was defeated before Ewell began. Ewell said the wind was never so peculiar. Napoleon was defeated at Waterloo because Grouchee did not come. He cried out in despair, "Why does Grouchee not come on?" Grouchee could not tell why himself. God had hindered him.

Through the battle at Waterloo God settled it that Europe should not become a slave to a military despot.

Through the battle at Gettysburg, 1866, God settled it that America should not be half slave and half free, but all free.

Through the great World War, 1914-18, God settled it that the hand of the clock of civilization should not be turned back a thousand years by the bloody hand of the Huns. Columbus set sail for the New Jersey Coast, but the wind sent him South and he landed in the West Indies. As a result, that land was settled by Catholics, but God had saved other sections for the Protestants. One hundred and sixteen times God tells of His dealings with the wind. He speaks of the rain one hundred and two times. He speaks of His dealings with the clouds a hundred sixty-two times.

God in America. God raised up the Hebrews to give the world religion. He raised up the Greeks to give the world literature and language to express that religion. He raised the Romans to give the world government. And surely He has raised up America for a divine nation.

It has been said that John Wesley's preaching recreated England. The religious convulsions shook Europe during the sixteenth and seventeenth centuries. This had to have an outlet. America became that outlet.

Historian Green, in his history, says Wesley's preaching recreated England. But for that new life infused into the body politic, Pitt could have never come into power. In a brief span of ten years by the hand and sword of Wolfe, Pitt drove the French beyond the St. Lawrence, destroying their power on the Plains of Abraham and making it permanently possible for the great English speaking world.

These leaders and founders had but few books, but they knew their Bible, which was their book of law, ethics and etiquette, the Book that governed their character and conduct. They made the Book the chief cornerstone of the new republic.

In the famous Holy Trinity Church case, 1893, a supreme court decided that this is a Christian nation. And in the equally famous case argued before the court by Daniel Webster, the court decided that Christianity was the common law of the land. This is proven by the fact that the President's Oath of Office is taken on the Book, the witness on the stand swears by the Book, the judge meets out justice according to the Book. One day in seven is set aside as the day of national rest and based on the Book. Money with which we pay our debts bears on its face "In God We Trust," according to the Book. Our Constitution and statutory laws are founded on that Book. And they are fashioned after the principles and plan of government framed by Moses and given through that Book. Clements says that Plato got his idea of his republic from Moses. We got ours from Moses. Government founded by Moses was the first of its kind on earth. In every government up to that time, the rulers' government was supreme law. All the issues of life, death, possessions, private and public life, were in his hand. From first to last there is a perfect resemblance in the government founded by Moses and the government of the United States. Both result from the deliverance from depression. Both set up a

monument to perpetuate their deliverance by the observance of a national holiday—the Sabbath.

Government under Moses had thirteen states or tribes. The tribe of Joseph was divided into two tribes, Ephraim and Manasseh. We were thirteen colonies, afterwards thirteen states. From Israel's thirteen tribes or states seventy men were chosen for a supreme court. An appeal could be taken to it by any one and by anyone in authority. Ex. 17:18-27. Their constitutions and ours were the only two ever submitted to the people for ratification. Theirs was voted on at the Jordan. Their constitution and ours were the only two that ever made provision for naturalization of foreigners and the only two that prohibited a foreign born from becoming a ruler. In that republic Scripture was the only text book and so was ours for more than one hundred and fifty years of our colonial life.

God started us where other nations left off. Recall our constitutional convention that assembled in the City of Brotherly Love. No other such ever met in the hall of nations. It was composed of fifty-five men, giants in intellect and moral character. Twenty-nine university graduates, the other men of imperial intellect, as Franklin, the great Philosopher, Washington, the great Patriot and philanthropist, Madison and Hamilton, two of the profoundest beings of any age. The Almighty started us at the **Acme of Humanity**, redeemed, educated and experienced.

When the delegates in the thirteen colonies assembled in Philadelphia to frame the constitution, three weeks passed without result. They were in hopeless confusion. Benjamin Franklin arose and said, "Mr. President, I perceive that we are not in position to pursue this matter any further. 'Our blood is too hot.' I move you, sir, that we separate for three days during which time we talk with both parties. If we ever make a constitution it must be the work of compromise. I am astonished that it has not been done before. When we signed the Declaration of Independence we had a chaplain to read the Bible and pray daily and now I move that when we meet again we have a chaplain to meet with us and invoke the blessings of heaven on us. Surely a nation cannot arise without His aid." Washington's face beamed with joy as he arose to second the motion. After the expiration of three days they met and prayed together and without a jar formed the American Constitution, the greatest document ever conceived by man. Gladstone said, the greatest document ever struck from the brain of man.

—Jackson, Tenn.

Re-Enters Evangelistic Work



Rev. W. C. McPherson

After several years in the pastorate, Rev. W. C. McPherson, now of Alexandria, Tennessee, is reentering the evangelistic work. In other days he was for five years an evangelist under the Home Mission Board. Among the churches which he has served as pastor are the following: North Edgefield Baptist Church, Nashville; First Baptist Church, Cleveland; Bell Avenue Baptist Church, Knoxville; Pratt City Baptist Church, Birmingham, Ala.; and the First Baptist Church, Paragould, Ark. He has held meetings in country, town and city churches. He has conducted meetings in such cities as Nashville, Memphis, Louisville, Ky., Roanoke, Va., Birmingham, Ala., Atlanta, Ga., St. Louis, Mo., Little Rock, Ark., Asheville, N. C., and New Orleans, La. In Tennessee alone he has held meetings in 160 churches. He has frequently been invited to return engagements. His work has been commended by such men as W. W. Hamilton, President Baptist Bible Institute, New Orleans; J. T. Henderson, Secretary Baptist Brotherhood of the South, Knoxville; O. E. Bryan, deceased, former Executive Secretary Tennessee Baptist Convention; E. W. Barnett, pastor Seventh Baptist Church, Nashville. Correspondents may address Brother McPherson at Alexandria, Tenn. May the Lord use him to bring many souls into the Kingdom.

Sunday School Lesson

By LeROY STEELE, Oakwood Baptist Church, Knoxville, Tenn.

February 13, 1938

Conserving The Sabbath For Man

Lesson Text: Mark 2:23 to 3:6.

Golden Text: "And He said unto them. The Sabbath was made for man."

A surprisingly large number of Christians are confused concerning our reason for observing the Lord's Day, the first day of the week, instead of the Sabbath, the seventh day. The Sabbath was the weekly commemoration of God's finished work in the material universe. It kept before the Jew's mind the majesty of God, provided him with a needed rest from physical labor and gave him an opportunity for the worship of Jehovah. Aside from the spiritual blessings on the individual life, it was a barrier against the idolatry with which they were surrounded in Egypt, Phoenicia and Babylon.

The Christian motive for observing the Lord's Day is the resurrection of our Lord from the dead on the first day of the week. The Sabbath marked the completed creation. The Lord's Day marks the completed redemption. To us God's creation of all things is as much a perpetual source of wonderment as it is to the Jew. But the creation of the world of grace is far more wonderful than the creation of the world of nature.

Before us, in the lesson for today, is the attitude of Jesus toward the Sabbath and, since He is Lord of the Sabbath and Lord of the Lord's Day, His attitude toward the latter.

I. The Two Sabbath Controversies.

Jesus and His disciples were passing through a field of grain on the Sabbath. As they walked, the hungry men plucked some of the grain and ate it. The Pharisees complained that they were doing that which was unlawful. According to them, such an action involved at least two sins. Plucking the grain was equivalent to reaping and rubbing it in the hands to sifting.

On the same Sabbath, according to Matthew's record, Jesus and His disciples entered the synagogue. There was present a man with a withered hand. To the everlasting honor of Jesus it is recorded that, "They watched him, whether He would heal on the Sabbath Day." They knew, already, that the sight of suffering would arouse His sympathy. The only question was WHEN He would do something about it. Would He do it on the Sabbath? They soon had their answer. There is a touch of the dramatic in what followed. The suffering man is commanded to stand forth, to come out where all present may see him and know his need. Turning to the Pharisees, Jesus asks, "Is it lawful to do good on the Sabbath, or to do evil, to save life, or to kill?" Getting no answer, He bids the man to stretch forth his withered hand. "He stretched it out and his hand was restored whole as the other." The Pharisees left the synagogue and took counsel with the Herodians (A Jewish political party favoring the Herods and Roman dependence) as to how they might destroy Him.

II. The Replies of Jesus to His Critics.

1. In the grain field. Jesus, using the lawyer's strategy in defense of His disciples, cited a case which had set a precedent. He reminded His critics that on one occasion David and his men had been given shewbread from the sanctuary which the law permitted only the priests to eat. Ceremonial law said that the bread should lie on the table before the Lord and that when it was removed only one man should eat it. But moral law said it was folly and sin to let it lie on the table while men starved for lack of food. "Besides," He said, "My Father ordained that the Sabbath should serve man. You have made it a burden and it no longer contributes to man's good."

Two things need to be said of Christ's claim that He is Lord of the Sabbath. One is that, as such, He could be no less than God. The other is that here is a hint as to His intention to change the day of rest from the seventh day to the first. This He did by His resurrection on the first day, by His first two meetings with His disciples on the first day and by sending the Holy Spirit on His assembled believers on the first day.

2. In the synagogue. What Jesus said to the Pharisees in the synagogue was, in effect, this, "On this day, ordained for man's good, would you have me to do this man evil? If by disregard for your ceremonial law I can save his life, would you have me, by keeping your ceremonial law, kill him by refusing help?" But His critics were silent. The presence of suffering aroused in them no feeling of pity. There is no pity in religious bigotry, intolerance and fanaticism.

Then is given a rare picture of our Lord. "He looked on them with anger." There is food for thought here for His church today. It might startle us to know what He thinks of us as we sit, unmoved, in the presence of human need and suffering. We would do well, today, if we could see him as he turned back to the needy man and tenderly, lovingly and compassionately said, "Stretch forth thine hand."

III. Lessons from the Lesson.

1. Days, seasons, ceremonies, institutions are of less importance than man and should be subservient to man's good. When Jesus said, "The Sabbath was made for man," He might also have said, "Government was made for man and not man for government. Whenever government, in any form, ceases to serve the highest good of man it fails of its high purpose." Or, He might have said, "Industry was made for man and not man for industry. If industry robs man of his manhood, if it makes him a slave, if it steals his ambition and hope for tomorrow, if it kills his highest desires and foreordains his posterity to the same fate, if it produces a race of cheerless cogs-in-machines, then something is wrong with industry."

Man is the only creature God ever made in His own image. He who would mar that image or fail to help in restoring it must surely face God in judgment for his evil deed.

2. Since the Sabbath was made for

Grace Saxe 15 Booklets on BIBLE STUDY, 85c each, covering 20 Bible Books. Order from your local book dealer or of the publisher, **THE BIBLE INSTITUTE COLPORTAGE ASS'N.** 866 North Wells St., Chicago, Ill. Ask for catalog, and pamphlet "How to Start a Revival in Bible Study," FREE!

man's good, only that which will contribute to that good has any place on that day.

Certainly, it is good for man to rest from labor on one day in seven. Body and mind will function better on the other six days for having ceased their labor on one day. Some folks have strange ideas of what it means to rest on Sunday. The average man spends it in such a way that he is more fatigued that night than on any other night of the week. Therefore, the next day to him is "Blue Monday." Remember, God had our good in mind when He said "In it thou shalt not do any work."

It is good, too, for man to worship His God. Whatever else he may come to possess, man never reaches his highest happiness until God becomes real to him. He needs this holy day that he may come apart for a while to meditate on God's goodness to him and to seek, anew, a consciousness of His presence in his life. Rest of spirit is more blessed than rest of body and is to be found in sweet hours of communion. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

3. Since the Sabbath was made for man, as man, then all men should be permitted to enjoy its benefits. I have had little sympathy with movements which proposed to make observance of the Lord's Day legally compulsory except when such legislation would guarantee every man his birthright, the privilege of enjoying the blessings God meant all men should have when He ordained the Sabbath. It is useless for us to try to force unbelievers, by law, to observe Sunday as we think they ought to observe it. But we should, rightly, insist that their way of observing it does not infringe upon the rights of others who may wish to observe it as God commanded, "Remember the Sabbath Day to keep it holy."

Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in His courts today;
Day of all the week the best,
Emblem of eternal rest.

While we pray for pardoning grace,
Through the dear Redeemer's name,
Show Thy reconciled face,
Take away our sin and shame;
From our worldly cares set free,
May we rest this day in Thee.

New Testament Mass Evangelism

A. D. MUSE, Evangelist,

881 S. Cooper, Memphis, Tennessee

There is a world-wide disposition today to pronounce out of date anything that used to be useful, even the Constitution and the Supreme Court. And under this universal castigation and relegation to the point of extermination has come Evangelism and the Evangelist.

Yet the fact remains, "He put some in the church . . . Evangelists." And the fact remains Paul said to Timothy, "Do the work of an Evangelist." The fact remains Barnabas went over to Tarsus to get Saul (Paul) to come over to Antioch and conduct a meeting. The effort to make "Evangelists" to be missionary is far off the mark. He gave some . . . Evangelists . . . comes up from same word that Gospel comes from. It is one who preaches the Gospel. In that day as now, it was one who preached the Gospel with that particular emphasis that brought men to decision.

There is a reason for the apparent injury of Mass Evangelism to the churches. There is an Evangelism that will not injure the churches. There can not be Evangelism without preaching the Gospel. The Gospel can not be preached apart from the very definite, positive, and pointed emphasis of distinct and fixed doctrines. The Gospel message can not be preached without very definite doctrinal emphasis. Without the doctrine of the total, final, and, within itself, irremedial, moral depravity and utter spiritual degeneracy of the whole human race, there is no necessity for evangelism. Without the doctrine of God's own sovereign electing love, you have left but one thing, universalism. Without the doctrine of the sovereign action of God's Holy Spirit in working the Grace of quickening, convicting, begetting experience in the human heart you have left the divinity of man and salvation by purely human action and attainment.

Without the doctrine of Holy Spirit, a sought Grace of repentance, you have left the decisions of a changeable and whimsical human mind.

Without the doctrine of the Power of Faith being given of God, by which the soul lays hold of the sacrifice of Christ, you have the sovereignty of human will and not the sovereignty of God.

Without the doctrine of the substitutionary death of Christ, taking the sinner's place, you have salvation at the expense of Justice and a premium on crime.

Without the doctrine of a spirit-wrought gratitude and response of love in selfless service as an outgrowth of redemption and salvation, you have unbridled license, by virtue of substitutionary salvation, to all kinds of sins and crime.

Without the doctrine of the church as a local body for believers covenanted and co-operating together, with fixed standards of practice and statements of common faith, you have an evangelism ignoring the first fixed purposes of Christ for all His own people, and an evangelism whose results are devoid of a tangible and concrete benefits to a community.

Without the doctrine of Bible Baptism you have an evangelism working in utter disregard of Jesus' last charge and com-

mission and commitment of responsibility to His people.

Without the doctrine of the Lord's table in regular order in the church and for the church you have the symbolic value of baptism without its divine counterpart, and the church without its symbolic prophetic voice pointing toward the glorious crowning, climaxing, consummation at His coming.

There is not a one of these you can leave out of preaching and claim to have been faithful as an Evangelist.

Such Evangelism can be done in a vein and tone to give point, edge, teeth, pungency, and effectiveness of appeal to every one of these indispensable essentials.

Such Evangelism can be done in a vein and tone to give direct offence to a very, very small number, usually negligible number of people. Such Evangelism does not get the large number of "results." Such results become notable for "Holding Out"—Thus growing in spiritual service.

Such "results" do usually go into Baptist churches.

People who are brought to a religious experience by being brought into a saved relation to God, have come into a very fixed relation to Christ and His substitutionary death.

Such "results" as naturally hunt a church home whose life and atmosphere and fellowship are made by the cohesiveness of these pivotal doctrinal concepts and statements as a fish seeks water, a bird seeks air, an Eagle seeks the mountain tops or a plant seeks sunlight.

There is another reason why Mass Evangelism is ruinous to the churches today; churches have substituted the educational and promotional organizational programs of the church for Evangelism, looking to "Decision Days" in the Sunday school, for conversions, looking to "training schools" to afford the spiritual values of protracted services for the saints; and pastors have swapped meetings—Smith has Jones come over and hold a meeting for him, and takes a collection for Jones; then Jones has Smith come over and hold a meeting for him and he takes a collection for Smith; all the time some Holy Spirit called Evangelist is laying up at home without engagements until not a few have gone out independent of all churches and pastors. That results in two harms. The pedestrian wonders why the man in the auto takes full sweep of the highway while the man in the auto wonders why the pedestrian doesn't clear the highway and leave him an open sweep. So the pastor on the field wonders why that fellow is coming in here intruding on my field while the fellow down yonder on the back lot in a tent wonders why the pastor doesn't come on and help him win souls. Results: Those making professions at the tent or the shed or empty store seldom go inside the churches. The second thing is; the fine churches, fine building, fine seats, fine organ, fine choir and orderly services, the great rank and file of humanity out yonder can't! Can't! And never will feel at home there until they are saved and come to appreciate the spiritual value of culture, refinement and orderliness. Hence to get the masses to that church is next to the impossible. To do so the work of the Evangelist has got to be so spectacular, sensational and superficial there is not enough doctrinal meat to it to bring a real saving experience to any one. Or, in order to get numbers a "great Sunday school mass service" has to

be conducted the second Sunday of the meeting and by crowd action of child psychology under emotional pressure, and specially planned action of teachers, they are swept in. Such is not conversion! Such is not salvation!

I stand, with gratitude in my heart and in all Christian modesty, regardless of all criticism of "Mass Evangelism" and regardless of all criticism of this article and its author, to assert: that faithful long protracted preaching of all the great doctrines of the Bible; present them, preach them, get on them, stomp them, maul them, drive them, pray over them, cry over them, get others to pray over them, pray for sinners, cry over sinners, get others to pray over sinners until they cry over sinners, and until all lose sleep over sinners, will get results, spiritual results, abiding results, happy results, helpful results and not hurtful results.

There is another reason why Mass Evangelism is injurious to the church. The pastor, the deacons, the Sunday school teachers, the B. T. U. officers, all go on the usual routine after the meeting. They "all with one accord" forget! They forget those are new converts. Suppose for months after every meeting, every time one of the new converts misses church or prayer meeting, the pastor called on them; every time one misses Sunday school the departmental superintendent called on them, the teacher called on them; every time they missed B. T. U. the vice-president and group captain called on them—(each one of those officers ought to do that very thing)—I wonder if the "Mass Evangelism" would be injurious then. Mighty easy for a negligent pastor and worthless officers to pronounce the meeting a failure.

A young lady of my knowledge from a humble home made a profession of faith. Her profession had every semblance of genuineness. The church which she joined practiced church discipline. After some months she dropped out. She was the only Christian in her home. No one; no pastor; no Sunday school departmental superintendent; no Sunday school teacher; no B. T. U. vice-president or group captain ever called on her. Finally a dance was given in the home. She danced a set. As soon as the pious deacons and dutiful pastor found it out they had her name up to prefer charges. She was there the Wednesday night her case was acted on. Before taking the vote the dutiful pastor and faithful shepherd of the sheep turned and asked, "My young sister, do you wish to say anything before we take the vote?" She arose and said, "This is the first word that has been said to me by my pastor or any one else about my Christian life since I was saved." She sat down sobbing. Friends, that church of consummate indolence and spiritual indifference excluded that poor weeping girl, and I judge pronounced the "Mass Evangelism" in which she was saved a failure.

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"THE FLOODS CAME"

Founded on fact

By Amelia O. Stott

How it rained! The Chinese farmers were glad enough to hear and see it, because their rice is so greedy it wants such a lot of water, but still you can have too much, even of a good thing! In the home of the Lings every one was talking about the rain. Farmer Ling and Ah-So, his son, wearing big umbrella-like straw hats, splashed out through the deep puddles to the fields.

Ah-Lo, who was the poor widow aunt living with the Ling family, took the twig broom and kept sweeping away the water from the door step while little Ah-Me watched her, and the ducks enjoyed a swim in the wide puddles. Oh! how busy every one was, for many things were so wet they had to be dried, and in Chinese homes the charcoal stoves are only lighted up for morning and evening meals.

When her father returned that evening, he told them that he had heard that a river had burst its banks lower down the valley and the houses in a village had been flooded out. "The people are in a bad way I hear. I think I must go over tomorrow and see if I can help at all. Some of Father's people live somewhere there, and I feel I should try and see if there is anything I can do for them, though we have been as strangers."

"Why so, my Father?" asked Ah-So. "They 'eat' that foreign Jesus religion, small one, and I have heard some of them go out to preaching in the district around. It is not good to my mind, although I must say I don't believe the foreigners are all bad."

"They loved me to a good cure anyway," said Aunt Lo. "When I was entertaining the spirit of hot sickness they brought me back to life, and their kindness was warmer than a new *mien-bi* ('wadded quilt')."

"I have heard the same," said Farmer Ling, "indeed, I could wish now they had a worship hall in this village, for I have heard that many that follow them have good and loving hearts to every one, and our China needs such indeed."

Next morning in the pouring rain, off started the farmer, while his wife and Auntie Lo set about cleaning out the guest room for fear he might bring back a homeless relative. All day long little Ah-Me kept wondering if anyone would come—she would so like a little girl or boy to play with, since her baby sister had recently died and Ah-So, being four years older, imagined himself to be too big to bother with such a little girl. Ah-Me was small and had always been sickly. She could not run about much because she had a fall when a baby, and her leg would not grow straight or strong. She loved best to sit and sew, and already she could embroider very well, and she had a perfect passion for stories. Unfortunately her mother was not good at telling her such, and Auntie Lo was far too busy weaving their clothes, cleaning the house, and looking after the pigs and chickens.

So all day long Ah-Me just sat hoping

and hoping that her father might bring back someone who would tell her stories. He came home the next day, and with him was an old man with a long beard. Ah-Me was very disappointed, for this was the only one of the relatives who accepted their hospitality. The others were afraid to leave, as robbers were braving the floods to carry off the people's goods. Grandfather Lee was such a kind old man that the little girl felt drawn to him at once. He seemed to bring a blessing into the home, for he was so pleasant and grateful and kind. He certainly had a fund of stories, and not only Ah-Me but her brother found him most entertaining. He told them his stories were true, and all in a book he always carried about with him which he called the Great God's Precious Word.

Ah-Me's father and mother began to listen, too, and at the end of a few days they begged Grandfather Lee to stay longer and tell them more! He willingly did so.

Soon Farmer Ling was quite ready to have a little worship hall in the village.

"But you may have to wait a long time," said Grandfather Lee, "and life is very uncertain. We are living in bad times of bitter war and trouble. Why cannot you use your guest room? It is big enough to hold a dozen or more people. Why not start and have a little worship every day, and so help your neighbors to understand the Way of Life? I will stay awhile and help all I can. They can spare me from home, and you will be at no loss."

Farmer Ling well knew that, for already Grandfather had paid a debt which was worrying him, and was always bringing back tasty food and fish from the local markets. He had given Ah-So a fine foreign pocket knife and Ah-Me was full of joy with a book filled with beautiful colored Scripture pictures. Her mother lay awake planning how much she could get out of the roll of costly silk she had received, and Auntie Lo rejoiced that she had got more than enough to make herself a best garment such as she never could have afforded for herself. Certainly Grandfather Lee was a delightful guest, and above all he was leading them to believe in the Saviour he loved and served.

So they all set to and cleaned out the guest hall, in which were things that Grandfather Lee said must be put away. The ancestor worship tablets, and some little household idols on the sacred shelf. Instead of the "First Father-and-Mother-God" scrolls Grandfather got some others written with wonderful words which covered up the east end of the room. He also brought a large Bible and song book, for Farmer Ling could read a little, and Ah-So had also learned at his day school.

They were all learning now, and Grandfather was a good teacher. Every one helped and gave something to furnish the worship hall, for they were grateful to the dear old man. Then suddenly Ah-Me thought of her one and only treasure, a lovely piece of embroidered satin which her mother had given her for her far-off wed-

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ding day. She had got it safely hidden in her bamboo treasure box, but now she crept away and removed the soft paper wrappings. She gazed at the pretty silk butterflies and golden-yellow azaleas on the scarlet satin, and then she ran and gave it to Grandfather.

"Oh!" said every one in surprise! But Grandfather understood at once.

"Just what we wanted, little one, to cover and hang over the little wooden stand on which the precious Book is to rest."

Then Grandfather read the story of the Flood which came and the house built on a rock which was not destroyed. He explained it all so simply that each could understand.

"I'm not sorry the floods did come," said Ah-Me softly to herself, "because they brought us Grandfather Lee, who has taught us all about the Lord Jesus and His love."

Worthing, Sussex, England.

—Sunday School Times.

The following letter was received recently by a company which manufactures corn-sirup:

"Dear Sirs: Though I have taken six cans of your corn-sirup, my feet are no better than when I started."

A school-teacher asked the pupils to write a short essay and to choose their own subjects. A little girl sent in following: "My subject is 'Ants.' Ants is of two kinds, insects and lady uncles.

"Sometimes they live in holes and sometimes they crawl into the sugar bole, and sometimes they live with their married sisters.

"That is all I know about ants."

Sunday School Department

ANDREW ALLEN
Acting Superintendent
MISS ZELLA MAI COLLIE
Elementary Worker
HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

JESSIE DANIEL
West Tennessee Field Worker
MISS CLARA MCCARTT
Office Secretary

More About the

STATEWIDE SUNDAY SCHOOL CONFERENCE and Associational Officers Meeting

Nashville - February 28 - March 2



MR. J. E. CLEGG

Mr. Clegg is a personal representative of the Honorable J. Edgar Hoover, Head of the Federal Bureau of Investigation, U. S. Department of Justice, Washington. He will speak Tuesday evening, March 1, on "Youth and Crime." Those interested in the youth of Tennessee surely will not want to miss this session of the State Sunday School Conference.



DR. HOMER L. GRICE

Tuesday afternoon, March 1, Dr. Homer L. Grice will present "Teaching Situations in the Vacation Bible School." Doctor Grice is Secretary of the Vacation Bible School Department, Baptist Sunday School Board. More and more Baptist Churches are realizing the marvelous opportunities for teaching God's Word and Christian living afforded by the Vacation Bible School.

HONOR ROLL OF NEW CRADLE ROLL DEPARTMENTS

Each month there will appear on this page an honor roll of New Cradle Roll Departments, indicating the progress Tennessee is making toward "A Cradle Roll Department in Every Church."

Clinton Association

Pleasant View—Miss Cora Mashengille, Superintendent.
Robertsville—Mrs. S. Foster, Superintendent.
Oliver Springs—Mrs. L. E. Ladd, Superintendent.
Laufingfield—Miss Esta Willison, Superintendent.
Clinton, Second—Mrs. Neoma Rody, Superintendent.
Cumberland Mtn.—Mrs. Emily Tackett, Superintendent.

Dyer County Association

Newbern—Mrs. R. E. Patterson, Superintendent.

Gibson County Association

Rutherford—Mrs. Aubrey Horner, Superintendent.

Jefferson County Association

Jefferson City, First—Mrs. Fred Shoun, Superintendent.
North Side—Miss Ruby Wagner, Superintendent.
Talbotts—Mrs. Mary Dixon, Superintendent.
Dandridge—Mrs. W. L. Newman, Superintendent.
Mill Springs—Miss Beulah Howard, Superintendent.
White Pine—Miss Robbye Walker, Superintendent.



Sandy called a doctor over the telephone, "Come quick!" he said. "My wee bairn has swallowed a sixpence."

"How old is it?" asked the physician. "Eighteen ninety-four!" said Sandy.

EXHIBITS

Would you like your church to be represented in the exhibit of posters and hand-work material which will be on display at the Conference in Nashville? If you have any material suitable for display please send it at once to Miss Zella Mai Collie, 149 Sixth Avenue, North, Nashville. All exhibit material must be on hand by the morning of February 28 to be used in the display.

Baptist Book Store will have a display of good books, Sunday school materials and church supplies.

THREE MORE STANDARD SCHOOLS FOR 1938

Concord Association, Mount View Church, Mr. A. F. Curtis, Superintendent. This is the second consecutive year Mr. Curtis has led his school to be Standard. Rev. J. C. Miles is pastor.

Nashville Association, North End Church,

Mr. J. E. Tanksley, Superintendent, and Rev. L. H. Hatcher, pastor. This school was standard in 1937 also.

Shelby County, Temple Church, Mr. C. O. Barbour, Superintendent and Dr. V. E. Boston, pastor, has again attained the Standard. This school first reached the standard of excellence in 1931 and 1932.

A struggling author had called on a publisher to inquire about a manuscript he had submitted.

"This is quite well written," admitted the publisher, "but my firm publishes only work by writers with well-known names."

"Splendid!" shouted the caller in great excitement. "My name's Smith."

Office Boy: There's a salesman outside with a mustache.

Executive—Tell him I've got a mustache.

"Waiter," said the fussy diner, "I want some oysters. But they mustn't be too large or too small, too old or too tough, and they mustn't be salty. I want them cold, and I want them at once."

"Yes, sir," bowed the waiter. "With or without pearls?"

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



IMPORTANT NOTICE

The State Training Union Association Officers' meeting will be held at First Baptist Church, Cleveland, Tennessee on Friday and Saturday, April 8 and 9. Entertainment will be on the Harvard Plan; transportation will be paid for by the Baptist Sunday School Board. A previous announcement was made that this important meeting would be held in another city, but the meeting place has now been changed to Cleveland. Rev. John L. Dodge is the beloved pastor here.

AT UNIVERSITY OF TENNESSEE

Under the superb leadership of Mr. Frank Grubb, the B. S. U. Secretary at U. T., a study course was held on their campus during the week of January 9. Mr. Henry C. Rogers taught the course on Student Problems using as textbook "Pilgrims Progress." Mr. Bob Woodruff is the B. S. U. President, and through his council 78 students were enlisted.

Through the invitation of Dean Massey the B. S. U. had charge of chapel on Wednesday morning.

Many of the fraternities and the football boys were visited during the week and at each place a message was given on church attendance; these were received most enthusiastically.

Much progress is being made on this campus for Christianity.

HOW DOES YOUR CHURCH RANK?

We submit below the names of the churches in Tennessee that had a Training Union study course during 1937 together with the number of awards issued. Check this list, and if your church does not appear in it, that means that no training school for Training Union work was held in your church during 1937. We congratulate the following five churches for leading the entire list:

First Place	Jefferson City, First
Second Place	Memphis, Bellevue
Third Place	Memphis, Highland Heights
Fourth Place	Nashville, Judson Memorial
Fifth Place	Siam, Watauga Association

The list given below covers only a partial list of the associations. The remaining associations will be given in succeeding issues.

Beech Over Association	Beulah Association
Darden	Fairview
Judson	Gibbs
Lexington, First	Macedonia
Mt. Zion	Maddie
Parsons	Union City, First
Perryville, First	Woodland Mills
Rock Hill	Big Emory Association
Sardis Ridge	Big Emory
Utah	Crab Orchard

Crossville	24	Providence	10
Daysville	18	Salem	15
Eureka	9	Valley Grove	20
George Jones Memorial	23	Clinton Association	
Halley's Grove	16	Blowing Springs	11
Kingston	21	Clinton, Second	52
Lansing	24	Coal Creek, First	19
Liberty	8	Main Street	15
Meridian	8	Oliver Springs	10
Oakdale	29	Red Hill	7
Orchard View	6	Concord Association	
Petros	15	Barfield	16
Pine Orchard	11	Bradley's Creek	12
Pleasant Grove	11	Christiana	54
Prospect	7	Eagleview	19
Riggs Chapel	20	Fellowship	9
Rockwood, First	12	Florence	14
South Harriman	10	Mt. Hermon	12
Sugar Grove	56	Mt. View	25
Trenton Street	90	Murfreesboro, First	139
Union	7	Patterson	11
Walnut Hill	76	Smith Springs	1
White's Creek	27	Smyrna	12
Big Hatchie Association		Taylor's Chapel	33
Brighton	26	Western	9
Brownsville	139	West View	9
Covington, First	43	Powell's Chapel	28
Garland	6	Crockett Co. Association	
Harmony	42	Bells	1
Mt. Lebanon	13	Cumberland Association	
Oak Grove	4	Blooming Grove	16
Bledsoe Association		Clarksville, First	56
Gallatin, First	63	Cumberland City	8
Portland, First	27	Erin	4
Campbell Co. Association		Mt. Hermon	5
Baker's Forge	8	New Providence	15
Buckeye	7	Southside	11
Caryville, First	12	Spring Creek	32
Cedar Hill	28	Cumberland Gap Association	
Clinchmore	13	Carr's Chapel	10
Duff	1	Mountain View	40
Good Hope	18	New Tazewell	40
Indian Creek	5	Duck River Association	
Jacksboro, First	56	Bell Buckle	3
Jellico	2	Cowan	1
LaFollette, First	29	El Bethel	9
Morning Star	12	Estill Springs	4
Red Ash	8	New Bethel	3
Carroll Co. Association		Shelbyville, First	6
Chalk Level	3	Smyrna	40
Gleason	9	Tullahoma, First	6
Huntingdon, First	45	Union Ridge	15
McKenzie	16	Winchester, First	19
Missionary Grove	9	Dyer Co. Association	
Prospect	27	Dyersburg, First	70
Trezevant	1	Emmanuel	8
Chilhowee Association		Halls	21
Alcoa	29	Mt. Tirzah	11
Armona	57	Parrish Chapel	12
Bethel	79	East Tenn. Association	
Boyd's Creek	7	Bethel	8
Beech Grove	4	Cave Hill	19
Calvary	55	Deep Gap	12
Cedar Grove	26	Denton	28
Central Point	50	Forrest Hill	9
Chilhowee	182	French Broad	15
Gayland Heights	29	Holder's Grove	16
Happy Valley	9	Liberty Hill	43
Kagleys	10	Manning's Chapel	42
Laurel Bank	16	Maple Grove	5
Liberty	13	Mt. Pleasant	11
Maryville, First	20	Mt. Zion	24
Mt. Lebanon	39	Newport, First	93
Mt. Olive	23	Newport, Second	96
New Hopewell	54	New Salem	1
Pleasant Grove	40	Pigeon Valley	24
Prospect	13	Pine Springs	33

Pleasant Grove	18	Grainger Co. Association	
Rankin	17	Avondale	8
Shady Grove	11	Bean Station	14
Swansylvania	19	Blackwell's Branch	19
Wilsonville	48	Blue Springs	9
Fayette Co. Association		Central Point	13
Somerville	9	Fairview	33
Gibson Co. Association		Helton Springs	28
Bethpage	10	Indian Ridge	14
Bradford	36	Narrow Valley	13
Humboldt	23	New Corinth	11
Kenton	11	New County Line	21
Midway	13	New Prospect	9
Giles Co. Association		Noeton	1
Bradshaw	5	Oakland	8
Minor Hill	10	Red House	21
New Zion	17	Richland	15
Pulaski	27	Rutledge	25

WHAT CAUSES EPILEPSY? IS THERE A CURE?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 551 Fifth Avenue, Dept. JW-1, New York, N. Y.



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Corresponding Secretary-Treasurer

MISS MARGARET BRUCE, Nashville
Young People's Secretary

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

THANKS FROM MRS. F. J. FOWLER

Glenwood Rest Home
East Flat Rock, N. C.
January 12, 1938.

I am sending a few lines that I would like to have published in the Baptist and Reflector thanking the ladies of the East Tennessee Division of the State for the "Oxydonor." It was the most thoughtful and timely gift that I can imagine. Naturally my illness is of such a long standing that it will take time to tell of any marked improvement. However, I feel that I am getting stronger and I am up several hours during each day now.

Will you kindly convey to the ladies my very deepest appreciation of their thoughtfulness of me in sending this splendid gift? Also, at the same time I want to thank the ladies for the gift of Readers Digest which will be enjoyed by me each month during the year.

I am in a nursing home out from Hendersonville, having the very best of care, and I am near Margaret which makes it doubly nice that I can see her every few days.

OVER THE TOP

We are happy to announce that Tennessee went over the top in its Royal Service campaign. We sent in last year 5,959 subscriptions. It is our official magazine containing our programs. Certainly every woman must read her magazine. No other magazine takes the place of Royal Service. Be loyal to the only W. M. U. magazine for the women.

CHECK ON YOUR GIFT

Please ask your treasurer if the Lottie Moon Offering has been sent to Dr. John D. Freeman, 149 Sixth Avenue, North, Nashville. If it has not been sent, please hurry that treasurer!

THE JUBILEE PAGEANT

At the state convention in Nashville on March 23, there will be a Jubilee Pageant presented at the First Baptist Church.

Of course, Mrs. C. D. Creasman, the Jubilee Chairman, will write and present this pageant. Plan to see it on Wednesday evening, March 23.

PASTOR'S PRESENT

It has been a joy to welcome many pastors at the Golden Jubilee gatherings. It has encouraged the W. M. U. to have whole hearted co-operation. Hundreds of women have been in the meetings because the pastors have brought them in their cars. One pastor even helped to cook the dinner (no name given because every W. M. U. member would be after him as pastor).

Certainly the women depend on their pastor for their help and encouragement. We thank God for our loyal, missionary pastors.

OUR BAPTIST AND REFLECTOR CAMPAIGN

If your association has failed to send in to Dr. O. W. Taylor, Editor, the name of the official representative for the Baptist and Reflector Campaign, please do so at once. It is a joy to see much interest in winning this trip to Richmond. Hurrah! Up and get to work! No W. M. U. leader can be informed without her paper.

GOODBYE, JANUARY!

Even though January begins the New Year, for a number of years your office secretary predicts that it will be the end of her, but another January has passed and she has survived.

It really is a joy to get the new material to you early in the new year, and we try to get it to you promptly, in spite of the fact that many, many requests come to us each day. Often requests such as this is received, "Please send this order AT ONCE, it should have been ordered some time ago but I have just neglected to do so and we are badly in need of this material," etc. etc.

Often orders are delayed because they are so mixed up! For instance, a check came to us several days ago including a subscription for Royal Service, a copy of the Royal Ambassador's Guide, a box of stars for making the standard, and one dozen guide books. Oh yes, the dear lady lacked ten cents of sending enough money, so a letter had to be written to her!

Won't you please study pages 6-7 in the 1938 guide book and send to the right places for the things you need? It will save you much delay.

We will no longer be able to furnish you with the Circle Record Charts as our supply is exhausted, so please send to 1111 Comer

Bldg., Birmingham, for these. They are ten cents, each, printed on heavy paper.

A number of requests have come to us for the Poem-Prayer Greetings for the Jubilee Babies. The Birmingham Office has promised to send them to us real soon and we will be happy to send them to you just as soon as we receive them.

D. J. G.

DANGEROUS

It is dangerous to sell a SUBSTITUTE for 66¢ just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 66¢ is worth three or four times as much as a SUBSTITUTE.



Good Chicks

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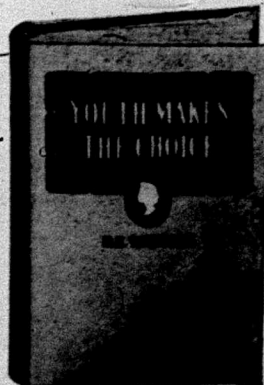
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\$4.00

Baptist Book Store

161 8th Avenue, North

NASHVILLE, TENN.

Some Facts And Suggested Procedure For Education

By W. S. Woodward, A.B., M.A.

Our chaotic state in affairs, economic and social, needs immediate attention in the program of school administration. The attitude of the youth of today (we are glad to note exceptions) is too much one of inattention and apathy toward the significant virtues and values of worthwhile citizenship. Further examination reveals the tragic fact that far too many adults show the same attitude. It appears true that we allow too many fundamental concepts of true Americanism to go unheeded in the mad rush for pleasure and for the acquisition of material things. Our poise as a people is too easily changed into a state of unstable equilibrium by the idea or notion that human well-being rests upon externalities rather than upon the condition of mind or spirit. The factors and forces that make for physical comfort, moral vigor and civic righteousness are all resident within the heart-life of man—within the concept of man's humanity to man.

Our embarrassment today is due, in the main, to man's inhumanity to man, which fact is attested by the newspapers and magazines. Some few years ago a commission was appointed by the Federal Government to ascertain the presence of a crime wave in our country. The findings were, as all people with any observation already knew, that there was a great crime wave in our land. This finding was arrived at scientifically by the collection and tabulation of data. This was well and good but, in itself, it was thoroughly impotent to secure any semblance of relief. Our schools as the chosen agencies for the promotion of the right appreciation of the human element in all the activities of life are to offer prevention by procedures in instruction and guidance of youth; by making them conscious of the essential moral values in human activities and relations. Our state of unrest and uncertainty attests the fact that back earlier in the administration of our schools we have been sadly side-tracked from the proper course. We have missed the goal and are still most seriously delinquent.

Too few of us sufficiently realize that crime is costing about \$5,000,000 a day. This is a requisition upon the results of the time, interest, thought and labor of our hard-working people for about \$2,000,000,000 a year. We find the crime cost of 1913 to average \$40 per family. In 1932 it was \$135.00 per family. Our crime bill is more than 50% greater than the combined net incomes of every taxable corporation in the United States. It is sufficient to build 1,100 Roosevelt Dams or twenty-seven Panama Canals. It would erect, ready for use, three \$10,000,000 universities every day in the year including Sundays. After all, this is the mere money side. Of the moral and spiritual losses who will attempt to show? Time may intimate but eternity alone can tell. There is a philosophy which is getting into our educational program and procedure that immortality is a myth. This philosophy unchallenged and unmatched will, cancer-like, eat out the very vitals of our civilization. To let it work, unchallenged and unmatched, is very strong evidence of our moral decay. We too little realize that there are some 2,000 crimes committed

daily in the United States. In addition to financing our contest with crime, we must put in a billion or so to compete with the problems due to persons unequipped to carry on with intelligence and success their work from day to day. Our society, it appears, is composed too largely of industrial, business and social misfits.

The above facts bring to us an unprecedented challenge. We can go on as we have in the past, devoting attention to the techniques and mechanics of school administration but this will continue to fail. Some several years ago the writer attended a conference of teacher-training institutions from the southeastern state. It seemed that the energy of that conference was sadly dissipated on entirely non-essentials for the education and elevation of any people. All about the place of that conference; in every direction of the compass, there were human values and hopes going to waste and ruin. In the language of another, it seems, we are consuming too much time trying to find "how far all these experiments on rats and salivating dogs really do throw light on human learning and thinking; whether the child's development is an unfolding of encased potentialities; whether he has an innate impulse to creative self-expression; whether education is the liberation of the forces of the child's nature." All of these, except the first, are axiomatic to any thinking observer. All the time and energy, therefore, devoted are misused and wasted.

It does not appear that we have well begun the alphabet in building real and respectable community life. The home-life of our people is hanging in the balances. Marital relations are being looked upon with less and less concern. An apple, rotten at the core, will, for a time, appear sound and fit for use but it is soon to decay. The home, in the purpose of its Founder, is the unit factor for our moral and social poise and progress. If the streams of example, suggestion and guidance dry up or become muddy with unsuited parental conduct, or neglect, or both, we may not be surprised at any and every type of human wreckage along the pathways of life.

In conclusion, let it be said with all possible emphasis that our procedure for the education and elevation of our youth must shift from hair-splitting controversies on the mechanics of school administration and classroom techniques with this or that material to the constant, honest study of growing and aspiring youth in order to assist them in finding and appreciating the true values of associative living, to the end, they come to realize more fully the worth of man created in the image of God and for the glory of God. Humanity with all its fears, with all its hopes for future years,

hangs breathless on how well this task is performed. Human beings living neighborly and peacefully together is the art of all arts and the instruction in homes and schools to this end is the intelligent application of this art.

—Newport, Tenn.

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Now I'll have
to stay at
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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JANUARY 23, 1938

Memphis, Bellevue	1930
Chattanooga, First	1255
Memphis, Union Avenue	1097
Knoxville, First	1037
Memphis, Temple	980
Nashville, Grace	969
Knoxville, Fifth Avenue	883
Bristol, Calvary	836
Maryville, First	746
Chattanooga, Ridgedale	732
Jackson, First	691
Nashville, Judson Memorial	603
Chattanooga, Northside	576
Chattanooga, Avondale	575
West Jackson	574
Chattanooga, East Lake	572
Fountain City, Central	553
Elizabethton, First	544
Nashville, Park Avenue	543
Kingsport, First	537
Chattanooga, Woodland Park	523
Etowah, First	518
Etowah, First	508
Cleveland, First	501
Jackson, Calvary	463
Memphis, Speedway Terrace	466
Old Hickory	455
Chattanooga, Tabernacle	455
Morristown, First	453
Dyersburg, First	452
Chattanooga, Red Bank	451
Nashville, Edgefield	436
Murfreesboro, First	431
Union City	422
Memphis, Seventh Street	416
Chattanooga, Central	371
Chattanooga, Chamberlain Avenue	370
Trenton, First	362
Harriman, Trenton Street	350
Alcoa, First	317
Rogersville	312
Chattanooga, Oak Grove	310
Cleveland, Big Spring	308
Erwin, Calvary	308
Nashville, Inglewood	306
Rossville, Ga., First	305
Martin, First	303
Knoxville, Lonsdale	302
Chattanooga, Alton Park	279
Cookeville, First	264
Harriman, South Baptist	253
Nashville, Seventh	243
Columbia, First	241
Milan, First	241
Athens, First	232
Chattanooga, Oakwood	232
Chattanooga, Brainerd	229
Tullahoma	225
Rockwood, First	223
Gatlinburg	214
Loudon, First	212
Chattanooga, Eastdale	197
Elizabethton, Calvary	190
Chattanooga, Concord	179
Halls	179
Chattanooga, Cloud Spring	176
Nashville, Radnor	176
Chattanooga, Hixson	163
Nashville, Centennial	153
Bluff City, First	145
Crossville, First	130
Chattanooga, Oak Street	113
Ooltewah	115
Chattanooga, Whitwell	111
Ga., South Rossville	110
Camden	109

Chattanooga, Birchwood	105
Whiteville, First	104
Goodlettsville	92
Walter Hill, Powells Chapel	89
Chattanooga, Mission Ridge	71
Ashland City	65
Chattanooga, Candies Creek	58
Chattanooga, Union Fork	57

By FLEETWOOD BALL

The church at McLeod Okla., loses its pastor, R. C. Blailock, by resignation.

A revival will be held at Cushing, Okla. April 3-17 in which Otto Whittington, of Hattiesburg, Miss., will do the preaching.

J. W. Mayfield, pastor of the First Church, McComb, Miss., became ill while preaching, and died within a week.

Truett Sheriff of Star Valley, Okla., has accepted the call to the church at Hastings, Okla., and is on the field.

The First Church, Kilgore, Texas, has secured as its Educational Director Emory Collins, who resigns at Norman, Okla.

Lynn Hopkins has accepted the pastorate of the church at Pader, Okla., having resigned the church at Retrop.

Lilly Wilson Burnett Jolly has begun her 30th year as director of nurses at Memorial Hospital, Houston, Texas.

The First Church, Henderson, Texas, has called as pastor, H. M. Smith. He has been a district missionary in Texas.

Edwin E. Colvin has resigned as pastor at Calvary Church Alexandria, La., to accept a pastorate in another state.

W. M. Craig, of Dallas, Texas, is recovering from a severe illness and the brotherhood is glad to learn of his recovery.

W. B. Riley of Minneapolis, Minn., will assist the Munger Place Church, Dallas, Texas, from Feb. 16-24 in a revival. Earl Anderson is the pastor.

Until June 1, when M. E. Dodd and wife return from South America, W. M. Wright will be the supply pastor of the First Church, Shreveport, La.

J. E. Outlaw of North Clinton Church, Tulsa Okla., is preaching in a revival in that church, with Mark Short leading the singing.

Woodrow Fuller of Fulton, Ky., has accepted the position as president of the Union University Alumni in Western Kentucky.

L. B. Golden of Immanuel Church, Tulsa, Okla., formerly pastor at Bolivar, has concluded a valuable mission school in his church.

Miss Sarah Blackburn recently resigned as dean of women in Dodd College, Shreve-

port, La., that she might accept a similar position in Louisiana College, Pineville, La.

E. G. Hightower has resigned as assistant pastor at St. Charles Avenue Church, New Orleans, La., that he might do similar work with the church at Hattiesburg, Miss.

The First Church, Parkersburg, W. Va., will have a revival February 7-26, in which R. A. Morris, of Newton, Miss., will do the preaching.

The Central Church, Grenada, Miss., E. R. Henderson, pastor, had the pleasure of hearing a sermon recently from C. E. Welch of West Memphis, Ark.

The place of assistant in conducting the Bowery Mission in New York is being filled by Harold Biggs of the Southwestern Seminary, Fort Worth, Texas.

Although R. T. Bryan has been retired by the Foreign Mission Board, he says "that he will not give up China." He went to Hollywood, Calif., to live with his daughter.

L. R. Scarborough of Fort Worth, Texas, is now leading Southwestern Seminary, of which he is President, in a movement to add \$1,000,000 of endowment to the great institution.

Mrs. James E. Tyler of Baltimore, Md., mother of Mrs. Curtis Lee Laws, died. Her brilliant daughter is one of the Editors of Watchman-Examiner, and has the sympathy of the brotherhood.

Recently the church at Clinton, Miss., ordained to the full work of the ministry John McGinnis, a senior in Mississippi College. He is pastor at Pilgrim's Rest Church.

J. H. Anderson, of Knoxville, told the students at the Southern Seminary, Louisville, on the 78th Founders Day, that "Tithing has changed the whole tenor of his life." For fifty years he has taken the Lord into transactions involving millions of dollars.

R. C. Campbell accepts the call to Immanuel Church, Little Rock, Ark., and has resigned as Secretary of the Baptist General Convention of Texas, effective March 1. His successor in Texas will be elected February 8.

The church at Ruleville, Miss., recently did a beautiful thing in honor of seven years of faithful service of Rev. and Mrs. W. A. Bell. They unveiled a beautiful art-glass baptistry window picturing an actual scene of the river Jordan as it enters the Red Sea.

By THE EDITOR

C. M. Pickler, pastor Red Bank Baptist Church, Chattanooga, had the joy of baptizing his own little daughter Sunday, Jan. 23.

Bunyan Smith, pastor Third Baptist Church, Nashville, is rejoicing over the conversion of an invalid in her home on Sunday, Jan. 23.

In a service conducted in the Florence Crittendon Home, Chattanooga, by Pastor Ralph Moore of the Central Baptist Church, that city, there were 12 professions of faith.

The Woman's Missionary Union of Seventh Baptist Church, Nashville, has organized a Golden Jubilee Circle with Miss Myrtle Riggan as chairman.

Brother J. Burch Cooper, formerly of Riceville and Calhoun, has resigned to accept the care of Decatur Baptist Church for full time.

President W. W. Hamilton of the Baptist Bible Institute writes as of Jan. 21: "Up to today we have received on the \$6,420 interest money due February 1 about \$2,600. Many are praying with us for victory by February 1."

On Sunday, Jan. 23, the Sunday school of the Trenton Street Baptist Church, Harri-man, D. Chester Sparks, pastor, made an offering of \$72.00 to the Tennessee Baptist Orphans' Home.

His many friends will be glad to know that Rev. J. C. Miles, Nashville, who has been ill, is able to be out again. He is one of the best friends the Baptist and Reflector has and works faithfully for its extension.

Rossville Baptist Church, Rossville, re-cently voted to go from quarter to half time and to call as pastor Rush McDonald, a student in Union University. Bro. Mc-Donald is also pastor of the First Hill Church.

Following the evening service on Sun-day, Jan. 23, in Calvary Baptist Church, Jackson, J. R. Black, pastor, Mayor A. B. Foust conducted a conference for young people on Present-Day Morality.

Dr. R. T. Pollard, since 1896 a missionary of the Home Mission Board and the Board's senior missionary, died Monday morning, January 17, at Selma, Ala., where he was dean emeritus of the theological department of Selma University.

Deacon G. W. Burns, 67, Wichita Falls, Texas, recently went to be with the Lord. He was the brother of Rev. H. F. Burns, Sr., Nashville, O. J. Burns, Spring City, and A. M. Burns, Jackson. The grace of God be upon his sorrowing loved ones.

Deacon M. T. Bass, of the First Baptist Church, McMinnville, had a paralytic stroke recently. A later report states that his condition has not improved. He is a good man. If it please the Lord, may he be speedily restored to his health.

Mr. and Mrs. J. E. Lingerfelt, Southern Baptist missionaries, Campos, E do Rio Brazil, announce the arrival on Dec. 12 of a daughter, Mary Jo. Congratulations to the fond parents and our best wishes for the little child.

The First Baptist Church, Lewisburg, where Lloyd T. Householder recently be-came pastor, is having additions at almost every service. The church has purchased a lovely home for the pastor and his family and are showering them with good things. Large crowds are attending the services.

ENTERS THE MINISTRY



This is the likeness of Bro. Calvin Guy, a son of Dr. and Mrs. R. E. Guy, of the West Jackson Baptist Church, who was ordained to the full gospel ministry by the West Jackson Church on Sunday afternoon, Jan. 9. He is a student in Union University and upon his ordination became the full-time pastor of Cotton Grove Baptist Church in Madison County. Baptist and Reflector bids this noble young man Godspeed in his service in the Master's name.

The editor enjoyed speaking Thursday evening, Jan. 27, to a group in northeast Nashville in a prayer meeting sponsored by Miss Hattie Mackey, Miss Cornelia Rollow and Mrs. Fanning of the Belmont Heights Baptist Church, Nashville, R. Kelly White, pastor. These and other ladies in the church regularly look after the spiritual and material needs of these excellent, poor and hardworking people.

After a successful pastorate of two and one-half years, Chester M. Savage is resigning as pastor of the First Baptist Church, Temple, Ark., effective March 1, that he may give all his time to young people's revivals, having a deep-conviction that this special work is the will of the Lord for him. His permanent address will be Dallas, Texas.

Baptist and Reflector has received several complaints recently about subscribers not receiving the paper or receiving two copies of the paper. Circumstances beyond our control are usually responsible for such. Did space permit, we should like to indicate these. But we ask our friends to be patient with us from time to time while we work to get these matters adjusted.

Southern Baptist Theological Seminary students believe in the value of Christian literature. In December, 1936, they distributed 2,045 pieces of literature and 272 professions of faith were reported. In December, 1937, they distributed 6,976 pieces of literature and 471 conversions were reported.

BRIEFS CONCERNING THE BRETHREN

Called and Accepted

H. H. Smith, Espanola, New Mexico.
Earl R. Macormic, Crocker, Mo.
Frank L. Snyder, Ware Shoals, S. C.
J. A. Hunnicutt, South Greenwood, S. C.
L. A. Blair, Sheffield, Texas.
Harold Diggs, Assistant Director Bowery Mission, New York City.
F. B. Sampson, Seguin, Texas.
Clayton Waddell, Assistant Pastor First Church, Baton Rouge, La.
A. L. Kirkwood, First Church, Port Sul-phur, La.
R. C. Campbell, Immanuel Church, Little Rock, Ark.
Tom Bolton, Rocky Church, Okla.
E. R. Beucler, Antlers Church, Okla.
Harry Morgan, Northwest District Mis-sionary, Okla.
Truett Sheriff, Hastings, Okla.
Haskell Beck, Spring Creek Church, Okla.
Marvin Gaskin, Indianola, Okla.
Lynn Hopkins, Paden Church, Okla.
F. W. Tomberlin, Abbeville, Ala.
J. Burch Cooper, Decatur, Tenn.
Carl A. Howell, Palm Avenue Church, Tampa, Fla.
W. A. Burns, Greenwood, Fla.

Resigned

Earl R. Macormic, Birch Tree, Mo.
J. A. Hunnicutt, Cliffside, N. C.
M. W. Gordon, First Church, Spencer, N. C.
F. B. Sampson, Kyle, Texas.
R. C. Campbell, Secretary Baptist Gen-eral Convention of Texas.
R. C. Blalock, McLoud, Okla.
Haskell Beck, Berlin, Okla.
Clarence B. Savage, Afton, Okla.
Lynn Hopkins, Retrop Church, Okla.
Chester M. Savage, First Church, Tem-ple, Okla.
C. J. Hamilton, Cartersville, Ill.
F. W. Tomberlin, Geneva, Ala.
Carl A. Howell, Eustis, Fla.
J. Burch Cooper, Calhoun and Riceville Churches, Tennessee.

Ordained

W. A. Burns, First Church, Chipley Fla.
M. W. Bergeson, First Church of Corsi-cana, Texas.
Brownlow, Hastings, Riverside Church, Tampa, Fla.
Cal Guy, West Jackson Church, Jackson, Tenn.
M. R. Barnes, St. Matthews Church, St. Matthews, Ky.

Died

Rev. W. M. Green, Albuquerque, New Mexico.
Rev. S. H. Marsee, Middlesboro, Ky.
Rev. J. W. Mayfield, McComb, Miss.
Rev. J. H. Wright, Boulevard Church, Memphis, Tenn.

Bro. H. M. Grubb, 66, Maryville, Tenn., R. No. 1, a Baptist minister for 30 years, wishes to make an appeal through the Baptist and Reflector for help. He is in poor health, his wife is unable to do much work, and he says that an application to the Relief and Annuity Board brought no help because there were no funds. He cannot get an old-age pension without signing away his little home. So far as we are able to determine, he seems to be a worthy case. He is in need of help and will appreciate contributions in any amount or other help from individuals or churches. Those in a position to help him can reach him at the address given above.

The following announcement has been received: "Reverend and Mrs. John R. Chiles announce the marriage of their daughter, Mary Carolyn, to Mr. John Marion Gray on Monday, January the twenty-fourth, nineteen hundred and thirty-eight, Rogersville, Tennessee." Baptist and Reflector sends its sincere congratulations and good wishes to the happy couple.

In annual election held by the **Rutherford Courier**, Murfreesboro, to determine the best citizen in Rutherford County, the tabulation of the ballots showed that the honor went to Rev. L. S. Sedberry, pastor of the First Baptist Church of that city. This is an honor indeed, and it is worthily borne. Mrs. Lester Dean, Murfreesboro, received the second highest number of votes.

In a letter dealing with certain other matters, Dr. Homer G. Lindsay, who is witnessing such gracious results as the new pastor of Ayondale Baptist Church, Chattanooga, says: "Just a word of appreciation for the fine paper you are giving Tennessee Baptists. I can see an improvement in the paper each week, and I think that the last is always the best. I appreciated the good article this week by my Seminary classmate and good friend Woodson of Humboldt." Thank you, beloved.

Pastor P. B. Baldridge is rejoicing over the fact that there seems to be the best interest now in the First Baptist Church, Maryville, than in the four years of his pastorate there. Large crowds, five baptisms and another addition for baptism marked the services on Sunday, Jan. 23. Four fine young deacons were recently ordained by the church. In an exchange of pulpits Rev. V. M. Johnson of New Market preached for the church Sunday, Jan. 30.

E. Floyd Olive, formerly pastor of Park Avenue Baptist Church, Nashville, now pastor of Central Park Baptist Church, Birmingham, Ala., is the General Director of the committee that is making preparation for the simultaneous revival campaign in the city, April 17 to May 1, under the leadership of Dr. Roland Q. Leavell. In a congratulatory letter to the pastor and church, State Secretary F. M. Barnes writes that the progress of the church along mission lines for 1937 "will perhaps surpass any church in the state."

The office appreciated the visits last week of the following: Mr. and Mrs. S. E. Moore, McMinnville; W. J. Rhum, Clarksville, pastor Fredonia and Mt. Union Baptist churches in Riverside Association; Pastor Lyn Claybrook, Bradford; Pastor J. G. Hughes, First Church, Kingsport; Pastor W. R. Rigell, Central Baptist Church, Johnson City; Rev. M. I. Crocker, Mt. Pleasant; Pastor E. O. Arbuckle, Calvary Church, Bristol; Pastor O. L. Rives of Tullahoma; and Mr. Seale B. Johnson, Business Manager of McCowat-Mercer Printing Co., Jackson. Come again, friends.

Mrs. J. H. Erwin, secretary, writes that Broadway Baptist Church, Knoxville, William Herschel Ford, pastor, had a great year in 1937. All obligations, including heavy building fund payments, were met and a balance of \$524.00 was left in the treasury. The church is giving more than

three times as much to missions as it did when Dr. Ford came to the pastorate four years ago. In three recent Sundays there have been 23 additions, and the congregations overflow the large auditorium every Sunday.

BUTLER REVIVAL

Something like eighty decisions resulted from the revival meeting which closed January 23 with the church at Butler. Raymond Coppenger of Newport led the singing and Secretary John D. Freeman did the preaching. There were 21 additions for baptism, 19 of whom were baptized the last afternoon of the meeting in Roans Creek just behind the Watauga Academy building. Twenty-one were added by letter and restoration, and about forty members reconsecrated their lives for more definite Christian living and service. Pastor James C. Sherwood has done a splendid work with this church, going to them three years ago for full-time work with State Mission aid. Now the church is carrying its own work and is growing in strength monthly. During the revival the last of their indebtedness was paid off, one generous man meeting a note on one of their pianos. Large congregations attended the meetings. The mid-winter baptizing in the outdoor water drew a great throng of people, the day being spring-like and clear. While working in the revival, Dr. Freeman took time to hold conferences with missionaries, the associational board and others relative to the state program which is being pushed with vigor throughout Watauga and Holston associations.

With the Churches: Chattanooga—Oak Street welcomed 6 by letter and 1 for baptism; Hixson received 1 by letter; Cloud Spring welcomed 3 for baptism; Eastdale received 2 by letter; Brainerd welcomed 1 by letter and 4 for baptism; Oakwood received 1 for baptism; Oak Grove, Pastor Donahoe welcomed 7 for baptism, baptized 9; Central welcomed 6 by letter; Red Bank, Pastor Pickler welcomed 5 by letter, 1 for baptism, baptized 3; Woodland Park welcomed 3 by letter and 3 for baptism; East Lake welcomed 2 by letter and 1 for baptism; North Side Pastor Selman baptized 6; Ridgedale received 1 by letter and 2 for baptism; First welcomed 6 by letter and 3 for baptism; Candies Creek received 2 by letter. Knoxville—Fifth Avenue received 3 additions. Memphis—Seventh Street welcomed 6 by letter and 1 for baptism; Temple welcomed 6 additions. Nashville—Radnor, Pastor Mosley baptized 2; Seventh received 2 for baptism; Inglewood received 1 by letter and 1 for baptism; Judson Memorial received 1 by letter and 1 for baptism; Grace welcomed 4 by letter and 2 for baptism. Alcoa—First received 1 for baptism. Cleveland—First, Pastor Dodge received 1 by letter, baptized 3. Elizabethton—First welcomed 4 by letter, 2 for baptism, and 1 renewal. Etowah—Pastor Dance received 1 for baptism, baptized 1. Fountain City—Central received 1 for baptism and 1 by statement. Jackson—First received 2 by letter and 1 for baptism. Rockwood—First, Pastor Burchfield received 2 by letter, baptized 1. Walter Hill—Powells Chapel welcomed 1 for baptism. Ga.—South Rossville received 1 by letter.

Book Reviews

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

Henry Ward Beecher's Speaking Art by Lionel Crocker, Ph.D., published by Revell, New York, 1937, 245 pages. Price \$2.00.

When an alert and experienced guide shows the visitor a new view of a great mountain-peak with both pleasure and profit to the beholder, a good work has been done well. This is exactly what has been accomplished in this book. It lives up to the claim made on the front of the cover, "A mine of suggestions for all public speakers."

The first of six chapters deal with Henry Ward Beecher as a man, his audience, his message, his training for public speaking, his influence on the art of speaking, and his contribution to the theory of speaking. The next six are based upon Beecher's editorials on the subject of preaching. Eight chapters are taken from his "Yale Lectures on Preaching." Two concluding chapters constitute the essence of some lectures delivered on preaching while in England.

Every public speaker will derive benefit from this book. For preachers, it should prove a good tonic to those who have been trying to preach for several years; while for the young and inexperienced preacher it should prove an indispensable guide-book to preaching both as an art and a science. Here is a sample from this pulpit-giant, "Now, I hold that emotion with intellect, emotion as the bow and the intellect as the arrow, that is preaching, that is the philosophy of it in a figure." When asked if one should do much on Monday by way of sermon preparation, Mr. Beecher replied, "No; unless he is going to preach on Monday night. Saturday and Monday ought to be inclined planes, the former a very inclined plane up to Sunday, and the latter an inclined plane away from it." Such quotations, selected somewhat at random, indicate something of the value of this book. O. L. Rives.

How To Become a Christian by T. D. Sumrall. Published by Zondervan, Grand Rapids, Mich., 148 pages, 1937. Price \$1.00.

For the one who enjoys reading sermons this collection of twelve excellent ones will prove beneficial. Nothing is lost, evidently, with their being put into print from their actual deliverance over the radio at Amarillo, Texas. The sermon entitled, "The Wonderful Jesus," refers to His being wonderful in wisdom, in spirit, and in grace; in the course of which the preacher says: "There was a spirit around Jesus the world did not know. No one ever witnessed such. He puzzled them in His living and also in His dying. The very moment of His opening ministry men stood around in small groups and talked of Him. He was the topic of conversation in shop, home and on the streets. Everybody is amazed at His spirit." The diction is pure, the spirit is warm in all of these sermons. O. L. R.