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From Berlin to Bessarabia

By Missionary W. E. Craighead

Deep down in the heart of every Christian is the desire to get acquainted with the dwellings of Jesus; hence the interest in visiting the Holy Land. In one sense God's dwelling place is in His children (temple of God). To get acquainted with these new dwellings, many will go to Berlin in 1933. The

"Johns" and the "Andrews" will come from every corner of the earth, meeting each other with the invitation, "Come and see!"

Just twenty-four hours from Berlin is Bessarabia, Rumania, probably the youngest and most fruitful mission field of the Southern Baptists. It was formerly called "the garden of Russia," but is now "the bone of contention"



Above are shown Missionary W. E. Craighead, Mrs. Craighead, and their children, Albert, age 9; Eugene, 6; Maryanna, 2½; and David, 1.

between Rumania and Soviet Russia, concerning which the Soviets recently requested a plebiscite at Geneva. The fertile plain of Bessarabia lies between two rivers, the Pruth and the Dniester; the former being the Russian-Rumanian boundary before the war, while the latter forms the present border. Due to the recent severely cold weather, the Dniester has been frozen for some time, which has proven a great temptation to many on the Soviet side to make their escape. Various groups have undertaken to cross on the ice, many of whom being detected by the Soviet coast guards, have been shot down, as many as forty persons at a time.

Of late one group of a hundred or more were massacred while approaching the river from the forest. Rumanian newspapers have been giving daily accounts of these happenings under such headlines as "Again Bloody Dramas on the Dniester." Masses for the dead have been held in some of the Rumanian Catholic churches for the victims of these tragedies, in spite of the protest of the government. Alas! the Dniester has become a veritable cemetery, deserving the title "River of Death" for many. Recently several children about ten years of age, having crossed over on the ice, declared that the authorities had killed their mother, and had sent their father and their priest to Siberia. Fleeing for life across the cold ice and being shot down in the attempt to escape, is nearly always the fate of those who seek safety and salvation illegally.

Bessarabia, the spiritual battle-ground against atheism, is becoming since the World War a bulwark of evangelical faith.

Traveling from Berlin, one enters Bessarabia at Cernovitz, an old Austrian city, delightfully situated on an elevation of land not far from the Carpathian Mountains. Here we can take a modern bus and travel for several hours to the city of Hotin located on the Dniester River, from which one gets a "close-up" view of Soviet Russia. Here are also the famous ruins of an old Turkish fortress; and here we shall

meet many of our persecuted brethren, who have been sustained by the cooperation of the Southern Baptists. Hotin is our youngest but largest district in the Bessarabian Baptist Convention. Our brethren there number about two thousand. The writer had the honor of secretly baptizing the first groups of converts in this district ten years ago. Returning to Cernovitz by the same bus, we can take a train directly to Kishinef, following in the direction of the Pruth. We pass through Jassy, a former capital of Rumania. Arriving at Kishinef, we shall be met by brethren from all parts of Bessarabia, perhaps marching in a procession to the Baptist church a few blocks away.

In Kishinef, the capital of Bessarabia and second largest city in Rumania, we shall meet the initial group of Baptists in Bessarabia, who represent now a constituency of ten thousand; we shall also meet the women with their needlework, the young people with their "Gideon" and "Crusade" bands, bright-faced children; and now, hold your ears! the Kishinef brass band will play; then, the large Russian choir, led by a former Russian Imperial grand opera singer, will sing. The choir leader, a recent convert, with his trained voice delights all music lovers with his solos. All of this and more too we shall see in Kishinef in one day. Leaving Kishinef the next day, there will be other points of great interest to visit in Rumania, about which I shall write later.

Thus on this "flying trip" we shall have seen the plains of Bessarabia, now open for the Gospel. Should not the Southern Baptists concentrate their forces upon it while it is still day, for the night of atheism is at hand? With the protection and freedom of the Rumanian government, we should make Bessarabia a spiritual buffer to the forces of atheism pushing southward.

Elder E. W. Haile

By J. H. Grime

In the life of Elder Elijah W. Haile we have a clear demonstration of the following words of the



Elder E. W. Haile

Apostle Paul: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are: that no flesh should glory in his presence" (1 Cor. 1:27-29).

He was permitted to live in this world only 55 years, and his ministry lasted only 30 years; but it blazed like a meteor. He was born in the year 1807, and coming to the wilds of Middle Tennessee with the family in early childhood, he grew up unlettered. He was converted in 1830, and licensed to preach in 1832. I have the following from the lips of a brother who was a member of the church with him, and saw and heard the whole proceedings of his early ministry.

In his first effort at preaching he undertook to line off his hymn, as our brethren were wont to do in those days. But he could not read it so the brethren could sing after him. His effort at preaching was the poorest of the poor. Some said: "There is just nothing to him." Some were in favor of peremptorily revoking his license. Some talked to him about the matter. The only answer he gave was:

"I know the Lord has called me to the work." The brethren fell on this plan, to have appointments at their residences notifying a few of the brethren, and thus test him out, without bringing him before the public. There was a decided improvement in his second effort, and on up, and up, he went, until within two years' time he stood, the peer of the ablest ministers of his section. His memory was such that all facts acquired, and conclusions reached, stuck to him like feathers to a tar-bucket. He had not only a retentive memory, but a comprehensive and logical mind. So he was not only master of the rostrum, but discerning and critical as well.

When the venerable Jesse Johnson opened his mission work East of Caney Fork river, he saw the need of getting Baptist doctrines intelligently before this people who had never heard it. So he induced Brother Haile to move his family on the field. Brother Haile threw his mighty powers unreservedly into the work. His fame went before him, and people would come for miles to hear him preach. If they had no conveyance, they would walk for many miles to hear him. When the weather was favorable no house would hold them, and they would go to the grove where he would often preach to those waiting and anxious people for two hours or more. My father often said: "When Lige Haile got his mouth four-square, and swung himself loose, no man could beat him preaching." Thus the doctrines of the Bible as taught by the Baptists spread like wild-fire. People were being converted, churches planted, and the whole country being occupied.

Naturally, those who did not like the Baptists became restless, and decided to put him out of business. They challenged him for discussion with some of their strongest men. He stood his ground, and was furnished such books as he needed, and that great mind of his grasped the situation at once, and suffice it to say that no one ever engaged him in a polemic contest who didn't wish he hadn't before it was through. Instead of putting Haile out of business they lost ground, and the work went on with increased velocity.

The doctrines of the Bible as taught by the Baptists were now well established in that new field of labor, and Brother Haile's fame had spread so rapidly that he was called from that field of labor in 1851 to man the work in the new Second Baptist Church of Nashville. If my memory is not at fault, this was the beginning of what is now the Central Church. His pastorate seems to have been the beginning of the half century of marvelous prosperity that characterized the work of this old church, that now seems to be struggling for existence.

One of the trophies of his ministry was his own brother, Henry Haile. Henry was wicked and altogether worldly. He never went to church. However, once a year, E. W. would preach at a church near where Henry lived, and spend a couple of days with him. When that appointment would fall due, Henry would say: "Well, I will go to the church and bring 'Lige' home." Henry was well fixed in the things of this world, while his brother Lige (as he was called) was poor. He always did his best to make Lige's stay pleasant. But Lige's heart was fixed on the conversion of his brother. One day while preaching on his annual trip the Holy Spirit got hold of Henry and he was happily converted. He turned completely around, and made for God just as faithful a servant as he had made for the devil.

He was four years older than his brother Lige, but Lige lived to baptize him and lay hands on him in his ordination to the ministry. He too became a great preacher and a tower of strength to the cause.

E. W. Haile died in the spring of 1862 in the midst of that awful struggle of the Civil War.

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Editorial

Let us hope that Al Capone's crowd will be content to let him live eleven more years, hence not bring upon us another Mooney case.

One way to cooperate in church work is for the pastor—to announce a special service for eleven o'clock and one of his deacons to announce a big day at a theater just one hour before preaching time!

The Literary "Disgust's" straw ballot made California and Alabama mighty wet, but elections last week showed them both overwhelmingly dry. Believe it or not, the Digest's straw vote was dry!

We notice that the pastors who boast of never having an outside man come in and hold a meeting for them, seldom refuse to go and hold a meeting for the other fellow whose church gives big honorariums!

Rupert Naney of Olivet Church, Oklahoma City, had a splendid article in last week's Baptist Messenger in which he advanced the idea of consolidating some of our agencies for the sake of efficiency and economy. It was a good article.

Just remember! Back in 1928 we predicted that the time would come within fourteen years when our young people would be going naked, save for a breech cloth, in the public amusement places. Four years have passed and all that needs be discarded is the brassiere.

The liquorites will tell you that the reason they failed to nominate a candidate for Senate in Alabama is, so many wet men ran and only one real dry, Senator Black. The fact evidently is they ran three wets hoping thereby to prevent Black's getting a majority so they could boast a run-off contest!

Style mongers will not allow enough material in woman's dress for complete modesty. Either one end or the other must be abbreviated and now it's the upper end, sometimes to the extent of utter abandon. But then we predicted that by 1940 civilized (?) women will have returned to savage garb!

Secretary J. B. Lawrence claims that an organization of Baptists is sovereign in its particular field and over the affairs committed to it, "but this authority is always over work to be done and never over churches or individual believers." If a Baptist body has no authority over its members as individual believers, then there is no such thing as a body. The very name "Body" connotes power to control its constituent members.

Do not forget that John Jacob Raskob has never denied the statement we quoted in 1928 from the Fellowship Forum to the effect that he put "Al Smith wise to the break on the stock market so that Al cleaned up a cool quarter million dollars on General Motors stock." And every dollar of that was lost by some boob who, perhaps supported Al in the last effort to make a liquorite President! Moral—down Raskob and all Al's friends. Let Southerners demand a Southern candidate for President.

The only way to beat a record like this is to increase the population. Clyde Livingston of Marianna, Ark., grew last year three bales of cotton on one acre of ground and it cost him \$28.06 in cash to do it. He is a Negro lad and won the state prize for the most productive acre of cotton.

Little "Jimmie" Walker's beer party in New York turned out like that which was held recently in Nashville. The beer guzzlers just did not show up. And they are not going to show up at the polls when the foolish Democrats put Al Smith or Roosevelt before them on a wet platform.

Two weeks ago Editor Gwaltney of the Alabama Baptist took another jab at orthodoxy. Among other things he declared that those who are sticklers for theological shibboleths often manifest the least Christian grace. And we presume our dear friend thinks that kind of talk from the liberal is a manifestation of Christian grace!

"Roosevelt's vote in the California Democratic Primary will be more than that of Garner and Al Smith combined," declared Mrs. Chauncey D. Clarke of Los Angeles, who was in New York en route to Europe.—South Pittsburgh Hustler. She missed it just as far as the foolish politicians will miss it if they expect to elect a wet candidate to the presidency.

Do not forget that Al Smith's three close friends back in 1928, so stated an Associated Press dispatch of September 8, 1928 (see Nashville Tennessean of date) were Joseph M. Proskauer, Mrs. Belle Moskovitch, including her husband, and Herbert H. Lehman. Just take a new squint at those names and then remember that Raskob is one of the same kind!

A BIG CHANGE

Russell Bradley Jones, for several years pastor of University Church, Baltimore, Md., has resigned to go to the First Baptist Church of Manila, Philippine Islands. The Association of Baptists for Evangelism in the Orient is sending him out (whatever that is we do not know). In Manila he will not only be pastor of a church as large as that in Baltimore, but he will have direction of the theological training of the young ministers in the Manila Evangelistic Institute. It is no small matter to make a change of the kind. We regret to lose our brother from the homeland, but devoutly trust he may be able to lead in a larger work in the Philippines.

REAL GIVING

Last week Secretary O. E. Bryan had a check from a good woman in West Tennessee and a note accompanied it saying, "I sold a wedding gift which I received about 27 years ago, a very dearly prized article, and I especially wish the amount to be credited to Foreign Missions. Please receipt the treasurer of _____ Church." This is a splendid example of the kind of giving needed in this day and which we are nearly all unwilling to practice. And it is positive proof of the one assertion that has sense to it, namely, the way out of our present financial distress is for the denomination to provide that reorganization and spirit which will make hearts glow as does the heart of the good woman who sent this check.

SANE ADVICE

The following words from Lem G. Broughton contain more common sense than some of our pastors will admit, and a vast deal more than the money-loving evangelists will allow. Hear what this experienced servant of God has to say. "What a joy to see the old-time revival fires burning again. Been here (Martinsville, Va.) ten days with First Church. Last four days 84 have joined and four more days to go. No telling the end! Go to St. Petersburg and put over a great revival for all our Baptist churches, and all our woes will fall before it. Don't burden it with machinery that has worked itself to death at problems. Put the revival first and everybody work at it. Stay inside the church house and don't tentize and tabernacalize the people away from their meeting houses. I've seen one constant spiritual wave after another for a month. The people are ready and God is moving. Give the revival first place and we will see daylight driving back the darkness."

LOVE AND LOYALTY

Mr. and Mrs. N. B. Fetzer spent part of last week in Jefferson City, where they attended the commencement exercises at Carson-Newman College. The cause of their going was the graduation of their nephew, Jerome Lee, who has been their ward during his college days, the son of their love and care for many years. With no children of their own, these children of the King have not stifled the instincts of parenthood, but have turned their affection to this lad, and he has not disappointed them, for he has grown to splendid young manhood and now completes his college course with credit. We congratulate him, not only upon his successes in school, but upon being the recipient of the grace of God so richly and fully poured out through "Noe" and "Miss Daisy."

GARNER GOING GOOD

The victory of Speaker Garner in California sends a new feeling of hope to the forces of Americanism, and marks a distinct advance for the dry cause. We repeat what we have said before, a true Christian minister, who knows the blight and curse of the old licensed liquor regime, simply cannot refrain from using his influence against the election of a wet candidate for any public office. We plead, therefore, that Tennessee Democrats, and Republicans throw their weight behind dry candidates for President. Mr. Garner is a real American. He is not the tool of Wall Street nor the slave of the alien element of New York. He has more executive ability than either Smith or Roosevelt. He will carry the Solid South, a thing neither of the other men can do. Only an ungodly combine of the power trusts and alien element using prohibition as a smoke-screen can run over the will of our people and seek to thrust down the throats of a dry Democracy a Tammany-groomed liquorite. If Tennessee politicians do not want the preachers opposing them, then let them consider the heart, soul and calling of preachers before they nominate their candidates.

MR. SMITH'S LATEST EXHIBITION

(Note: This editorial is from the Nashville Banner of April 14th and not from the B. & R. of 1928. Remember, the Commercial Appeal warned in 1927 against Al Smith and his wet crowd. And remember also the fight between Al Smith and Roosevelt now is pure bunk to fool the South.—J. D. F.)

Former Governor Alfred E. Smith is well within his rights in prosecuting his candidacy for the Democratic nomination for President, but he is not within his rights in abusing the privilege of an invitation to address a party conference presumably planned to promote party interests, by a procedure, taken with deliberation, which he knew would precipitate bitter antagonism and nullify the efforts to make the occasion contributory to party harmony.

Mr. Smith's speech at the Jefferson Day banquet in Washington was as flagrant an exhibition of bad taste, not to say party disloyalty, as has been witnessed from any public man for a long time. That he should have converted an occasion which, the country had been told, was designed to pay tribute to the great figure whose principles, enunciated with the birth of the republic, were made the foundation of the Democratic party, into an opportunity for directing his jealous spleen against a rival for the Democratic nomination, and for an attempt at personal exploitation so transparent and inappropriate that none save a very weak, as well as vain, man would have attempted it, constituted such a direct challenge to manifest proprieties that only he, and not the object of his envy, will be injured.

Mr. Smith was evidently smarting under the realization that the judgment of his party is overwhelmingly opposed to his candidacy and its inner meaning. It is difficult to escape the conclusion that he could not view with complacency the fact that of 326 delegates to the national convention already chosen, and by states representative of every section, from New England to the Northwest and South, with Nebraska and Kentucky declaring for Roosevelt on the eve of the Jefferson Day banquet.

Mr. Smith for some time has been giving the country clear measurement of his stature as a statesman and party leader. His speech and bearing at the Jefferson banquet merely emphasize the conviction which has come to the country—and, by every token, to his party—that only flattery could

picture him as a statesman, and only blindness to an inherent incapacity for self-control and inability to subordinate personal feelings to manifest party welfare, could find excuse for his insistent demand to be regarded as the titular head of his party.

Mr. Smith has done nothing since the polls were closed November, 1928, to fortify himself in the regard and confidence of his party or of the nation.

When he has not been sulking in his tent he has been plotting with the turncoat Republican whom he placed at the head of the National Democratic Committee in the prosecution of a rule or ruin policy, the objective of which would make Democratic harmony a practical impossibility, which would deliberately sacrifice party unity upon economic issues, which afforded clear way to party success in 1932, in order to force to the front in the present campaign an issue which evidently lies closer to his heart, desire and service than all others, than even the welfare of his party; that issue upon which he knew his party was divided acutely, and which the welfare of the nation no less than the interest of his party demanded should be held in abeyance, in order that the economic distress which was blighting the land, with its effect felt in every home and around every fireside, on every farm, in every factory, with the whole nation staggering under the cost and extravagances of government, should receive the immediate, determined, and concentrated attention of his party and the nation.

Mr. Smith's most recent exhibition of incapacity for prudent counsel and capable leadership will have two certain consequences: One, his absolute elimination as an aspirant for the nomination for the presidency; the other, notification to the Democratic party that it must be prepared to see him attempt in the national convention the role of factional and selfish dictator now not even disguised. To be forewarned is to be forearmed.—Nashville Banner, April 14, 1932. (Type emphasis ours.—J. D. F.)

ECONOMY TOURS TO BERLIN FOR THE BAPTIST WORLD ALLIANCE

By Arch C. Cree, Secretary Southern Baptist Convention Transportation Committee

The Transportation Committee of the Southern Baptist Convention movement to Berlin in 1933 for meeting of the Baptist World Alliance is composed of: President W. J. McGlothlin, Secretary Hight C. Moore; H. L. Winburne of Arkadelphia, Ark., Robert Coleman of Dallas, Texas, and Arch C. Cree, Salisbury, N. C. This committee has been working for nearly a year to secure for Southern Baptists the lowest possible rates and the best possible accommodations for the trip to Berlin. The committee in its initial meeting resolved that it's duty was, first, to get every possible Baptist to go, and secondly, at the lowest possible cost.

Dr. Winburne, the chairman of the committee, in a recent article was all too modest in his reference to the splendid services he rendered in the preliminary negotiations with a number of the largest transportation concerns. South Baptists are deeply indebted to him for this fine service. As already announced the North German Lloyd Steamship Company, in open competition, won the approval of the committee as its official line.

In the distribution of the work of the committee, because of my years of experience in negotiating foreign travel direct with foreign concerns, the committee requested the writer to conduct the technical negotiations in developing the contract with the North German Lloyd with a view to reducing the cost, securing additional advantages and conserving the interest of our people.

At the convention in Birmingham last May the North German Lloyd quoted a price of \$239 for the minimum base trip, third class on steamer. By correspondence and personal conference in New York, the writer was able to negotiate adjustments and reductions, which brought the price of the minimum base tour, third class on steamer, down to \$215 and all other tours with higher class steamer accommodations were reduced in proportion. Recently there have been further reductions in the steamer fares so that the North German Lloyd is now able to quote for this minimum, third class on steamer base trip, the modest price of \$184 and a similar and proportionate reduction in all of the other trips and classes on steamers. The advantage in this greatly reduced price will accrue to every Baptist, who makes a res-

ervation while this price prevails. Reservations made now at the present low price and covered by a deposit of \$25 will hold in the summer of 1933. If prices go still lower, these reservations will be scaled accordingly.

Therefore, I advise every Baptist, who has any idea of going to the Baptist World Alliance in Berlin to make reservation now and so secure this great advantage. Write the North German Lloyd, 68 Broad Street, N. W., Atlanta, Ga., for one of the pamphlets on the Baptist World Alliance movement. Select the tour and price you want. Remember, if the price marks are not changed on your pamphlet, that there will be a reduction of from \$30 to \$50 according to the tour and the class used on the steamer. Then write the North German Lloyd, Atlanta, stating tour for which you wish to make reservation and send them the deposit fee of \$25. In the event your plans change and you decide not to go, you have until June 20th, 1933, thirty days before the sailing date, to call for the return of the full deposit fee of \$25. Hence, my advice to you to register now and make sure of the present low price, which may or may not prevail a year from now.

We hope to negotiate still further reductions in addition to this reduction in steamer rates. Under the contract with the North German Lloyd we have until January 15, 1933, to secure a better price on the land portion of the several tours, and I am in correspondence with concerns in Europe looking to that end. However, my correspondents in Europe advise waiting until the summer when the full force of the slump in foreign travel will be felt before pressing for special inclusive rates for the Alliance tours in 1933. They predict a fall in prices, and I am confident we will be able to save our brethren and sisters even more than we have already saved them in the cost of these trips. It is written into the contract that no member of the committee shall receive any commission. The prices speak for themselves. If they can be bettered by any responsible concern, acceptable to the committee and the Lloyd, it is provided in the contract that the North German Lloyd shall accept the lower priced tours offered, provided of course that the offer provides first class accommodations as to hotels, etc., for the accommodations pledged by the North German Lloyd are high class and the same accommodations to all irrespective of the class of cabin on the steamer.

I may say in conclusion that it has been a labor of love to serve our committee and my Baptist brothers and sisters in this matter. The transportation manager for your section is Dr. H. L. Winburne, Arkadelphia, Ark. The director for your state is Editor John D. Freeman, Nashville, Tenn.

REV. W. M. KUYKENDALL

By O. L. Hailey

The old soldier, Rev. W. M. Kuykendall, has been mustered out. The captain gave orders that he was to have an immediate discharge on Saturday, May 7th, 1932. He has been one of the most diligent and useful ministers who ever labored in these parts. Born on June 5th, 1852, he lacked just one month of being eighty years old. He has not been quite as strong physically during the last year or two as was his wont, but he was very active, and ready for any call.

He has served a great many country and village and town churches in Middle Tennessee for half a century, and he was as active as any man of his generation and one of the most vigorous preachers of his day.

Because Editor Freeman has already gone to St. Petersburg to the Southern Baptist Convention, I am just making mention of the glad departure of Brother Kuykendall as the paper goes to press. No doubt the Editor will desire to give a more extended notice of his death. Let no one grieve for our brother. He was ready and often said he would like to "go quick" when the summons came. His family has all Christian sympathy.

Services were held last Monday afternoon at the Lockeland Baptist Church, Nashville, with which he held membership.

"The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars."—H. W. Beecher.

THE BROTHERHOOD HAS A RIGHT TO KNOW

The President and Faculty of the Southwestern Seminary are making herein a frank statement to the denomination concerning the Southwestern Seminary.

We soon celebrate the twenty-fifth anniversary of this young school of the prophets. Its achievements in these twenty-five years have been marvelous. An experienced faculty has been developed, a large student body assembled, a great plant built—two and one-half million dollars in assets and a debt of only one-half million, which is a good business record—a plant able to house and a faculty able to teach 750 students, and this in twenty-five years amid repeated periods of depression. We have trained thousands of workers with a theological soundness beyond question, in a flaming missionary and evangelistic passion, with a scholarship acknowledged everywhere, and sent them to the four corners of the earth. They are constructive, cooperative, soul-winning and kingdom-building contributions to the denomination. We believe we have made a good account of our stewardship, and the denomination is enjoying the marvelous returns and products of these twenty-five years' labors. The faculty and students everywhere have stood four-square for all the things loved, cherished and built by Southern Baptists.

In these tragically depressing times, we have made heroic reductions, both in force and salaries. Since the depression came we have left off four in the Administrative Force, two in the School of Religious Education, three in the School of Gospel Music, one in Missionary Training, one in the School of Theology, and have reduced salaries since 1929 50 per cent. In the last two years, voluntarily, the president has reduced his salary 40 per cent, and the faculty and administrative force from 25 to 33 1-3 per cent, and in the last year we have gotten only about 50 per cent of salaries after reductions were made, bringing our income down to a place of real sacrifice. We would have you know that in spite of these great reductions, we have a strong force in the four schools and carrying on a great body of teaching.

We raise the question of whether or not it is fair for this Seminary to suffer in this regard more than others. Though there have been reductions in salaries somewhat of denominational secretaries, seminary teachers, senior college teachers and other denominational employees, yet the reductions have been nothing like those that we have voluntarily made, except in rare cases, and then they are getting the salaries promised with small reductions and we are not getting half of ours. Our full professors will receive in cash less than \$1,800.00.

It must be remembered also that practically all the other State and Southwide causes and institutions have had campaigns, in the last few years, and the Southwestern Seminary has never had one. Is it not time for some special consideration to be given to the Southwestern Seminary in order that we not suffer beyond others? We believe that it is, and we ask the Brotherhood to take into consideration these solemn facts.

We are not whining nor quitting; we are a co-operating, missionary, evangelistic force standing for the whole program, pleading for fair play. The heroic, missionary church where most of our force are members, in the last three months has given 65 per cent to outside causes and only 35 per cent to local causes. Nearly 50 per cent of its outside gifts have gone to the Cooperative Program. This is an evidence of our cooperative, sacrificial spirit, and we are willing to go to the last ditch with the denomination. We have never had more prospective students anxious to enter than now.

We believe the Brotherhood, knowing these facts, will face the situation, join us in sacrifice, and make possible a plan to increase the income of this institution and make provision to pay its debts.—President and Faculty of Southwestern Seminary.

Be sure that if you do YOUR VERY BEST
In that which is LAID UPON YOU DAILY,
You will NOT be left WITHOUT SUFFICIENT
HELP,

When some WEIGHTIER OCCASION arises.

—Jean Nicolas Grou.

PUBLIC OPINION

HOW LONG WAS JESUS IN THE GRAVE?

J. F. Hailey

It is passing strange that men should ever have gotten the idea that Jesus was crucified on Friday and rose Sunday morning, only that they took little pains to put together the Scriptures that refer to it. He staked His divinity (Matt. 12:40) on the fact that He would stay in the grave three days and three nights—three periods of light and three periods of darkness. Let anyone count from Friday night to Sunday morning and see what he will find. Let it be noticed that the period of light for the day of crucifixion had passed when he was buried. Luke 23:54 says a Sabbath dawned as He was being buried. This, by the way, shows that He was buried the same time of day He rose, as we shall see; so that there is no trouble to get the proper starting place as well as the time He rose. The Thursday-Sunday morning theory fares no better.

Matthew, the only writer who says anything about the time of day Jesus rose, says it was, "In the end of Sabbaths as it dawned into the first of Sabbaths," Jesus rose (Matt. 28:1). The Jewish day has always ended at sundown. This alone explodes any talk of Jesus having risen in the morning. Luke 23:54-24:1 shows clearly that the women saw the sepulcher as a Sabbath dawned (at the burial), then rested on that Sabbath, bought and prepared spices, which was on a work day; then rested another Sabbath. This shows that three days passed while Jesus was in the grave.

Anyone who has studied the Passover feast knows that the Passover was eaten on the night (beginning) of the fifteenth of Nisan and that the day following was a Sabbath, regardless of the day of the week. When Jesus was crucified, it chanced that the Passover was eaten on Wednesday night and that Jesus was crucified next morning, which was still Wednesday. This made Thursday a Sabbath, Friday a work day, when the woman prepared the spices, and Saturday the day Jesus rose—just as it went out and the next day came in. This, I am sure, was the end of the Mosaic Sabbaths and the beginning of the Christian Sabbaths. "First day of the week" is an expression the New Testament knows nothing about. It is Sabbath every time.

I have merely glanced at these points, but trust they are plain enough to be understood.

VAPORINGS OF A SOVIET "PROFESSOR" AND REACTIONS OF IMMATURE MINDS

One of our Louisiana pastors sends us a marked copy of a North Carolina paper giving an account of a lecture before the student body of the State University by what appears to be one of the numerous itinerant modern sovietized "professors." Both the account of the lecture and the reaction of some of the sophomoric, immature students, as quoted in part below, is in harmony with that type of intelligensia of which Bolshevik Russia boasts and the reaction that practically any revolutionary theory usually has on young minds.

But to quote the article referred to, in part:

"Down at the University of North Carolina recently the authorities invited Bertrand Russell, professional atheist, advocate of Free Love and about everything else un-American, to deliver a 'lecture' to the student body. And they paved the way for this rank infidel to undermine the faith taught the immature youth of the institution by their godly mothers by presenting Russell as 'one of the world's greatest philosophers, whose wisdom is world-wide and whose teachings should be heeded.'

"The fruit of Russell's rotten address is revealed in an editorial in one of the magazines published by the student editor there. He wrote:

"Much food for thought was contained in the lecture of Bertrand Russell delivered here. His points were carefully but almost casually made, yet they left a profound impression. What Mr. Russell said can be chiefly characterized as common sense, the type of common sense which is the result of

careful thinking and a long and full life. His ideas appeared unusually felicitous and acceptable because they were the ideas most of us hold—but either cannot or are afraid to express.

"Some people cannot seem to realize that the days of purity, self-sacrificing ideals and all that bunk are gone forever. We are living in a modern world—a world of get out of life what you can and the devil take the hindmost. Then, too, that phrase, 'doubtful pleasures.' There is no such thing as evil or wickedness—merely the standards of the times in which one happens to be living. We have one thing to be thankful for: fewer people who possess the innate ability to think are going to church. It is a fine thing to tell children about love and righteousness; but when a boy goes to college, it is time he woke up to the fact that he is a man. He will soon see that if he ever expects to get anything out of life, if he ever expects to enjoy the real things of life and make a lot of money, he has got to climb the ladder of true success by stepping on the faces of others.'"—Baptist Message.

WHAT NEXT?

We have all heard of the Negro preacher who had been to Roman Catholic and Episcopal churches and had seen the beautiful forms, the enriched services, the worshipful programs, etc., of their fossilized religions. It appealed to his simple nature, he being imitative of what he thought to be "the higher up" ways of the white man.

So he went in strong for Easter at first and then Palm Sunday, Good Friday and other special days of "the Christian calendar," the observance of which Paul expressly forbids in Galatians 4:10, and which things are contrary to the spirit and genius of the New Testament, all the truths of which are for every day in the year alike and for every moment of every day.

When he saw the altar boys scurrying around serving the rectors and priests with their collars buttoned behind and the front of their shirts (if they had on any) covered up with black cloth of some kind, it all appealed to him, especially the bearing of incense by the boys. So he decided to skip over all the simplicities of the New Testament "where a man's man" and "all we be brethren" and try out these altar boys and smoking incense. He trained them and trained them. They met at the church for a whole week and practiced. But he had never heated up the little common pots in which "the sweet savor" was to be carried. When the congregation was present he must have the odors rising up before their eyes, so he got his oil stove to burning and got the containers warmed up good so that the vapors were coming up nicely.

His plan was to start the march out of the study, then after getting well to the front turn his back to the audience and intone a prayer. As he turned to face the audience, the boys were to be approaching on either side with their precious offering. They were to meet him at "the altar," now no longer called a pulpit or platform. That was the first step in the "enriched services." The boys had on their robes of course. How could they be "choir boys" without them? The best singing birds out in nature's woods have on dull plumage. But that is God's doing. Men do differently.

The New Testament says, "Speaking one to another in Psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:19). But the progressives are unwilling for either Paul or inspiration to stand in the way of "enriching" their services. This minister intoned several sentences about the Lord being "high and lifted up." Then he turned around for the star performance of the day. The boys were there, but there with empty hands. Then he said, "Where, O where is your incense pot?" They answered back, "We left them out in the hall, because they were so hot."

Well, the colored Baptist pastor made a mess of imitating the ecclesiastics. It turns out the same way with white Baptist preachers. What do you think of it? The word is being passed around that two or three preachers who, like myself, were raised in the cornfield, and their deacons and most of their leading members who grew up out among the same familiar clods, having moved to little towns now about bankrupted, are actually putting up robed choirs to do their singing in Baptist churches. They are doing this while back in history the forefathers

who made our faith possible went to jail and to the stake for "the simplicity that is in Christ" at the hands of the very ones they are now aping.

Could it be thinkable that Christ had such carryings on when He went up into the mount and preached the master sermon of all ages? Does anybody reckon that Peter stooped to such folly on the day of Pentecost? If he had done so, there would have been no record of three thousand being saved and baptized.

Wonder what kind of a fool thing our brethren are going to do next? Such things disgust the great host of our plain, sincere, matter-of-fact common people and detract their minds from soul saving and missions and the great fellowship needed to hasten on the second coming of Jesus. Baptists are a great mass of plain people and they are never going to be led by any other kind of folks.—John R. Chiles, Rogersville, Tenn.

BAPTISM AND OPEN MEMBERSHIP

Open membership as originally advocated for Baptist churches by such pioneers, for example, as Dr. John Clifford of London, once president of the Baptist World Alliance, was intended to meet the case of Christian believers who have conscientious objections to the ordinance of baptism. If, the argument ran, we believed that baptism was essential to salvation, or that it conveyed some spiritual grace that could not otherwise be obtained, then we should be consistent and logical in requiring that all those over whom we had any influence should be baptized. But, believing as we do that baptism is a symbol of a spiritual experience already enjoyed and that the spiritual benefit that it bestows depends entirely upon the attitude of mind and heart of the person submitting to it, it seemed incongruous to these leaders of a few years ago that a Baptist church should insist that all who enter it should be baptized whether the ordinance had any spiritual significance and benefit for them or not. There are Christians, they said, of the Quaker type in their attitude to all symbolism, to whom physical rites are a positive hindrance and no help to the spiritual life. There are others to whom baptism is no more than an empty form, quite devoid of meaning, a requirement of the church which they passively endure in order to enjoy the Christian fellowship that they crave. Baptism, these early leaders said, is too rich and sacred a privilege to be imposed upon any one as an obligation; that is to degrade the ordinance. The New Testament, they said, did not impose baptism as a prerequisite of church membership, but offered it as a token and sign of discipleship and as a symbol perpetually to remind the disciple of the essential elements of a Christian experience. Baptism deals not with the relations of the believer to the church but with his most intimate relations to his Lord. It is not primarily a church but a Christian ordinance. So they proposed to take the baptism from the door of the church and set it at the altar, to enshrine the ordinance in the very heart of the Christian community.

Thus it will be seen that the advocacy of open membership at the beginning arose not from a lower conception of the meaning and privilege of baptism than was current in the denomination at large, but from a higher and more spiritual conception of it. These pioneers never minimized in thought or teaching the importance of the ordinance but magnified it. They objected to what they called "compulsory baptism" and longed to restore to the ordinance its voluntary character, in which, as they believed, all its virtue lay. They said that this would set them free to teach with a zest that they had never known before the spiritual values in baptism and to urge it upon all as a matter of Christian privilege and as necessary to complete obedience to their Lord. It was their testimony in these early years that many who, from misunderstanding or ignorance or prejudice, entered the church without baptism later, as a result of such teaching from the pulpit, applied for baptism of their own accord and found a spiritual blessing in it.

If, however, we are to believe the reports that come to us, the course of open membership Baptist churches in this country at the present time is often in a quite different direction. We hear of baptism presented as "optional" to prospective church members, with all the implications of its negligible character that the word suggests. We hear of Baptist

churches in which there is little or no teaching as to the meaning and value of the ordinance and in which, indeed, it is seldom or never mentioned. These are not open membership churches in the sense in which the term was first employed. One does not need to be a prophet to discern whither such tendencies lead. They mean the ultimate neglect and loss of a great historic ordinance, with all the associations of Christian tradition that have gathered round it, and with all the teaching values that are inherent in it. They mean the erection of one more barrier between Baptists and the remainder of the Christian world; for outside our ranks there is discernible no tendency, except among the Quakers, to ignore or shelve religious rites, whether they are regarded as sacraments or ordinances. They mean that the Baptist claim of fidelity to New Testament teaching must finally be abandoned. If such results are the inevitable consequence of the principles upon which open membership is founded, then its critics are right.—The Baptist.

Jacob at Bethel

SUNDAY SCHOOL LESSON, MAY 15, 1932

By O. W. Taylor

Scripture: Gen. 28:10-17. Golden Text: Gen. 28:15

Daily Bible Readings

Monday, Rebekah's False Counsel (Gen. 27:5-17). Tuesday, Jacob's Deception (Gen. 27:18-29). Wednesday, Jacob at Bethel (Gen. 28:10-17). Thursday, Elijah at Horeb (1 Kings 19:9-14). Friday, Isaiah in the Temple (Isa. 6:1-10). Saturday, Jehovah Our Keeper (Ps. 121). Sunday, The All-Seeing Providence (Ps. 139:1-12).



Introduction: That Jacob should become ascendant over Esau was "the purpose of God according to election" (Gen. 25:23; Rom. 9:11-12). But election neither produces nor excuses rascality. Because of Jacob's disregard of this, we find him in our lesson at Bethel, 62 miles northward from Beersheba, his boyhood home. He was on a long journey of 560 miles to Haran, a town in Padan-aram in northern Mesopotamia. Yet by his experience at Bethel and by his subsequent experiences, Jacob became personally fitted to grace the ascendancy which God had purposed for him.

I. An Exile From Home (Verse 10)

1. **The Personal Factor in the Exile.** It was Jacob's own folly. By unfair strategy he had obtained the birthright from Esau. Then at the instigation of his mother, he tricked his father into bestowing upon him the blessing of the firstborn. He sought to bring about by carnal means what God would have brought about in righteous ways, if he had left matters in God's hands. Permissively God gave him the rope until he became entangled therewith and learned a lesson he would not learn otherwise. God often does this. To essay to hasten the program of God by carnal means is to invite disaster. The effort to do this in kingdom affairs today has resulted in unconverted church members and formalistic churches and a crushing burden of debt. Jacob had to flee for his life and never saw his mother again. In later years he himself was sorely deceived and grieved many times. His daughter was deceived and her chastity violated. Though God's purpose is fulfilled for His sake, it does not keep us from suffering for sin's sake.

2. **The Providential Factor in the Exile.** Though God did not excuse Jacob's sins, He did overrule them to fulfill His elective purpose. He used Jacob's folly to stir up the home nest and make Jacob learn to fly. Forced upon his own resources and into strange lands, he gained wealth and training and spiritual development he never could have gained in his languid home life. "Where sin abounded grace did much more abound." But "Shall we continue in sin, that grace may abound? God forbid!" Happy is that man whose exile from home and whose stay in some Bethel or Haran are due wholly

to the Lord's direct leading and not partially to sin which the Lord has overruled.

II. Dreaming of God and Angels (Verses 11-12)

1. **On a Pillow of Stone.** At this time Bethel was a spot only. Jacob named it Bethel after his dream. Nearby was the town of Luz, a name then covering the region. Later Bethel came to absorb the name. Bethel was "the stoniest top in this stony land." In a wild, desolate, rocky, lonely place, Jacob had his dream. The use of stones for pillows seems strange to Westerners, but it was frequent among Orientals. In modern times one of the greatest of missionaries to Africa, Dr. William M. Taylor, when at home on furlough, carried around a stone with him for a pillow, that he might not forget hardships. Happy the man who does not have to have a carpeted sanctuary to realize God, but who amidst the rocks can sense the Rock of Ages!

2. **Interpretative of Jacob.** Doubtless at the time Jacob's view of the birthright had largely been carnal, but he sensed something of its spiritual significance. So also there were some very unsavory elements in the character of the man. It took years to eliminate them. But of the two brothers, only Jacob had any openness of soul to spiritual matters at all. A man may go for years before the real soul in him begins to come to light. From his fifteenth year until in his thirties, Augustine lived in utter sin, only to wake up to God at last. Evidently, it was not excess of food nor "the multitude of business" that induced Jacob's dream. It came from God. But also evidently that dream was made up of the elements of Jacob's waking thoughts and views. He had been feeling abandoned. He had been thinking of God. His last view before he fell asleep was of the strata of the limestone hills forming a kind of staircase. So he dreamed of a ladder (the word is also rendered "staircase") stretching from earth to heaven, with "the angels of God ascending and descending upon it" and God at the top speaking to him. That dream both revealed and evoked Jacob's innermost soul. How long since we have had a dream which brought us the sense of God?

3. **Evangelical in Meaning.** The promises which God went on to give to Jacob were a reaffirmation and expansion of the Abrahamic covenant, which in previous lessons we have seen involved and headed up in Christ (Gal. 3:16). Then in John 1:51 Jesus plainly revealed that this ladder from earth to heaven, which Jacob saw in his dream, was a type of Himself as the medium of access between men and God. "The angels of God ascending and descending" pointed to "the ministering spirits" to "the heirs of salvation" mentioned by Paul (Heb. 1:14). Now Jacob, of course, did not at that time take in the full meaning of all this, but he must have in some true degree sensed its essence, for Hosea (12:4) tells us that God "found" Jacob in Bethel. If so, Jacob found God.

III. Receiving Promises (Verses 13-15)

1. **Promises Embodying the Old Verities.** The promises came from "the Lord God of Abraham . . . and of Isaac," and the truths and blessings they embodied were historical and time-honored. Their revelation has been climaxed in Jesus Christ, and we need look for no unfolding of so-called "new truth." The only promises that will do to tie to have old truth as their content. Let us tie to the "Faith of our fathers," in so far as that faith has as its warp and woof the revelations of Scripture.

2. **Promises Ninefold in Scope.** (a) The land to be given to Jacob. (b) Also given to his seed. (c) "Thy seed as the dust of the earth." (d) "Thou shalt spread abroad," etc. (e) "In thee and in thy seed . . . all the families of the earth be blessed." (f) "I am with thee." (g) "I will keep thee." (h) "I will bring thee again into this land." (i) "I will not leave thee." This is "manifold grace."

3. **Promises Universal and Eternal in Issue.** We have already seen that the Abrahamic Covenant, of which this is the reaffirmation and expansion, contemplated the coming of Messiah and His redemptive work, both in time and eternity. We saw this in the lesson on The Call of Abram. So, then, Jacob saw a ladder which was on the earth, but did not stop there, but the top of which "reached into heaven." The promises received dipped down to earth and lifted men into heaven. "For whom He did foreknow He also did predestinate; and

whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8:29-30). The ladder has no missing rungs and does not break when part way to heaven.

IV. Realizing the Presence of God (Verses 16-17)

Put an Esau amidst the rocks of Bethel, and he will curse and complain of his lot. Put a Jacob there, and he will dream of God and awake to Him.

1. **An Awed and Reverent Soul.** "Surely the Lord is in this place, and I knew it not!" God in rocky Bethel! "How dreadful (awesomely solemn) is this place!" In the presence of God, the seraphim covered their faces with wings. Moses hid his face at the burning bush, and was told to put off his shoes. Elijah hid his face with his mantle at the "still small voice of God." It is ever the mark of souls sensitive to God to be awed and reverent and worshipful in His presence. The unseemly conduct of some in religious assemblies today, the fantastic, light-hearted manner in which some conduct religious service, and the slangy speech of some in their professed prayers, all evince that some professed Christians today do not have as fine souls as Jacob had despite all his faults. Those who boast of their nearness to God only advertise their distance from God.

2. **A Practical Response (Verses 18-22).** Jacob was not content to remain lying on the ground in blissful contemplation of his dream. He felt called to consecration and action. "If (the word has the meaning here of "since") God will be with me . . . then: (a) The Lord shall be my God." (b) Of the stone on which he had slept and which he had anointed with oil, he said, "This stone shall be God's house." So Jacob named the place "Bethel—House of God." He saw a stone on which he had slept expanding into a house of God! Communion with God gives vision. (c) "Of all that thou shalt give me I will surely give the tenth unto Thee." The ultimate test of whether God and His truth has struck home or not is whether our financial response is called forth or not. Here was the giving of the tenth long before the Law, and that in the atmosphere of grace. The tenth today should be given in the same atmosphere. But let us remember that we are credited with giving only that which we really desire to give. It took Jacob many years to measure up to his high idealism here, but grace finally won out. Would that we might more often light upon some Bethel and see that ladder more often and sense God more often and find life's rocky places "the house of God" and "the gate of heaven!"

QUESTIONS

1. What personal factor entered into Jacob's exile?
2. How was God's providence connected with it?
3. In what place do we find Jacob in our lesson, and what dream did he have?
4. How did this dream interpret Jacob?
5. What evangelical meaning did his dream have?
6. What kind of verities were embodied in the promises God gave to Jacob?
7. What was the ninefold scope of the promises?
8. Discuss their universal and eternal issue.
9. What effect did Jacob's dream have upon him?
10. What practical response from him did it evoke?

Lesson May 22: "Jacob and Esau Reconciled" (Gen. 33:1-11).

MUSINGS OF A CHUMP

I am perfectly willing to admit that I am a country jay, hill billy, clod hopper come to the city, but I have lots of sense—just naturally smart. The first Sunday I was in the city I hunted up a church of common ordinary people. They were surely ordinary, but not my sort of ordinariness. They laughed and talked and giggled and wrote notes while two pretty girls played the fiddle and piano. That disgusted me. But they were nearly as bad while the preacher prayed and preached. The next Sunday I went to a swell church with a pipe organ and a D.D. preacher. A fine-looking woman began playing the organ soft and sweet, and the women around me began talking and the organist played louder, but the louder she played the louder the women talked and the two together sounded like Chinese tom toms. I felt like telling them to shut up. I wanted to tell these city folks that we "hill billies" did not regard such conduct as decent or such people civilized.

Yours truly, A. CHUMP.

The Preacher's Column

By A. U. Boone

XIX

The Glory of the Ministry

Perhaps he, the greatest of all Christian ministers, knew more than all others as to the glory of the ministry. He gave it the proper appraisal, because he knew from experience, and in other ways, something of its value, importance and dignity. Ministers themselves may forget the high and holy responsibility and the immeasurable delights of the great calling. It should be thought of in humility and reverence, of course, but at the same time it is well to know the superlative joy and honor of being a good minister of Jesus Christ.

The call to the ministry is glorious. It is very closely akin to that which the world calls miraculous. There can be no doubt that the hand of God is in it. The Almighty has His own way of doing His will. He cannot be shut up to any regulatory method in selecting His men for leadership in Zion. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Unquestionably some men have answered, who were not called. This is to be expected, because it is life. In other relations it is not uncommon for one to get in a place where he is not wanted. There were false prophets in Bible times, and it is not strange that there should be false prophets in our times. One man said he saw in the sky three large letters. They were "G. P. C.," and he understood them to indicate, "Go preach Christ." He reported the vision, and some wise minister said to him, "Brother, that means 'Go plow corn.'"

Isaiah tells a great story in the sixth chapter of his prophecy. He was in the house of God, and saw the Lord, high and lifted up, and His train filled the temple. He was there led to realize his own weakness and sinfulness, to confess his sin and the sins of his people, and then one of the seraphims took a live coal from the altar and touched his lips, and pronounced him clean. A voice from the Lord then asked, "Whom shall I send, and who will go for us?" And Isaiah answered, "Here am I, send me."

This was spectacular indeed, and probably no one else was ever called in the same way. It was one man's experience only, but thousands have been called by the same Lord for the same purpose. They have been selected by the Holy Spirit, and set apart as witnesses for the truth. There may have been no angels, nor incense, nor audible voice, nor quick response, but the blessed Lord has called them in His own way, and they have answered in loving obedience and followed where He led them.

The life of the ministry is glorious. The call is for service, and the service is to be in cooperation with God. Of course He has general supervision over all things, and is looking after the good pleasure of His will. He causes even the wrath of man to praise Him, and all things work together for good to them that love Him; but there is a sacred fellowship which He has with His anointed ones. In a peculiar and real way they are appointed to minister for Him, and they are especially commanded to proclaim the Gospel to a dying world. All the children of Israel were under special obligation to fear and serve the Lord, but the Levites were to serve in a priestly way. The prophets had also special commission to speak for God to the people as the whole of Israel did not have. All Christians are to be witnesses, but the minister is given the place for all his time, and he has a more definite call to service. Secular work is to be abandoned and he is to give himself continually to prayer and the ministry of the word. He is to deal with the spiritual. A better day will come when our people in the pew will demand this of a minister. He should be relieved from the service of tables.

One must be ignorant indeed who fails to see the need for sacrificial living on the part of the Christian minister. He is a servant and a burden bearer. His duties sometimes must take him through the dark, and his cares make cloudy weather for his soul. Like one of old he will have great heaviness

and continual sorrow of heart. All these things must be considered, and expected, but he can rest assured that here, if nowhere else in life, the clouds will have a silver lining, and the sun will shine through. There was One, who for the joy that was set before Him, was willing to suffer in the extreme, and was obedient unto death. He was sustained and inspired to go on in the path of service and sacrifice. Now the disciple is not above his Lord, and there is a hope set before him calling for his best.

The rewards of the ministry are glorious. The Psalmist gave us a parable illustrative of this achievement when he said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing the sheaves with him." It will be like the return of a conqueror, not with memories of battle fields and blood, not bearing trophies from the plains of human agony and national hate, but with precious treasures of redeemed life that will enrich the untold wealth of the Heavenly Land. The Apostle Paul expressed it in another way, when he wrote to the Thessalonians, "For what is our hope? or joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ as His coming? For ye are our glory and joy." Long before this Daniel wrote, "And they that we wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Are there people living who pity the preacher? Are you sorry for him? If so, let me advise that you save your pity for yourself. Do face about and try to cheer that one who has been chosen of God to bring good tidings and publish peace. Meanwhile let the minister himself daily offer from his heart the words of the Great Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

THE WATER BIRTH

By R. E. Pettigrew, Porto Alegre, Brazil

Now and then there comes out something about the already much discussed verse in John 3:5. The one point that seems to give rise to more discussion than any other part is the phrase "Born of water." Various are the theories or interpretations advanced. Why bind ourselves down to one phrase and move "Heaven and earth" trying to give it an interpretation, based on it only, when there are so many passages throwing light on it that will make the interpretation clear and easy?

Recently the Editor spoke of the Old Testament scriptures often being referred to as water, saying Christ reprehended Nicodemus for not knowing that. Possibly that is why the supposed reprehension of Christ to Nicodemus.

Now comes Brother G. M. Savage advocating the medical view that the phrase mean physical birth. A rather elementary reader of the Greek knows that the word "Kai" may be translated "even." So the part "born of water and the Spirit" may be translated "born of water, even the Spirit." That favors the recently expressed view of the Editor as to the Old Testament scriptures being referred to among the Jews as water. That is clearly the meaning of Ephesians 5:26. John 15:3 speaks of cleansing by the word; that is the body of truth Christ had been teaching them while on earth with them. We also have "washing of regeneration" (Titus 3:5) and "washed us in his own blood" (Rev. 1:5). So, whatever effort has been made in some theological quarters to make John 3:5 refer to water baptism, goes down before these verses.

I do not propose to give any original interpretation; but the following is original, so far as I know: There is no water in Heaven, that we can verify; actual water composed of the two gases, hydrogen and oxygen. If it exists there, it is in the gaseous state and will not serve the purpose of the physical act of baptism as is practiced by an administrator of this ordinance, here in this world.

Now I call attention to a point very clear to anyone who can read the Greek a little. In John 3:3 and 3:7 the word translated "again" should be translated "above." The Greek word "An-O-then" means "above." In our Bibles, in the English language and in the Portuguese, it is translated "again" when it should be uniformly "above." Let us try to adopt this reading in our conversations and Bible readings

as to this discussion between Christ and Nicodemus and we will have made progress in the right direction. We have become so accustomed to say "born again" that it will require care to use the correct word, but suppose we begin it.

The translation "born again" is unfortunate; neither should it be "born anew" as we sometimes vary it, but it should be always "born from above."

Now the discussion settles down to this: unless one has had a spiritual change, coming from God Himself, one is not in a condition to "see" the kingdom of God. The word "see" here being used, I take it, like the word "see" in Matthew 5:8. That means the pure in heart shall "see" God. But do we actually "see" God? No. There is no one absolutely pure spiritually in this life; the best have only a relative purity. But as one progresses in this relative purity of heart (clean in life) the sense of God becomes more and more real: he "sees" God more and more.

In substance this is what Christ said to Nicodemus: You need a spiritual change; this comes from above; without this you cannot enjoy spiritual things. That is the lesson for us all.

RECEIPTS AND DISBURSEMENTS, APRIL, 1932

Cooperative Program

Southwide

S. B. C. Bonds.....	\$ 387.50
Foreign Missions	4,650.00
Home Missions	2,170.00
Relief and Annuity Board.....	651.00
Education Board	310.00
Southern Baptist Theo. Sem....	310.00
Southwestern Bapt. Theo. Sem.	471.20
Baptist Bible Institute	362.70
American Baptist Theo. Sem....	93.00
New Orleans Hospital	232.50
W. W. U. Training School.....	49.60—\$ 9,687.50

Statewide

State Missions	\$3,487.50
Orphanage	1,550.00
Memphis Hospital	968.75
Carson-Newman College	968.75
Union University	968.75
Tennessee College	968.75
Nashville Hospital	581.25
Ministerial Education	193.75—\$ 9,687.50

Total

Designated Funds

Baptist Bible Institute	\$ 11.25
Cosby Academy	10.00
Harrison-Chilhowee Institute...	373.29
Ministerial Education	11.49
Smoky Mountain Academy....	70.45
Union University	1,139.93
W. M. U. Specials	200.00
Watauga Academy	9.87
Home Missions	4,670.40
State Missions*.....	172.54
Foreign Missions	1,877.19
Orphanage	708.39
Memorial Hospital	11.49

Total

O. E. Bryan, Executive Secretary and Treasurer.

Do You Know?

That Charley Ross, kidnaped in 1874 when four years of age, has never since been heard of?

That bricks made entirely of glass are now being used in our country, and that they are as strong as steel?

That both gas and tires are now being colored to match colors in auto bodies—and the brains of American faddists?

That Georgians are called "Crackers" because in early days the people of the towns could hear the cracking of whips early in mornings as the farmers drove their ox teams bringing in their produce to early markets or their cotton to the gins? "There come the Georgia Crackers" came to be a familiar expression.



PUTTING PURPOSE INTO LIFE
 Scripture: Philippians 3:12-16

Two young men, members of a nature study class for teachers, were walking along the road in a big woods one autumn afternoon, each carrying a bundle of sticks. An elderly gentleman of kindly face and keen, inquiring eyes met them, joined step and asking the why of the sticks was told they were specimens of native trees. "Why gather them?" he asked. "We study them," was the answer. "Why study them?" "To enlarge our knowledge and appreciation of nature," they answered. "But why cultivate acquaintance with Nature?" "In order to fit ourselves to lead our pupils into like acquaintance." "But why want your pupils to know and appreciate nature?" Question and answer had here reached the ultimate purpose. We seek to know and appreciate nature so that we may come to know and appreciate nature's God. The wise old man was seeking to put purpose into the minds of the two younger men, and not merely some purpose but the highest purpose.

Purpose Gives Meaning to Life

Gathering sticks is a foolish and meaningless business, unless there is a purpose behind it. Gathering sticks to study the life-history of the trees from which they came is a reasonable purpose, but not the final one. It is too narrow and selfish. Gathering sticks as a means for deepening others' knowledge and appreciation is service which enriches those who give and those who receive. But gathering sticks to make them speak of God to the heart and mind of man, that is a purpose with infinite bearings and possibilities. With such a purpose the simplest acts of life become dynamic, glorious. Without it the greatest abilities and resources are useless and even dangerous.

Purpose Gives Direction to Life

An aimless life cannot arrive anywhere. Without the guiding purpose the most strenuous activity is wasted. Traveling fifty miles an hour requires power, burns up gas and oil and wears out machinery. But if the driver has been traveling on the wrong road or in the opposite direction from his goal, all the energy and effort have been wasted and he is further off than when he started. The sensible traveler will locate himself and determine his goal before he starts, not after he has used up his time and his resources and has to plod wearily back to the starting point. Great hosts of people put off the choice of a life-purpose till they have worn out the car. They think (if it can be called thinking) that it will be time enough to choose a life purpose, that is, to decide where they are going, after they have traveled the wrong road for sixty or seventy years. Can anyone beat that for sheer brainlessness!

Purpose Unifies and Glorifies Life

A horse on a treadmill plods endlessly up his narrow incline and seems to be getting nowhere. But all that ceaseless plodding throbs with interest when the fly-wheel drives the belt stretched to the pulley of the thresher where the farmer threshes wheat to feed his family. Life's drudgery would be unendurable for millions of people save for the glorifying power of a purpose. Why perform the same little set of motions in front of a factory machine hundreds of times an hour day after day and year after year? Making shoes for needy feet. Yes, and much more than that, maintaining a home, feeding a family, earning something to give to a great cause. Why toil in a home day and night at the tasks that are never done, cooking, cleaning, washing, mending? A purpose unifies and glorifies all the separate acts of commonplace drudg-

ery. Love aims to serve its dear ones, to make a home for them and minister to them.

Purpose Makes Life

What will you choose as the master purpose of your life? There is nothing else that makes so great a difference to life and character as this. Some people make pleasure their purpose. They aim to amuse themselves, and pursue what they think is happiness. That poor purpose soon peters out. Countless blunders have found that by aiming at pleasure they have utterly missed it and obtained misery and wretchedness instead. There is no excuse for anyone making that fool mistake any more. Wealth and fame, power and popularity have each been chosen as the dominant purpose of many devotees. These too have proved unworthy. The pockets may be full and the heart and life utterly empty and desolate. Power, even

when attained to, can merely gratify a man's pride for a little, and when the love of power dominates him it makes him a vain fool in the eyes of his fellows, and finally crumbles to ashes at the touch of death or defeat.

What will your choice of purpose be? Paul chose and expressed the only fully satisfying one that has yet been discovered. "This one thing I do. . . . I press toward the mark of the prize of the high calling of God in Christ Jesus." That purpose governed him, inspired him, made him. He never outgrew it or became weary of it. And it never failed him. Such a life-purpose discovers all the talents and resources of a life, draws them to itself, concentrates them, and lifts them to the highest efficiency. Into it can be fitted all the secondary purposes that ought to find a place in a thoughtful life. Be satisfied to aim at nothing else than the prize of

the Christian's high calling.—L. E. Ackland, in the Maritime Baptist.

SOME "DON'TS" FOR MINISTERS

Rev. R. E. Davidson, Westport

1. Don't live beyond your income.
2. Don't be a stingy parson.
3. Don't preach your doubts.
4. Don't preach against things as for principles.
5. Don't be tempted on any occasion not to do your best.
6. Don't be looking for a larger field—another call.
7. Don't flirt with other churches or threaten your own church.
8. Don't be a pessimist.
9. Don't deal in off-color stories.
10. Don't lose your temper in public.
11. Don't overlook the Bible when looking for a text.
12. Don't be jealous of your fellow-ministers.—The Baptist Observer.

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THE NEWS BULLETIN

WEEK OF PRAYER HAS GREAT CLIMAX

Bellevue Church, Memphis, had a total of thirty-two additions Sunday morning, May 1, following a week of personal work and prayer by the classes in the Young People's Department. At the Sunday school hour, Dr. R. G. Lee, pastor, brought an evangelistic message to the department. The Holy Spirit was indeed there, and nine of the young folks came forward for baptism, with fifteen by letter and one on statement. At the morning service these twenty-five young folks were received into the church together with four others for baptism and two others by letter and one on statement.

LONGFIELD CHURCH TO HOLD SPECIAL SERVICE

A special service of worship and thanksgiving will be observed at Long Field Church, near Coal Creek, of which the Rev. Carl Prince is pastor, Sunday, June 26, celebrating the completion of the remodeling of the church. The meeting, which will last all day, will be the first of its kind to be held in the church which was established over a hundred years ago. The pastor and members of the church extend a cordial invitation to people throughout the State to attend the service.

ARIZONA NOTES

The First Baptist Church, Tucson, Arizona, R. S. Beal pastor, reports at the close of its fiscal year a gain of 123 by baptism, and a net gain of 155 members, bringing the membership up to 1,455. The grand total of all giving for the year amounted to \$24,509.15. The church has enlarged its ministry in the employment of a secretary for the pastor and by the broadcasting of the Sunday night service over KGAR. The young people of the church conduct 14 out-stations regularly. Two of its young men are studying for the ministry and a third, Mr. Chester Mathews, has been called to the pastorate of the First Baptist Church of Somerton, Arizona. The Bible school has an enrollment of 1,106. Many members made "substitute gifts" for missionary work. Rev. D. C. Snyder, president of the Arizona Baptist Convention, and Mr. Elmer Wick are full-time assistants to the pastor.

THE DEVIL VISITS THE BAPTIST BIBLE INSTITUTE

Rev. Maurice Aguilard, French Student, Louisiana

Among the many fields of battle in the spiritual world in which the devil is very much interested, there are none among Southern Baptists which are more important to him than New Orleans and the Baptist Bible Institute. He has become alarmed about this field because of the importance of New Orleans and of the B. B. I. for the future progress of the Gospel of the Son of God. He is wide awake and fighting.

The devil knows the fine strategic location of the Institute here in the center of this fast growing city with a half million people, a large per cent of which are his subjects. He saw the great future of New Orleans because it is the outlet of the rich Mississippi valley and the door for the coming to the United States of our rich neighbors of the South American republics. It is a cosmopolitan city with many people of many nations flowing in and out of its doors each day.

The devil realizes that the Institute property is one of the most beautiful in the South for a school, that other like property could not now be secured for the amount paid for this by the Baptists, that this property is worthy of the pride of any people, and is located in a section of the city known as the "Garden District" of New Orleans.

Coming over to look into the activities of B. B. I., the devil became more alarmed, for he found a consecrated faculty and student body and no one taking life easy, but all serious and busy. The kingdom of God is the center of all thought, and there is a prayerful atmosphere, a spirit of love for the Lord and the lost. They go out by groups or individuals to all parts of the city, in jails, or streets, in hospitals and churches, to preach the pure gospel, and on week-ends this work extends over a large part of two States. Many souls are being saved each week; churches are being organized, and thousands are hearing the gospel, and the voice of the Institute is being heard around the world as its students preach to the many nationalities who come through this port.

The whole thing is alarming to the enemy of man, for if this keeps on the Baptist Bible Institute will turn this great section against him, and he just cannot afford to lose this rich and promising field. He can plainly see that for a people and an institution to stand thus for the pure gospel only means defeat for him. Even the daily papers are coming out with editorials commenting on how the B. B. I. family practice what they preach. At first the city officials hardly let the students hold services in New Orleans except in the very few churches then in existence, but now they let them preach at any time anywhere. This is an alarming change, and the devil must now give this city his own personal attention, thanks to B. B. I.

The devil is not easily made to quit. He has at least one good quality that many Baptists do not have. He is not easily discouraged. He perseveres in his work. In looking over the financial condition of the school, a great hope was reborn in his wicked heart. He took new courage as he thought of the great depression and the state of discouragement. He decided that this was the time to strike the fatal blow. Surely he cannot know the love which Southern Baptists have for the Baptist Bible Institute and their gratitude for its wonderful work in this great mission field.

TENNESSEANS AT S. B. T. S.

By A. B. Polsgrove

Twenty-seven Tennesseans have been among the 380 students enrolled in the Southern Baptist Theological Seminary, Louisville, Ky., during the past scholastic year.

They are: Andrew B. Anderson, Nashville; Paul M. Baisch, Springfield; Wm. L. Baker, Lebanon; Sibley C. Burnett, Nashville; Truett T. Cox, Bluff City; Earl B. Edington, Knoxville; Gray Evans, Parsons; Mark Ferges, Newbern; Wm. M. Ford, Memphis; Meredith E. Hall, Blountville; Wm. R. Hamilton, Knoxville; D. S. Haworth, Jr., Knoxville; Joseph R. Hodges, Boyds Creek; Hoyte C. Huddleston, Lebanon; Wm. D. Hudgins, Jr., Nashville; James C. Jones, Orinda; Wallace A. Jones, Humboldt; James E. Lingerfelt, Athens; John R. McGregor, Bulls Gap; Chas. D. Martin, Seymour; Oscar T. Nelson, Greeneville; Eulon L. Smothers, Camden; Vester F. Starke, Greenbrier; John Elvery Veal, Knoxville; John H. Whitt, Ardmore; Frank W. Wood, Boatland.

The enrollment during the year 1931-1932 was slightly less than that of the previous year, but Seminary authorities in spite of this decrease in numbers, which was due to economic limitations of the Seminary as well as the prospective students, are well pleased with the work which has been aggressively carried forward in all departments. Thirty-six states of the Union and seven foreign countries have been represented at "The Beeches," and these men, comprising the largest body of evangelical theological students in the world, have labored in a cosmopolitan atmosphere.

Of the foreign students three are from Japan, two from Roumania, one from China, one from Brazil, two from Korea, one from Mexico and one from Norway.

MIDDLE TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION

The Middle Tennessee Baptist Sunday School Convention met with the First Baptist Church this week (April 18-20) in a very successful program. This convention represents about 75,000 Baptists in Middle Tennessee, and there were present all told some six or seven hundred people.

Rev. L. S. Sedberry, well known here for his work in the Price-Webb School, and also as pastor of the Baptist Church several years ago, is president of the convention and presided over most of its meetings. Mr. W. D. Hudgins, also a former citizen of Lewisburg, is the Baptist Sunday School and B. Y. P. U. Secretary of Tennessee, and it is through his work that the convention operates and was brought here.

Prominent among the speakers were: Drs. H. T. Whaley, B. F. Collins, C. E. Wright, Kelly White, E. L. Atwood, W. R. Pettigrew, A. P. Moore, J. B. Lawrence, I. J. Van Ness and D. M. Myers.

The outstanding feature of the Tuesday night program was a pageant given by the members of the local Baptist Church. The title of the pageant was, "The Road to a Safe Tomorrow." It was written and presented by Mrs. C. D. Creasman. The pageant showed how the child must be guided to a safe tomorrow by the church, Sunday school and home co-operating.

The Middle Tennessee Baptist Sunday School Convention is a part of the Southern Baptist Convention which has 26,000 churches in the South and about 4,000,000 members. Last year this denomination added 210,000 members to its churches by baptism, and had a net gain of more than the three largest denominations in the United States combined.

The Baptist Church of Lewisburg has had a steady growth for the past

ten years and is now one of the largest and most influential churches in our city.

The church and its pastor, Rev. C. D. Creasman, wish to thank the people of Lewisburg for their generous and hearty cooperation in the convention and in other things of church interest in recent days.—Lewisburg Paper.

The street orator had expounded his views to an indulgent audience for over half an hour, when he wound up dramatically: "Ladies 'n' gentlemen—an' that's the 'ole kettle o' fish in a nut-shell."—Tit-Bits.

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THE YOUNG SOUTH

The Happy Page for Boys and Girls.

Send all contributions to "The Young South," 161 Eighth Ave., N., Nashville, Tenn. Letters to be published must not contain more than 200 words.

An Auction Party

(Here's a real live stunt for your socials. Just put this on in a good way and it will make a hit. And thank The Baptist Record of Iowa for it.—Uncle John.)

just call the bids not using anything just call the bid's not using anything for money. Write the list as given below upon cards, calling them "catalogs," and one to each player. Do up the article as nearly alike as possible, all in white paper. Seat the guests, place the auctioneer on the box, provide him with pencil and paper. When a package is sold it is not to be delivered until after the sale; the opening of the bundles will create much excitement. Head the list with "Special Sale on (day and date), by order of the sheriff."

1. A masterpiece—"Whistler"—(a whistle).
 2. Study of a head—(a cabbage).
 3. Clothes press—(a small flat iron).
 4. Souvenir of Ireland—(Irish potato).
 5. Relic from Japan—(a wrecked Japanese parasol).
 6. Patent skirt lifter—(chocolate mouse).
 7. A pennyworth of comfort—(soothing syrup).
 8. A woman's weapon—(hatpin).
 9. A marble bust—(broken marble).
 10. Reminder of a needy friend—(sponge).
 11. Emblems of justice—(scales).
 12. Tear extractor—(onion).
 13. A pair of nippers—(two clothes pins).
 14. A perfect foot—(foot rule).
 15. Maid of Orleans—(stick of molasses candy).
 16. Instrument of torture—(toy cornet or banjo).
- Any others could be added.

THE DOG AND THE AUTOMATIC MACHINE

At an English railway station the man whose business it is to collect the pennies and refill the automatic machines noticed that one machine selling chocolates always did a very good business. In fact, there was no machine for many miles around which sold such quantities. The company owning the machine became rather interested, and they sent a representative down to find out the reason. After a little watching it was discovered that the brisk business done by the machine was due to a dog. It happened that the station-master owned an intelligent Yorkshire terrier. This dog came to know that in the funny machine there were chocolates which could be secured if his grown-up friends did something. So he would stand close by and, in doggy fashion, ask folks to put pennies in the slot. Of course, he would get a share of the sweets secured, and some of the regular passengers who knew all about it would get some chocolate especially for the terrier when they had a penny to spare. The company is much interested in this dog who increased their sales, and they wish that they had more canine agents up and down the country—Youth's World.

WHERE DO YOU LIVE?

Do you know where you live? Are you sure you know? Some juniors live on By-and-By street, and do not know it. Some live on Selfish street, and their house is number one. "Look out for number one," is their motto, and yet they wonder why nobody likes them. Nobody needs to like them, when they like themselves so well. Several juniors may be found living in Lazy lane, while many others live on Ambition avenue. Sulky street and Temper turnpike have many boys and girls, but still more may be found on Sunny street

and Patience avenue. Some who used to live in Crooked lane have moved to Honesty highway, while several who were living on Grumble road are now in Pleasant Place.

The houses in Greedy Glen are very wretched, but there are beautiful homes in Generous Court.

Coward Court has many juniors, both boys and girls, but many of them are about to move to Hero highway.

The folk who live on Cruelty street are despised by every one, and it is hoped that they will soon all move to Kindness avenue.

Where do you live? Would you like to move?—Junior World.

TEN MASTER HABITS

- The Habit of Interest.
- The Habit of Purpose.
- The Habit of Thought.
- The Habit of Planning.
- The Habit of Effort.
- The Habit of Growth.
- The Habit of Good-Will.
- The Habit of Humor.
- The Habit of Sincerity.
- The Habit of Faith.—N. E. A. Magazine, June, 1931.

THE BOY WHO BOUGHT A BOAT

Two boys were standing beside a little stream of water. Their ships were riding safely at anchor. Crude boats they were, built of odd pieces of wood in the roughest way, with sawed-off broomsticks for smoke-stacks.

"Say, Bill," said one of the boys to the other, "wouldn't it be great if we could have a boat that would go by itself?"

"Sure would," he replied, "but a boat like that would cost something, and we'd have to go to town to get it, Tom."

"That's so," said Tom, rather slowly, as he began to think real hard. Then an idea struck him. "I have it," he exclaimed. "I've been saving a lot of money in a bank—nickels, dimes, and quarters too. You have to break the bank to open it, but I can get money out of it. I've done it just for fun."

"Sounds good," replied Bill, "but what would your mother say if you did that?"

Tom looked serious for a moment as he said: "Maybe she wouldn't like it. I'm supposed to save all I can for some clothes. Dad's business isn't good right now. But she wouldn't have to know."

"Guess you could get by with it, at that," Bill answered. So Tom ran to the house, slipped upstairs to his room, and jiggled the pear-shaped bank until several coins dropped out. Then he went downstairs, told his mother he and Bill were going for a ride, and off they went on their bicycles.

When they had ridden about two miles Bill said: "Tom, do you think we'd better go all the way to Camden? That's further than we've been before on our bicycles."

"What's the matter, gettin' afraid, Bill?" answered Tom. "You can turn back if you want to, but I'm going on."

"All right," said Bill, "but remember, if we get a speech for this, it's your fault, and not mine."

So they pedaled on, and soon reached Camden. They went straight to a toy-and-stationery shop kept by an old man by the name of Richard Twelves. All the fellows called him "Dicky Dozens."

There Tom bought a crackerjack little boat, painted bright red below and white above, with paddle-wheels that whirred away when the boat was wound up. What good times the two boys expected to have with that boat!

Tom reached home just in time for supper, and somehow managed to get

the boat up to his room without being asked any questions. That night, before he went to bed, he got it out, wound it up, and let it run. Then he hid it again, for fear his mother would see it.

"So far, so good," he thought next morning. Then he and Bill took the boat down to the little stream, wound it up, and started it off. But the paddle-wheels turned so fast that they threw up a lot of water, but didn't make the boat travel very far. When the spring that moved the wheels had unwound itself, the boat floated down the stream just as helplessly as those old wooden boats that hadn't cost a cent.

For several days Tom took the boat out of its hiding-place and played with it. But somehow he wasn't getting the fun out of the boat he had expected. It didn't work right, and the trouble he had in getting the boat out of the house and back again without being noticed spoiled what little pleasure he did have. Finally, he sold the boat to Bill for a quarter, just half of what he paid for it.

Then and there Tom made up his mind to one thing. He wouldn't get anything that way again. He said to himself: "If I can't get what I want in the right way, I'm not going to bother about it, because something in me will tell me I did wrong, and it won't give me any real fun.—Francis F. Peak, in Junior World.

LONDON BRIDGE

The jingle so familiar to childhood, "London Bridge is falling down," has more truth than melody to it. For London Bridge has fallen down, not once, but many times.

Historians point out that the Romans, once upon a time rulers of England, were clever enough to contrive some means of crossing the Thames River. But just what kind of London Bridge that was is not known. However, it is known that there was a bridge in 1008, in the reign of Ethelred the Unready; for, according to history, Olaf the Norwegian, coming to the assistance of Ethelred against the Danes, fastened his vessels to the piles of London Bridge, thus dragging down the entire structure and the Danes along with it, which is one of the times that London Bridge was falling.

After that there was the bridge built by monks, which was destroyed by a great rainstorm in the year 1090. The next bridge, also a wooden one, went down in a fire in the reign of Stephen.

The first stone bridge was built by a priest in the eleven hundreds. A wool tax levied by King Henry II paid for the construction of the bridge, which was over 900 feet long and about 40 feet wide. It took 33 years to build, but lasted more than six centuries. It was partially destroyed by fire a few years after it was finished, but was patched and strengthened and rebuilt, so that it never actually fell down, although, as the years went on, some of it crumbled away. In the year 1437 a stone gate and tower with its two arches slid into the river, and later in the same century a house on the bridge fell, inhabitants and all, into the Thames.

Old London Bridge was known for years as Peter of Colechurch's Bridge, so named from the priest who was instrumental in building it. On one of its piers was built a chapel, reached by carters from the bridge road and by ferrymen and sailors from the river below by a flight of stone steps. In fact, the old bridge was a city in itself. It had houses and shops and a drawbridge. Many a pageant of royalty passed over the bridge and many a battle was fought upon it. It is as much a part of English history as is London. It was at its height during the reign of Queen Elizabeth, when the richest merchants of London lived upon the bridge, with the waters of the Thames peacefully flowing beneath.

But the traffic upon the Thames was by no means peaceful. It seems that the piers which supported the bridge were raised upon platforms called starlings, and that these starlings were so many that it was a dif-

ficult matter to steer water-craft safely through up-stream. The bargemen shrieked and clamored and shouted orders until it is a marvel that the dwellers on top of the bridge could sleep at all. Cardinal Woolsey was so fearful of the danger of the waters that, when coming down-stream, he always landed, walked around the shore end of the bridge, and then returned to the comfort of his barge.

But, finally, the bridge began to decline in popularity as a dwelling-place and the structure itself began to crumble away. The drawbridge gate was pulled down, the old buildings removed, and the once narrow roadway widened.

Then, about 100 years ago, the new London Bridge—the bridge of today—was built. It was formally opened by King William IV and Queen Adelaide, and up to the present time is strong and solid, showing no signs of falling down, for over it pass, sometimes in a single day, 20,000 vehicles and 100,000 persons. But, however, it has never been weighted down with houses and a palace with shops and a chapel, and heavy gateways, as was the old London Bridge, which did service for six and one-half centuries.—Jane V. Roach, in Girls' World.



Fondest Memories

Pat: "That was a foine sintiment Casey got off at the banquet last night."

Mike: "What was it?"
Pat: "He said that the swatest mimories in loife are the riccolictions of things forgotten!"—Selected.

Oil on the Troubled Waters

"O John," sobbed the young wife, "I had baked a lovely cake, and I put it on the back porch for the frosting to cool, and the d-d-dog a-a-ate it."
"Well, don't cry about it, sweet-heart," he consoled, patting the pretty flushed cheek. "I know a man who will give us another dog."—Ex.

A Real American

"I want a pair of shoes for this little girl," said the mother.
"Yes, ma'am," answered the shoe clerk. "French kid?"
"Well, I guess not," was the angry reply. "She is my own child born right here in Chicago."—Ex.

Variety of Uses

"What a terrible writer Pots is! He once sent a letter to Smithson, the green grocer, asking him to send some tomatoes."
"What happened?"
"Well, after Smithson had used it for a passport to France and Spain, and as a driving license in Italy, he played it on the piano."—Selected.

Fixing It Up

"Daddy, John asked me today to marry him," said the sweet young thing, "but I told him I couldn't leave mamma."
"That's all right," said father, brightly; "take her with you."—Tit-Bits.

An unemployed reporter signed up with a circus which had lost its pet acrobatic gorilla. The reporter's job was to don a gorilla's outfit and do stunts on a trapeze. The first night he did a single somersault, and the applause was deafening. Then he did a double leap, and spectators cheered. "Now," boasted the reporter, "I'm going to bring them up standing with a triple leap!"
But something happened. He slipped, missed his hold and landed in a lion's cage. The lion made a dash for him.

"Help!" cried the trembling reporter. "Now what am I going to do?"
The lion slapped a paw at him and said: "Do you think you're the only newspaper man out of a job?"—Ex.

EDUCATIONAL DEPARTMENT

Sunday School Administration

W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn.

Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

Jesse Daniel, West Tennessee
Frank Collins, Middle Tennessee
Frank Wood, East Tennessee.

Miss Zella Mal Collie, Elementary Worker.
Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

Jesse Daniel writes: "My class went fine at Wynnburg and Ararat. I am teaching a splendid class at Bemis this week and greatly enjoying it."

Dr. J. W. Jent is planning a big day at Maury City for June 5th: An all-day meeting for the Sunday School in the morning, the laymen in the afternoon and the young people at night. We quote from his letter which shows that on a recent Sunday the Sunday School attendance at Maury City Church was 138 and the goal now set is 150. A fine outlook for the church is reported.

The annual report of the Intermediate Department of the Sunday School Board shows that Tennessee has at present registered with the Board 100 departments with an enrollment of 6,596 and 739 classes with enrollment of 7,406. Of this number we have 23 classes that are standard, but not one single department.

AWARDS

Tennessee holds up to April 30th of this year the following awards: Church administration, 1,251 diplomas with 839 seals, making a total of 2,090 church administration awards with 15 complete courses. In the Sunday School administration we hold for the year past 128 awards. We have up to date only nine standard schools where we should have 100. Nothing will do our schools more good than to be working toward the standard all the while. We have registered in the Young People's and Adult Department 876 classes with enrollment of 25,707. Nine of these classes in the Young People's Department are standard and five in the adult. One Home Department is standard and that is West Jackson.

During 1931 and 1932 from April to April we sent out in the normal course alone more than 5,000 awards. We now hold in the State 11,335 diplomas with 46,635 seal awards; 3,100 Red Seals, 1,288 Blue Seals, 479 Post-Graduate Diplomas and 913 Post-Graduate Seals. These put along with the other courses will give us 50,000 awards for the State.

FRANK WOOD AGAIN ON FIELD

Mr. Knisley and I were with Union Church in Midland Association for the Sunday School. The superintendent asked me to take charge of the school so I graded it as a demonstration. They ordinarily have about 60 or 75 in Sunday School, but yesterday morning we had 149 and most of them local folk. Then when I had graded the school at the insistence of the teacher of the Men's Bible Class I taught that class. Because of a funeral service we had to dispense with our Sunday School program for the forenoon. But in the afternoon we had a good crowd. I spoke on the "Associational Organization and Why Have It" after which we organized the association, electing Mr. A. E. Spencer, superintendent of the Sunday School at Fairview Church, as associational superintendent, and Miss Mary Hackney of the same church as secretary. We suggested that Mr. Spencer arrange for programs in the four groups and at these group meetings the group leaders will be selected. After perfecting the organization Mr. James Black of Knoxville spoke on "The Sunday School the Pastor's Help" then I brought the closing message on "A Worthy Teaching Program." We had six of the twenty-one churches represented in the afternoon meeting. Several of

the other churches were represented in the forenoon. Of this number present were: Brother Warren, the moderator of the association; three pastors, two superintendents and nine teachers.

Leaving Union Church about 4 o'clock we drove over to Powell's Station, where I spoke to a good crowd at the evening hour. After the service we drove in to Knoxville, thus ending my first day on the field this spring.

HOLSTON PUTS ON CAMP FOR YOUNG PEOPLE

Since the Butler Encampment has been eliminated from our regular program the pastors of Watauga and Holston Associations have decided to put on a camp themselves and we are delighted to see this action on their part. We quote from a letter:

"Several of us pastors of East Tennessee held a meeting last afternoon and discussed the possibility and practicability of holding a B. Y. P. U. Encampment at Butler sometime this summer.

"We agreed to relieve Mr. Todd of practically all responsibility except the dining room. The encampment will be organized on a camp basis, shifting responsibility of courses, discipline and recreation among several delegated members. We will probably have some tents for the boys to stay in which will allow the girls to occupy the dormitories. The several churches of this part of the State will support it and will send their young people there in large numbers, and the pastors are going to stay behind it and attend it likewise."

THE TEACHERS' INSTITUTE

We call especial attention again to the institutes as planned for the month of June. Some four or five will not be held until sometime in July or August on account of prevailing conditions in the counties during June, but we have most of them planned and we give a full list of the entire program leaving off the names of the preachers who are to help because some of them have not been committed, although had promised to help. We trust every one will talk up these meetings and make a definite effort to enlist every teacher of every church in all the counties in these institutes. Please help us all you can to get this program over.

SCHEDULE OF TEACHERS' INSTITUTE

(County, town and date designated.)

Region No. 1

To be conducted by Tom Belcher except as indicated.

- Sullivan, Kingsport, June 1-3.
- Carter, Elizabethton, June 8-10.
- Johnson, Butler, June 10-12, B. M. Canup.
- Sullivan, Bluff City, June 12-14.
- Washington, Jonesboro, June 19-21.
- Unicoi, Erwin, June 15-17.
- Greene, Greeneville, June 22-24.
- Hawkins, Rogersville, June 29-July 1.

Hancock, Sneedville, June 26-28, J. T. Warren.

Region No. 2—Frank Wood

- Cooke, Newport, June 1-3.
- Hamblen, Morristown, June 8-10.
- Jefferson, Dandridge, June 12-14.
- Sevier, Sevierville, June 15-17.
- Grainger, Rutledge, June 19-21.
- Claiborne, Tazewell, June 22-24.
- Union, Cedar Ford, June 26-28.
- Knox, Knoxville, June 29-July 1.

Region No. 3—Dorothy Davidson

- Loudon, Loudon, June 1-3.
- Monroe, Madisonville, June 6-8.
- Blount, Maryville, June 12-14.

- Loudon, Lenoir City, June 15-17.
- Anderson, Clinton, June 22-24.
- Campbell, Jacksboro, June 19-21.
- McMinn, Athens, June 29-July 1.
- Polk, Benton, June 26-28.
- Polk, Ducktown, July 3-5.

Region No. 4—B. M. Canup

- Roane, Kingston, June 12-14.
- Rhea, Dayton, June 15-17.
- Bradley, Ooltewah, June 22-24.
- Cumberland, Crossville, June 26-28.
- Morgan, Wartburg, June 29-July 1.
- Scott, Huntsville (no institute is scheduled).

Region No. 5—Byrom De Jarnett

- Marion, S. P. or R. City, June 1-3.
- Sequatchie, Dunlap, June 6-8.
- Van Buren, Spencer, June 15-17.
- White, Sparta, June 19-21.
- Putnam, Cookeville, June 22-24.
- Overton, Livingston, June 29-July 1.
- Fentress, Jameston, June 26-28.
- Bledsoe, Pikeville (not participating).

Region No. 6—Fred Dowell

- Macon, LaFayette, June 5-7.
- Trousdale, Hartsville, June 8-10.
- Smith, Carthage, June 15-17.
- DeKalb, Smithville, June 19-21.
- Warren, McMinnville, June 22-24.
- Wilson, Lebanon (already held).
- Cannon, Woodbury (not scheduled).

Region No. 7—W. D. Hudgins

- Franklin, Winchester, June 1-3.
- Bedford, Shelbyville, June 26-28.
- Lincoln, Fayetteville, June 19-21.
- Marshall, Lewisburg, June 22-24.
- Maury, Columbia, June 29-July 1.

Region No. 8—Davis C. Wooley

- Sumner, Gallatin, June 1-3.
- Robertson, Springfield, June 8-10.
- Davidson, Nashville, June 5-7.
- Montgomery, Clarksville, June 15-17.

Stewart, Dover, June 19-21.

Houston, Erin, June 22-24.

Region No. 9—C. E. Patch

- Lewis, Hohenwald.
- Hickman, Centerville, June 15-17.
- Wayne, Waynesboro, June 19-21.
- Giles, Pulaski, June 30-July 1.
- Lawrence, Lawrenceburg, June 22-24.

Dickson, New Hope, August 7-9.

Region No. 10—Jesse Daniel

- Benton, Camden, June 26-28.
- Henry, Paris, June 29-July 1.
- Weakley, Dresden, June 12-14.
- Carroll, Huntingdon, June 22-24.
- Decatur, Parsons, June 19-21.
- Obion, Union City, June 8-10.
- Lake, Tiptonville.

Dyer, Dyersburg, June 1-3.

Region No. 11—Swan Haworth

- Lauderdale, Ripley, June 26-28.
- Tipton, Covington, June 22-24.
- Haywood, Brownsville, June 19-21.
- Gibson, Trenton, July.
- Crockett, Alamo, June 12-14.
- Madison, Jackson, June 5-7.
- Henderson, Lexington.

Region No. 12

- Chester, Henderson.
- McNairy, Selmer, July.
- Hardeman, Bolivar, June 19-21.
- Fayette, Somerville, June 8-10.
- Swan Haworth.
- Shelby, Memphis, June 26-28.

D. V. B. S.

We have more churches interested in the Daily Vacation Bible School this year than ever before.

Reasons for a D. V. B. S.

- Vacations longer this year.
- More people idle who can help.
- More boys and girls available because they cannot get jobs during the vacation.

Our Baptist boys and girls will be enlisted by others if we do not harness them in our own Vacation Schools and will go to other Sunday Schools. Stimulate Bible study and church interest during the summer months. Harness the power of the college and high school students who are at home.

Give the children a worthwhile vacation at small expense.

Do They?

Do your boys and girls have a Vision and knowledge of God and the Bible that leads to Salvation and Service?

Have One

- Because it D evelops leaders
- Minimizes a V acation's perils
- Gives extra B ible study
- Lessens the S ummer slump

Program Features

Processionals, worship, salutes, habit stories, missionary stories, memory

drills, dramatization, expressional activities, projects, problem study, hand work, handcraft, surprises, picnics, hymnology, supervised recreation, reverence, evangelism.

Books and supplies may be had from the Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville.

Free literature can be had from the Educational Department, Tullahoma, Tenn.

B. Y. P. U. NOTES

Miss Roxie reports a good school at Immanuel, Nashville. Nashville is doing a fine work now and will entertain the Regional Convention in June.

Mrs. L. H. Hutchins of Coal Creek sends in a nice list of awards for having studied Pilgrim's Progress; Union Avenue, Memphis, sends in a long list of names having studied various books in their training school.

Dr. R. J. Bateman accepts place on the Paris Convention program, and we are hoping also to have Dr. R. G. Lee, but this is not certain yet. We have the assurance of Dr. R. G. Lee at the State Convention and Encampment, and we are planning to have his great address on Prohibition while he is here and will try to have 2,000 people to hear him on that day.

THE REGIONAL CONVENTIONS

Program of Regional B. Y. P. U. Convention No. 1 to be held with the First Baptist Church, Elizabethton, June 7, W. W. Webb, Morristown, presiding:

Motto: "Be Ye Transformed."
Aim: "Real Results from Christian Living."

Morning Session

Vice-President Webb, Presiding

10:00—Devotions, led by Miss Nell Coulter, Knoxville, "Transformed in Mind."

10:30—Talks, ten minutes each:

- (1) "The Aim of the B. Y. P. U.," Frank Young, Greeneville.
- (2) "The Sphere of the B. Y. P. U.," Miss Sarah Fox, Morristown.
- (3) "The Field of the B. Y. P. U. Service," John Ivey, Cumberland Gap.

11:30—Address, "The Place of the B. Y. P. U. in the Church," Dr. J. K. Haynes, Knoxville.

12:00—Words from the floor. Announcements and eats.

Afternoon Session

1:00—Devotions, "Transformed in Heart," Miss Cecil Chambers, Knoxville.

1:15—Address, "The Place of Young People in the Social World," Mrs. Fred Fisher, Newport.

1:45—Conferences (all together), Topic, "Problems." Different leaders.

(1) How adapt things taught in books to practical use, W. D. Hudgins, Tullahoma.

(2) How organize a B. Y. P. U., Frank Wood.

(3) How discipline the youngsters, Miss Roxie Jacobs.

(4) How make the programs effective, Lawrence Trivette.

(5) How get the records kept properly, Miss Jacobs.

(6) Open discussion from the floor.

3:10—Special music, Miss Violet Ward, Columbia.

3:20—Address, "The Place of the Young People in the State," J. T. Warren, Jefferson City.

3:50—Special music, Earl T. Kyte, Elizabethton.

4:00—The Personal Element in Training," D. N. Livingstone or W. D. Hudgins.

4:20—Junior and Intermediate play.

Evening Session

7:00—Devotions, "Transformed in Action," Tom Belcher.

7:30—Address, "The Place of Young People in World Missions," returned missionary.

This program is worth while, and we hope to have a large attendance. The territory covered reaches from Knoxville to Mountain City.

DR. LAWRENCE'S NEW BOOK

We call especial attention to the fact that Dr. Lawrence's new book, "Missions in the Bible," has been made an optional book in the Senior Study Course and will merit seal for "Mission Study." Please take note of this and be governed accordingly.

LAYMEN'S NOTES

Plans are being perfected for four group fifth Sunday meetings in Duck River Association. One will be held at Maxwell, one at Fairfield, one at El Bethel or North Fork and the other at Smyrna churches. George Mitchell, Jr., has general charge of same, but other speakers are to help. It is to be our privilege to be at Fairfield on Sunday morning and for the general meeting in the afternoon and at North Fork at night.

THE PREACHER SCHOOLS

Our men are backing this program. Mr. F. N. Smith, Clarksville, has just sent in slip for two scholarships and designates Rev. Keidell Thomas and H. A. Hamby as the men for whom these scholarships are to be used. Athens Church sends in two scholarships, but does not designate the men. We need 120 scholarships to care for the 100 preachers who will attend.

We already have the promise of Drs. McGlothlin, Sampey, Lawrence and other speakers assigned to the Preacher Schools in addition to the splendid faculty engaged. Every preacher in the country should take advantage of these schools. Men who do not need to take advantage of the scholarships should attend as much as possible and bring their neighbors with them.

We need some one in every association to enlist the preachers for our schools and to help secure scholarships to care for them. Will our town preachers help us to help your more unfortunate brethren to this unusual opportunity for improvement?

PREACHER SCHOOLS TO BE HELD WITH CARSON-NEWMAN AND UNION UNIVERSITY, JUNE 6 TO 24, 1932

These schools are put on for the benefit of those who have not had seminary training and also for those who wish to refresh their minds on the fundamental studies and widen their fellowship and usefulness in their profession. There will be no charge to any who attend except getting to and from the school and linen for their beds and towels for their personal use while there. Board, room, tuition and books will be furnished FREE by the Sunday School Board and the State Executive Board through the Educational Department. Laymen and churches are furnishing scholarships to pay for the upkeep and this will be supplemented by the appropriation allowed the Educational Department by the two boards above mentioned. Every preacher should take advantage of this offer for FREE study and training and urge others to come along with you.

The best teachers from our three seminaries as well as from the colleges themselves are on the programs and will give a real condensed seminary training to all who attend the classes. The following programs are to be put on: At Carson-Newman College, Jefferson City, we will have a full three weeks course in English taught by Dr. J. T. Warren, president of Carson-Newman College. Two full courses taught by Dr. J. W. Shepard of Baptist Bible Institute, New Orleans, La., using the topics for the first course "Homiletics" and the second "Country Church Problems." Two full courses taught by Dr. W. T. Conner of Southwestern Seminary, Fort Worth, Texas, using first "Theology" and second "Ethics." Besides these regular studies we will have a full week of parliamentary law taught by Dr. Warren and Dr. A. F. Mahan will have an hour each day for general problems and devotions.

At Union University there will be a similar course as follows: Dr. C. B. Williams of Union will teach a full three weeks' course on "Paul's Epistles." Dr. J. W. Jent will have a

two weeks course on "Country Church Work." Dr. A. T. Robertson, teacher of Greek in the Southern Seminary, Louisville, Ky., will have an hour each day on "The Harmony of the Gospels." Dr. J. McKee Adams of the same school will have a full week (ten periods) on "Holy Lands." Dr. J. J. Hurt will have an hour on "Parliamentary Law" for a week and Dr. N. M. Stigler of Brownsville will give a two weeks course in English. General problems will be discussed and the devotional period will be conducted by Dr. I. N. Penick. At each of these schools we will have such speakers as Dr. W. J. McGlothlin, president of the Southern Baptist Convention; Dr. J. B. Lawrence of the Home Board; Dr. John R. Sampey of the Louisville Seminary; Dr. C. J. Lowe, returned missionary from China; Dr. W. W. Hamilton of New Orleans; Dr. O. E. Bryan of Nashville; Dr. John D. Freeman, Baptist and Reflector, and others representing our local church and denominational work.

Every church should send their pastor or furnish a scholarship for some preacher whose church cannot send him.

For information, write W. D. Hudgins, Tullahoma, Tenn.

THE DEACONSHIP

The Program

We have only one program for a church and that is outlined in the Great Commission. The officers of the church should see to it that this program is carried out to the letter from home to the uttermost parts.

1. Go, Missions. In Jerusalem; the Local Community; Judea, the Association; Samaria. The State and South Land; Uttermost Parts the World. If our churches could become missionary at home to the extent that every member would be on fire with a desire to win the man next door we would soon carry our message to the ends of the earth.

2. Teach. The lost the plan of Salvation. Only one gospel for the lost person. We need to learn how to separate the gospel to the lost man from the gospel for the Saved. Make use of the Sunday school; magnify the teaching and qualify the teacher.

3. Make Disciples: "Win the Lost." (1) Properly interpret the oGospel. (2) Use the present agencies. (3) Pray as well as work.

4. Baptize; Enlist in the Church Program. To our mind that is what Jesus meant by this statement. When you win a soul enlist him in the church program and then you are ready for the next step in the commission.

- (1) Enlist the New Convert.
- (2) Stop the Leaks through Transfer of Membership.
- 5. Teach to Observe to Do. "The Saved."
 - (1) Train the Saved.
 - (2) Use the Trained.
 - (3) Send to Other Fields.

Preparation

No officer of all the church has been so neglected as the one Biblical officer (?), the deacon.

1. Sad Neglect. But little care in choosing; no instructions given; bitter criticism and lack of cooperation on the part of the church. No wonder that many men who started out well have drifted away because of these four suggestions.

- 2. Some prerequisites:
 - (1) Must measure up to the Bible qualifications before nominated for the office.
 - (2) Willingness to serve at any and all times.
 - (3) Spirit of cooperation with all concerned and a willingness to abide by the majority rule.
 - (4) Ready to Learn. A student of the Bible, ready to attend training schools and other general meetings. Constantly studying church problems.
- 3. Training Necessary. Just as others must study in order to render services so must the deacon.
 - (1) Must know the Bible. Have a knowledge of Church problems and methods of efficiency.
 - (2) The agencies for this accomplishment include: Individual study; local training classes; group schools and participating in other training schools.

May our churches give added attention to this important matter before us and seek to develop and train the deacons of our churches until they become the leaders in every phase of our work in all the churches of the State and Southland. When this comes to pass we will have largely solved our problems of the local church and its responsibility to the denomination and to Christ.

SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1932

July			
Date	Association	Church Where Held	Location
12	Big Hatchie	Mt. Lebanon	Near Covington
27	Concord	New Hope	Big Spring
August			
9	Robertson County	Oak Grove	Near Springfield
9	Holston	Muddy Creek	Sullivan County
10	Cumberland Gap	Oak Grove	
11	Union	Doyle	Doyle
17	Nolachucky	Russellville	Russellville
17	Chilhowee	Cedar Grove	Maryville, Route 8
17	East Tennessee	Del Rio	Del Rio
18	Jefferson County	Flat Gap	
24	Grainger County	Central Point	
30	Bledsoe	Hillsdale	Between Hartsville and Lafayette
31	Providence	New Providence	
September			
1	Sequatchie Valley	Whitwell	Whitwell
1	Big Emory	Crossville	Crossville
2	Hardeman	New Bethel	
2	McNairy	Mays' Chapel	One mile north Ramer
2	Tennessee Valley	Bogle Chapel	Evensville, Route 1
6	Gibson	Spring Hill	Eaton
7	Crockett	Gadsden	
8	Madison	Parkburg	Pinson, Route 1
10	Stockton Valley	Van Branch	12 miles northwest Byrdstown
14	Salem	New Hope	Dekalb County
15	McMinn County	Riceville	Riceville
16	William Carey	Flintville	
21	Clinton	Zion	Five miles from Clinton
21	Wilson County	Rocky Valley	
22	Watauga	Watauga	Watauga Valley
23	Beech River	Piney Creek	Seven miles south Lexington
23	Indian Creek	Collinwood	Collinwood
23	Mauzy County	Holt's Corner	
28	New Salem	New Macedonia	Near Chestnut Mound
29	Duck River	El Bethel	
29	Giles	New Hope	
29	Holston Valley	Cave Spring	Nine miles from Rogersville
30	Riverside	Falling Springs	Four miles east Alpine
30	Stone	Smith Chapel	Cumberland Co. Highway No. 1
October			
1	Judson	Walnut Grove	
4	Weakley County	Oak Grove	Four miles south Dresden
4	Cumberland	Pleasant View	Near Clarksville, Route 48
4	Enon	Oak Grove	Three miles S. E. Red Boiling Springs
6	Stewart	Crockett's Creek	Near Model
6	Western District	New Boston	
7	Southwestern District	New Liberty	Seven miles west Clarksburg
8	Beulah	Johnson's Grove	
11	Ocoee	Chattanooga, First	Chattanooga
12	Knox County	Roseberry	
13	Sweetwater	Notchey Creek	Madisonville
19	Carroll	Missionary Grove	

We have not received minutes of the following associations: Campbell, Dyer, Fayette, Hiwassee, Lawrence, Midland, Mulberry Gap, New River, Northern, Polk, Sevier, Shelby, Unity, Wiseman.

Please Send Us the Following Information

- 1. Where is the church located with which the association meets? If it is not shown in this schedule, please let us know. Write Editor Freeman, telling how to get to the meeting place from your main highway.
- 2. If it is in the country, please write us how to reach it from the main highway or the nearest town.
- 3. Send two copies of your minutes if we do not already have them.

In Memoriam

BLANTON

Frances Isador Kirby was born July 30, 1862. She was converted in early girlhood and united with the Union Ridge Baptist Church of Rover, of which she lived a consistent member until her death February 28, 1932.

She was married to R. F. Blanton in 1896. This union was one of unusual happiness. Their home was a house beside the road where every one was welcomed. She always had a tender feeling and a kind word for her neighbors and delighted to share with them whatever she had. She was kind and thoughtful of the needy.

She will be greatly missed. It was said of her by her husband that he would miss her evening prayers most of all, for she had perfect faith in her God. Besides her husband, she leaves a sister, Miss Lillie Hatcher of Nashville. We commend her loved ones in this trying hour of grief to God who only can comfort and heal the broken heart.

Mrs. C. C. Puckett, Mrs. B. I. Simpson, Mrs. Will Elmore.

Insurance for Church Members—

Clergymen or Laymen

Full legal reserve plus \$125,000 surplus

Organized 1912. Incorporated under Insurance Laws of Indiana. Sick Benefits, \$5.00 to \$31.50 per week. Accident Benefits, \$5.25 to \$41.25 per week.

Accident Insurance, \$200 to \$7,500. Burial Benefits \$100 to \$500.

Special Offer: The Membership fee, \$1.00 Single Accident and Health Policy, \$5.00 Double, or \$7.00 Triple pays cost to October 1, 1932.

Life Insurance; Term; Straight Life; 20 Pay Life; 20 Year Endowment; Endowment at 65; Endowment at 70. \$500 to \$5,000.

Terms to clergymen. For full particulars write us, giving date of birth.

Church Members Relief Association
J. K. Ake, President.

627-36 Occidental Bldg., Indianapolis, Ind.

WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Ruth Walden, Nashville
 Young People's Field Worker.....Miss Cornelia Rollow, Nashville

Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

THANK YOU!

I want to take this privilege to thank the many young people, organizations, leaders and friends over the State for their thoughtfulness of me while I was in the Baptist Memorial Hospital, Memphis, several weeks ago. The lovely messages in cards, letters, telegrams, flowers and visits certainly cheered me and made me sincerely grateful for the many friends who were interested in my recovery. Tennessee folk are the best in the world!—Ruth Walden.

**MORRISTOWN "W. D. W."
Y. W. A.'s**

We are eager for you to know something of the work we are doing in our Y. W. A. We are working girls, therefore we call our auxiliary the "Week-Day Workers." We have our meetings twice a month, one program and the other for business and Bible Study. The Study is taught by our counselor, Mrs. R. R. Andrews. We had 18 members enrolled at the beginning of the year and had six new members since then. Among our 25 members, 14 are tithers. We are fostering the Junior G. A.'s of our church. Our Personal Service task is given to us each month by our W. M. S. leader. We were A-1 last year and are striving to be again this year.—Louise Medlin, Secretary.

THE OCOEE G. A.'S ORGANIZE

We organized the G. A. girls in our association to meet quarterly. The first meeting was held April 2, and there were 130 girls present from 15 churches. The girls are very enthusiastic over it. They are to elect their own officers and plan and carry out their own programs at their quarterly meetings. We are also planning a camp for them for a few days this summer.

We certainly hope that some time soon you may visit us.—Mrs. J. D. Bales, Associational Leader.

(Mrs. Bales, the new leader for the year, is doing splendid work with these girls. We predict for her a great success in her work.)

NEW SALEM Y. W. A. BANQUET

On April 30th Miss Margaret Bowman, the associational young people's leader of New Salem, wrote us of the fine banquet her girls enjoyed with the Brush Creek church on the preceding Friday night. Nearly 80 were present. The favors, decorations, etc., were in the Y. W. A. colors and silver, as this was in honor of the twenty-fifth anniversary of Y. W. A. Miss Bowman was the toastmistress. Dr. and Mrs. Atwood of Tennessee College, Mrs. Douglas Ginn of Nashville and Mrs. Charles Yelton of Lebanon were the out-of-town guests and speakers. Several of the pastors were present. All said that this was one of the "high places" in the young people's work in this association. We are looking to these girls and their counselors to do big things during this anniversary year of Y. W. A.

THE ALAMO G. A.

We now have thirteen active members and are striving to be A-1 this year. We are planning to have a mission study class soon. Our girls have made a G. A. quilt, a white star on a green square with a gold G. A., and we are very proud of it. The house party is already a favorite topic with the girls; several are studying hard on the Forward Steps striving to become queens before house-party time.

Our G. A. has recently been named "The Ruth Walden Auxiliary," and we earnestly try to make her proud of us. Please pray for us that we may grow stronger in number, in

faith and in ability to render service to God.—Mrs. W. E. Moore, Counselor.

**BELMONT HEIGHTS G. A.'S,
NASHVILLE**

How happy we were to be present in the Belmont Heights Intermediate G. A. meeting April 27th. There were fourteen girls who met in the home of their efficient and beloved counselor, Mrs. W. H. Preston. A delicious supper was served, after which Jeanette Thompson, president, presided over a very interesting program. The subject was, "Heroines of the Cross." The girls had been asked to bring a written description of their heroine. It would have done any mother's or counselor's heart good to hear the girls tell who their heroine was. Several chose their mother, for in the heart of every girl mother is the heroine. Several chose Mrs. Card, organist and lover of girls in the church; others chose Lottie Moon, Helen Keller, Joan of Arc and Elizabeth Preston, an active leader in the church. A book, "Ann of Ava," was given to the girl or girls choosing the most popular heroine. "Helen Keller" and "Lottie Moon" were chosen. After the meeting, the girls went in a body to prayer service at the church.

**FIRST CHURCH JUNIOR G. A.'S,
MEMPHIS**

These girls who meet all day one Saturday in each month are certainly doing splendid work, under the leadership of Mrs. R. L. Sanders. At each meeting they have from 60 to 70 present. On May 7th they had a Mothers' Day program, using attractive programs, etc. Each mother had been sent an invitation in the shape of a beautiful May basket.

THE FIRST QUARTER'S REPORTS

We are gratified with the large number of reports received the first quarter. Two hundred and twenty Y. W. A., 323 G. A., 160 R. A. and 230 Sunbeam reports were received, making a total of 933. This is an increase of 150 over the first quarter last year. Yet, with nearly 1,500 organizations, you can see that nearly 600 of our auxiliaries are not heard from. Will you not strive to send yours in the next quarter, if you did not do so this time? Our Sunbeams' gifts to the Cooperative Program was larger than any quarter last year. The others were little below last year, but we are hoping they will do better this quarter. We notice so many organizations did not report any gifts to Cooperative Program.

**HISTORY OF JOHNSON CITY
Y. W. A.**

The first Young People's Society was organized by Mrs. J. H. Snow in the summer of 1907 or 1908, with Mrs. C. A. Moore as counselor. Mrs. Moore is the daughter of Dr. W. A. Montgomery, one time president of Carson-Newman College. This first society existed for some years, but for different reasons was disbanded in 1912.

In 1914 the society was reorganized with Miss Margaret Moore, daughter of Mrs. C. A. Moore, as president. Mrs. George Green, wife of the pastor of Central Baptist Church, acted as counselor.

Following Mrs. Green, Mrs. P. E. Gregory served as counselor for several years, from 1917 until about 1921. Then Mrs. E. L. McLeod was elected and is still serving as counselor of Y. W. A. and the third vice-president of the W. M. U.

Among the girls that have served as president of the Y. W. A. in the past twenty years or more are: Miss Margaret Moore, Miss Argeta Keebler (now Mrs. Paul Patrick), Miss

Mildred McNeese (now Mrs. J. D. Thomas), Miss Mary Louise Miller (now Mrs. Orville Martin), Miss Iva Williams (now Mrs. R. P. Sawyer), Miss Leone Brown, Miss Mary Weaver, Miss Mabel Lloyd, Miss Effie Dickson and Helen McLeod at present.

Our Y. W. A. now has an enrollment of fifty members. These members are working in four circles and come together for a missionary program and business meeting once every month.—Helen McLeod, President.

**A CLEVER Y. W. A. PROGRAM
FROM UNION UNIVERSITY**

I'm going to have a "silver nugget" program next time. Did I tell you about it? I've postponed it twice, but if nothing happens, am going to have it next time. Going to use 15 girls on it. I have wrapped the speeches in tin foil (silver "nuggets") and shall pass them out after I have called the girls to the front. No one knows what she is to do until she opens her package. The chorister will open hers, and find there directions to have us sing a certain song. The devotional Scripture will be read by one girl, but it may come in the middle of the program, at the end or at the beginning whenever her name is called. Nine of these girls will have a true-false test. They will have their packages with statements in them, read theirs, and tell whether or not they think it is true or false. I'm hoping the whole group will participate in some of the answers. I have a poem to be read by one girl. To those who have special parts, such as leading singing, reading the poem, giving the devotional, I have put their names on their packages; the others will just pick up one of the silver "nuggets" and do whatever it says to do, including the true-false parts. This program should not take over the half hour allotted to us, including a verse of song between three of the parts.

Our program committee is going to meet this week. I've called a meeting of them for tomorrow, and we'll try to plan something for this six weeks of interest. If we have anything at all that seems different, I'll write you about it. Ruth Gibbons is clever and has many good ideas. Alta Chambers does, too; so maybe the three of us will think up some things. Miss Mary suggested a Ridgecrest program, and I intend to have it right away. If you have any suggestions, write me.—Edna Rosenheim, Chairman.

DEAR MEMBERS OF OUR W.M.U.:

It has been a long time since I have had a word in our columns about our Margaret Memorials, but that doesn't indicate that I haven't been working on them.

My aim has been to secure 250 of them before the meeting of our Southern Baptist Convention next month. To date, April 29th, I have recorded 220, leaving, you see, only 30 to come in. Now I know of several individuals and several associations who have intended to get in on this, for they have told me so. Won't you please take notice right now and send your check immediately, so we may reach our goal. Then there are others who intend to help of whom I am not aware. You, too, must hurry on, right now.

The Margarets who have been honored since my last report through Baptist and Reflector are the following: Margaret Rogers, Margaret Strehl, Margaret Gilligan, Margaret H. Jones, "Margaret" Katie Howse, Margaret Buchanan, Margaret Cox, Margaret Falkner, Margaret Suddeth, Margaret Christopher, Margaret Deweese, Margaret Taylor, Margaret McKnight, Margaret Foster, Margaret Walker, Margaret Parnell, Margaret Ross, Margaret Householder, Margaret Ballinger, Margaret Lambert, Margaret Bruce, Margaret Taylor, Margaret Rogers, Margaret Anderson, Margaret Schartte, Margaret Frazier, Margaret Rutledge, Margaret Booker, Margaret DeVanet, Margaret Whitfield, Margaret Robinson, Mrs. A. F. Burnley, Margaret Breazeale, Margaret D. Powers, Margaret Powers Atkinson, Margaret At-

kinson, Margaret Wagner, Margaret Pritchett, Margaret Denny, Margaret Ally, Margaret Foust, Margaret Davies, Margaret Toomey, Margaret Chudley, Margaret Gass, Margaret Mathewson, Margaret Busbee, Margaret Patterson.

Now— isn't that a wonderful list! Over and above these gifts have been sent in by folks who did not send a "Margaret" name along. They are the following: Bellevue Circle No. 19, Bellevue Circle No. 22, Fifth Avenue Y. W. A., Clinton W. M. S., Island Home Y. W. A., Miss Eva B. McCulla, Mrs. N. P. Brothers, First Fountain City Y. W. A., Mrs. G. G. Ainslie, Broadway Y. W. A., Mrs. A. F. Burnley, Miss Mollie Zachary, Broadway Circle No. 5, Miss Mary Northington, Mrs. R. C. Dickinson.

Smithwood Y. W. A. honors Mrs. Massie Ogg. Her name is not "Margaret," but we delight to have her join this splendid group.

Now—who will be the next to send in names and help me bring this delightful task to a successful climax?

Your Trustee, Laura D. Powers, 1514 Henrietta Street, Knoxville.

TRAINING SCHOOL COMMENCEMENT

Four Training School graduates of other years, Misses McCullough, Tilford, Hall and Northington, had the joy of driving together to Louisville for commencement of our Alma Mater.

Because it was the twenty-fifth anniversary Mrs. Maude R. McLure, first principal of our school, was asked to give the address. To us who were in school when she was there it was joy indeed to have the fellowship with her and to hear her review the work of the alumnae years.

Mrs. James H. Anderson, a former principal, was also a guest in the school. Miss Carrie Littlejohn, the present principal, was a classmate of your secretary, so it was a peculiar pleasure to be in the school once more with her. She is living up to the high standard set for her by our former principals.

Tennessee had four graduates this year—Miss Lola Ledwell, Mrs. E. B. Edington, Mrs. D. Swan Haworth and Mrs. John J. Prevol. Mrs. Haworth is a graduate of the University of Tennessee and the other three are from Carson-Newman.

While in Louisville it was our privilege to hear Dr. R. B. Jones of University Place Church, Baltimore, preach the sermon for the Seminary. He was formerly pastor at Jefferson City. The large number of East Tennesseans gave him a warm welcome. He preached a great sermon.

We were interested to learn that he is sailing this fall to the Philippines, where he will work under the Northern Baptist Convention as a missionary. Dr. Jones could fill any pulpit in the land acceptably, yet he goes out as a missionary. How we coveted him for Southern Baptists! How long must we wait before we can send our brightest and best who are begging to go? Time and again we heard while in Louisville, "We want to go to South America or to China," but it seems now there is no chance.

Dr. J. H. Franklin, foreign secretary of the Northern Baptist Convention, gave the missionary address. He said the greatest trouble now is lack of religion at home. He feels if we would get religion at home, we would send it abroad.

His experiences in China and Japan were most interesting. He was optimistic in his views of our work in the foreign fields. The natives are carrying on, even though we have failed them.

Dr. Franklin is a Virginian and a graduate of our Seminary.

Our two days in Louisville were happy ones for us.

GOD'S VALUE OF THE SOUL

By J. Sherman Wallace

God considers the soul of man of infinite value. God so loved man as to pay an infinite price that man might live and be with him; that man's soul might reach the possibilities contained in it. Only that which is of value can be wisely loved or

sacrificed for. If a man should pay any price for an object that was worthless he would be foolish. If a man should pay a larger price for any object than it could be worth to him, he would be unwise. A law that is true here is true anywhere that God reigns. Then if God should give for any object more than that object is worth, God would do a foolish thing. This is inconceivable; God is the source of all wisdom.

It is true that God's gift is an expression of love. It is also true that a wise love for any object must be in proportion to its value. Therefore, since God loved man with an infinite love, so loved him that he made an infinite sacrifice for him, the soul of man must be of infinite value. In this lies the secret of God's marvelous love. God never loved a worthless life. Man was sinful and undeserving, he had forfeited all claims on the divine mercy, but worthless he was not. God did not "devote that sacred head for such a worm as I." Humanity has been slandered too long. The soul of man in the mind of God is worth the price he paid.

NEW BOOKS REVIEWED

A Forecast of Better Times, by Roger W. Babson. Fleming H. Revell Co., New York. 60 cents. \$6.00 per dozen copies.

This is a brief but telling discussion of the serious conditions now before the world and an effort to bring some encouragement to those who are seeing only the shadows. It is written after the brisk, optimistic style of the author, and while there are presented many things to cause a more hopeful outlook, he does not ignore the facts behind the present financial and industrial debacle.

Bible Difficulties, by W. Arndt. Published by the Concordia Publishing House, St. Louis, Mo.

This is a message needed by the many who have been made to doubt the validity of the Bible and its claims. The author deals with the supernatural characteristics of the Bible, answers the objections raised against it by the critics, seeks to bring light on various obscure passages, and removes some of the smoke which modernists have thrown between the Word and readers whom they influence. The author correctly concludes from the study, "It has been demonstrated, I trust, that for such difficulties as our limited intelligence and experience find in it, plausible explanations can be offered. . . . With still greater confidence we can fix our expectation on the great school above to dispel whatever difficulties remain for us here and there in the Scriptures."

"The Idea of God in the Philosophy of Saint Augustine", by William Pearson Tolley. Published by Richard R. Smith, New York. Price, \$2.00.

It takes a master-mind to fathom so great a mind as that of Augustine. The author evinces not only great scholarship but remarkable skill and insight as he develops the idea of God as set forth in the works of the Bishop of Hippo. The book presents a thorough study of this great theme. The author uses sufficient amount of biographical material to give the discussion concreteness. Augustine's change from a heathen philosophy to that of Christ, the influence of his pious mother and his pagan father, also the influence of Plato and the Scriptures upon his mind, his transition from dualism to monism are discussed with clearness and incisiveness. His discussion of the Trinity—God, the Father, the Source of Being; God, the Son, the Source of Knowledge; God, the Holy Spirit, the Source of Goodness and Happiness—is not only readable but informing and inspiring. As this is the fifteenth centennial of the birth of Augustine, this book will

MILDRED JEFFERS, FRANKLIN, TENNESSEE

Tennessee College May Day



One of the most beautiful May Days was that of Tennessee College on April 30th. A large crowd attended the program held on the campus. Our own Mildred Jeffers was May Queen, having been chosen by her fellow students to this honor. This honor comes to one who may be considered not only queenly, for Mildred is that, but one who has excelled in scholarship and college activities as well. We congratulate her! The court, four girls—a representative from each class—lent a colorful atmosphere. The folk plays of the foreign nations and the May pole game were most attractive. This is one of the outstanding events on the Tennessee College campus, and a tradition of which all students are fond.

be welcomed by the whole Christian world—Protestant as well as Catholic.

Piloting Modern Youth, by William S. Sadler, M. D. Funk and Wagnalls Co. \$3.50.

In the preparation of this volume Dr. Sadler, who is a director in the Chicago Institute of Research and Diagnosis, had the assistance of his wife, Dr. Lena K. Sadler, who is an associate director of the Institute.

The problem of adolescence is most helpfully discussed from the side of both the youth and the adult. Since the book is written strictly for adults, it dares point out the mistakes parents are making as well as those of the young people. The fact that the author's young son has just emerged from adolescence, makes it possible for him to share with the reader much experience gained in his own family circle, while years of professional experience with family problems have furnished many first-hand examples of adolescent problems patiently and tactfully solved.

He holds that parental control must be maintained at all costs, but that there are diplomatic and modern ways of doing it, as he illustrates with stories of actual cases. A sympathetic comradeship and understanding is urged as the basis for cooperation between parents and children.

The difficult sex, social, economic and educational problems of adolescence, the emotional aspects of youth,

the questions of courtship and marriage, are all dealt with in a splendid way.

World Conquest in the Great Commission, by O. E. Bryan. Published by the author, Nashville, Tenn. Paper, 25 cents.

This is a careful and painstaking study of the Great Commission as given by Matthew. Says Dr. Bryan, in the Introduction, "The author believes sincerely that the Great Commission is not only the marching orders for Christians, but that it contains in its compact form a germinal concept of our whole faith. Therefore, believing that new emphasis is needed concerning it, he ventures to present this discussion herein set forth with a sincere desire that it will both help the readers to realize the tremendous and significant world task and give them the scriptural grounds upon which they may safely stand as they seek to carry out this Christ-appointed commission."

The volume contains ten short chapters as follows: "The Absolute Lordship of Christ," "Stewardship Growing Out of Lordship," "Our Lord's Marching Orders," "The Church Commissioned," "The Chief Purpose Stated," "The World Program Announced," "Baptism Commanded," "Following Evangelism with Enlistment," "Christ's Spiritual Presence Affirmed," and "The Glorious Consummation." The book has been

printed in the paper binding in order that it might come within the reach of every pocketbook. Surely Baptists who believe that the Great Commission is their only marching order should study this book in order to know what that Order involves. (Order from Baptist and Reflector, 25 cents postpaid.)

The Course of Christian Missions, by William Owen Carver. Published by Fleming H. Revell Co., New York. 320 pages in 8 point type (size of this print). \$3.00.

This is the most pretentious book on the subject which the author has given us and comes out of his many years of study and investigation in the field of Christian missions. He has sought to present a careful review of the mission movement from apostolic times and says, "With a large Christian sympathy I have sought to know all the forces and to appreciate all in relation to the total movement for the Christianizing of the world. Missionaries will be apt to think that much more should have been said about their special countries, fields or stations. I beg all such to place themselves in the position of the author and try to understand his limitations."

The volume contains 23 chapters besides a good bibliography and suggestions for further study. Beginning with the "Ground of Missions" and "The Background" of Christian Missions, the author carries us along as he presents "The Founding," "New Testament Missions," various other periods of missionary development and brings us down to the era of modern missions with careful studies of the movements in various lands. The basic purpose of missions is given in these words, "This regeneration, renewal of individual lives with new motives, new standards and new ideals inevitably produces what the Apostle Paul repeatedly calls a 'new human race.' For that is the definite meaning of his phrases in Ephesians (several different phrases) and in that passage in 2 Cor. 5:17, wherein he declares that 'if there is any (single) man in Christ there is a new creation, old things have passed away, behold all things are made new.'" It is the spreading of the message upon which the new creations depends which constitutes the ground of Christian missions.

This is a great addition to the accumulating library on missions. No one is more capable of giving us the studies than Dr. Carver. It will have

(Turn to Page 16)



A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR MAY 1, 1932

Memphis, Bellevue	1545
Chattanooga, First	1485
Nashville, First	1140
Memphis, Temple	889
Memphis, LaBelle	839
Chattanooga, Avondale	809
Nashville, Grace	755
Nashville, Belmont Heights	751
Chattanooga, Highland Park	724
Nashville, Judson Memorial	691
Maryville, First	690
West Jackson	659
Nashville, Park Avenue	647
Chattanooga, Calvary	632
Chattanooga, Northside	593
Chattanooga, Woodland Park	580
Nashville, Eastland	576
East Chattanooga	516
Erwin, First	512
Chattanooga, Oak Grove	492
Chattanooga, Chamberlain Ave.	468
Nashville, Edgefield	466
Memphis, Speedway Terrace	454
Sevierville, First	453
Memphis, Prescott Memorial	447
Paris	437
Chattanooga, Tabernacle	418
Humboldt	417
Union City	413
Nashville, Edgefield	404
Chattanooga, Alton Park	396
Memphis, Highland Heights	386
Chattanooga, East Lake	376
Chattanooga, Rossville Tabernacle	375
Memphis, Central	360
Chattanooga, Central	350
Cookeville	347
Nashville, Lockeland	347
Ducktown, Mine City	341
Chattanooga, Summerfield	330
Knoxville, Oakwood	324
Newport	320
Trenton, First	318
Memphis, Hollywood	311
Nashville, Seventh	310
Chattanooga, Redbank	304
Chattanooga, Edgewood	290
Nashville, Third	284
Ripley	284
South Pittsburg	263
Kingsport, Calvary	277
Covington, First	272

By FLEETWOOD BALL

J. W. T. Siler, a student in the Seminary at Louisville, Ky., has accepted a call to Chalybeate, Miss.

The church at Halls, O. W. Taylor, pastor, will be assisted in a revival beginning June 5th by E. P. Baker of LaBelle Place Church, Memphis.

H. W. Martin has resigned at St. Mary's, W. Va., and accepted pastorates at Sutton and Gassaway, W. Va.

In the seven months Norman Cox has been pastor of the First Church, Mobile, Ala., there have been 152 additions.

J. H. Coleman of Tucumcari, N. M., has accepted a unanimous call to the care of Benton Boulevard Church, Kansas City, Mo.

W. O. Leach of Seminole, Okla., has been called as pastor by the First Church, Clinton, Okla., and it is believed he will accept.

Lew Hill of Memphis, erstwhile gangster, supplied the pulpit of Boulevard Church, Memphis, Sunday, on account of the illness of the pastor, J. H. Wright.

L. C. Vermillion has resigned as pastor at Stigler, Okla., to accept a call to Gould, Okla., where he was formerly pastor.

T. O. Farr of Gordo, Ala., has been called to the care of the church at Fulton, Miss., and those who know him best say he will accept.

P. E. Burroughs of Nashville lately did the preaching in a revival at West Point, Miss., E. F. Wright, pastor, resulting in 37 additions.

J. Levering Evans of Louisville, Ky., has accepted the care of Weatherford Memorial Church, Richmond, Va. He is a graduate of Yale University.

R. B. Jones, formerly of Jefferson City, has resigned as pastor of University Church, Baltimore, Md., effective June 1 and will go to the Philippine Islands in missionary services.

His hosts of friends over Tennessee and adjoining states welcome the news of improvement of J. Herndon Wright, pastor of Boulevard Church, Memphis, who is in the Baptist Hospital.

Harry Leland Martin of Jackson, Miss., educational secretary in that state, was called last week to Stanton, Tenn., to see his mother, Mrs. T. L. Martin, who was critically ill, but is better.

At the Bible Conference in Broadway Church, Knoxville, Byron Smith, pastor, soon to be held, Curtis Lee Laws of New York, editor of the Watchman Examiner, will be among the speakers.

Mrs. Evalena Elma Denison, aged 63, passed to her heavenly reward Sunday, May 1st, in the family home near Chesterfield. She was a devoted member of Union Church where the writer held funeral services.

Miss Mabel Hutchins, head of the department of mathematics in Blue Mountain Female College, Blue Mountain, Miss., will soon complete her 48th years of continuous service in that capacity.

Roy L. Puckett, son of W. J. Puckett of Cave City, Ky., was licensed to preach by Walnut Street, Louisville, Ky., April 6th, married to Miss Jennie Chambers April 9th and preached his first sermon in Cave City on April 17th.

Mirabile dictu! Mrs. J. M. Dawson of Waco, Texas, spoke in Fifth Church, Washington, D. C., for 15 days and there were 58 additions to the church. But the pastor, J. E. Briggs, extended the invitations. Wonder what J. W. Porter thinks of that.

Mrs. Forest Cole, aged 41, of Memphis, was killed at 2 p.m. May 2nd when the car she was driving was struck by a fast train on the Illinois Central tracks three miles north of Duquoin, Ill. She was the wife of the late Forest Cole, a well-known evangelist singer.

Mrs. Cynthia Anna McPeake, aged 73, died of paralysis in the home of her son, R. J. McPeake, near Lexington, Friday morning, May 6th. She was a devout Christian woman and a member of Oak Grove Church. Funeral services were conducted by the writer Saturday morning at Rock Hill Church.

A. M. Overton and Miss Earle Norman of Baldwin, Miss., were married Tuesday morning, May 3rd, in the home of the bride's parents, Mr. and Mrs. E. T. Norman, L. C. Riley of Okolona, Miss., officiating. Brother Overton has been pastor at Baldwin four years. They went on a bridal trip to the Southern Baptist Convention in St. Petersburg, Fla.

By THE EDITOR

The parsonage of the Sanburn, Ga., Baptist Church was destroyed by fire on the twenty-fourth of April.

The Word and Way suggests that the Home and Foreign Boards be consolidated. They have much wisdom.

Pastor C. L. Smith of the Methodist Church of Bolivar died suddenly May 1st of apoplexy. He was 62 years of age.

Pastor Carl A. Howell of Dayton reports five additions on May 1st, four for baptism and that night he baptized 29.

He is a mighty poor sort of a disciple who will let his love for Al Smith turn him against the cause of Jesus Christ.

During the four years pastorate of V. H. Coffman with Immanuel Church, Ft. Smith, Ark., there have been 1,100 additions.

Ellis A. Fuller of First Church, Atlanta, Ga., was elected president of the State S. S. Convention to succeed T. F. Callaway.

If you want something refreshing to read, something that will help your spirit, get a copy of "Radio Sermons" by M. E. Dodd.

Fifty-eight members, more than half of them adults, were received by Calvary Church, Alexandria, La., during their recent revival.

Twenty-five years ago last week, J. J. Porter, then pastor at Joplin, Mo., was holding a great meeting with the Baptist Church of Ripley.

Methodist bishops, North and South, sounded last week their warning to politicians against seeking to elect a President on a wet platform.

Pastor Arthur Jackson of First Church, Savannah, Ga., welcomed 66 members during their recent revival. E. Powell Lee led the singing.

Mrs. Una Roberts Lawrence was injured while attending the W. M. U. Convention of Kentucky. A fractured ankle resulted from a fall.

We were glad to have a visit last week from Pastor A. M. Overton of Baldwin, Miss. He was formerly with the church at Adamsville, Tenn.

On the night of April 17th Unity Church, Ashland, Ky., licensed Walter B. McNeely. He left immediately for training at the Bible Institute, New Orleans.

L. H. Gardner of Murphysboro, Ill., reports 90 additions for the first quarter of this year and contributions \$2,000 in advance of the same period a year ago.

Pastor A. R. Adams is doing the preaching in a meeting in Second Church, Greenwood, Miss. Twenty members were added during the first three days.

J. B. Alexander of Nashville reports a good day last Sunday with Second Church, Columbia, for which people he brought messages at both services.

The Baptist Messenger announced last week that First Church, Houston, Texas, had called W. R. White of Broadway Church, Ft. Worth, to succeed James B. Leavell.

Be sure and hunt up the advertisement "Prohibition Facts" and send for a copy. It is a little vest-pocket edition of temperance dynamite. Every dry worker should have his copy.

We were grieved to learn last week of the death of Deacon James L. Littlefield of Adamsville. He was 76 years of age and had been an active worker in the Baptist ranks.

Pastor J. D. Carroll of Temple Church, Ruston, La., recently welcomed 17 members as a result of revival services. Horatio Mitchell of Rio, La., did the preaching.

One Tennessean who never forgets the office when he comes back for a visit in Nashville is Layman M. R. Fletcher of Mobile, Ala. He was a welcomed caller one day last week.

"Dr. John Jeter Hurt, president-elect of Union University, becomes a Doctor of Laws by action of Georgetown College in Kentucky. Honor to whom honor is due."—The Baptist Record.

"It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others."—William Lvon Phelps of Yale. Just what we have been saying for years.

Carl Peterson, a former member of Billy Sunday's party, has been conducting a week of special services at Union Avenue Church, Memphis. The Young Men's Bible Class sponsored the meeting and engaged the evangelist!

During the three years pastorate of Porter M. Bailes at First Church, Tyler, Texas, there have been 905 additions and the church has contributed to all causes \$85,610.95, of which amount 40 per cent has gone to others.

President L. R. Scarborough of Southwestern Seminary did the preaching the last week in April for Pendleton Street Church, Greenville, S. C., and I. E. Reynolds of the same institution had charge of the music.

We were grieved last week to learn of the death of Dr. R. E. Chambers. He had been in charge of the publication work in China for a long time and was one of our most efficient workers.

Deputy prohibition administrator of the Atlanta, Ga., district declares that George is growing dryer and dryer and that the myth that farmers are turning to distilling liquors to drive the wolf from the door is utterly false.

The editor had the pleasure Sunday of preaching the commencement sermon for the Goodlettsville High School, and of enjoying fellowship with Pastor Floyd Huckaba of the Goodlettsville Baptist Church.

The Baptist Advance came out last week with sixteen pages. That makes it look good and better. We congratulate Editor Sipes and trust our Arkansas people will support him in his effort to give them a really great paper.

A. C. Baker, furloughed missionary from Brazil, has recently held a meeting with the Portuguese Baptist Church of New Bedford, Mass., in which there were six conversions. Brother Baker spoke in the Portuguese tongue.

The endowment funds of the Relief and Annuity Board can be built up through the purchase of Conditional Gift Annuity Contracts. This method provides a way whereby a person can give while he lives and live on what he gives. Behind every Gift Annuity Contract is the Board's resources which now amount to Four Million Dollars. Annuities are paid quarterly, semi-annually, or annually. Are you old? Why not be rid of worry about investments? Let the Relief and Annuity Board invest your money. The income will be generous and the principal will be made perpetual for the production of funds for aged ministers after your death. Our annuity rates are based upon your age. Write for full information. Address Thos. J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.—Adv.

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The Baptist Record rightly points out the fact that one big item in the expense account of our state papers is the postage on notifications. If every subscriber of the B. & R. would renew without being notified, we would be saved a neat sum annually.

-B&R-

J. R. Hobbs of Birmingham is reported to be advocating the establishment of a southwide paper to help pull us out of our debt-hole. Just another piece of machinery for the overworked water wheel. (See editorial last week.)

-B&R-

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-B&R-

The Home Mission Board Bulletin ("Big Tract") for April contains a single article from the secretary, J. B. Lawrence, in which he proposes a complete diagnosis and prescribes a thorough cure for all our denominational ills. It makes interesting reading.

-B&R-

Tabernacle Church, Atlanta, Ga., is coming into her own once more. The great auditorium seating some 3,600 people is being filled. Two hundred and one members have united with the church since their new pastor, W. H. Knight, went to them the first of the year. We rejoice with them.

-B&R-

We appreciate renewal received last week from a "shut-in" of Morristown, Mrs. J. C. Murray, Sr. She says, "I cannot longer attend church and it enables me to keep up with the church work and I get a great deal of consolation from many of the articles and sermons."

-B&R-

Gaston B. Means, who betrayed the confidence of his President, Warren G. Harding, and then lived to smear foul slander over his name and reputation, is now in the toils of the law for defrauding the wife of a Washington newspaper man by making her think he had a sure "cop" on the Lindbergh baby.

-B&R-

North End Church, Nashville, had a splendid mission study school the last week in April. There were six classes and an average attendance of 65. During the week ground was broken for their new building which they hope to have completed before many weeks have passed. L. H. Hatcher is their bishop.

-B&R-

The South Pittsburg Hustler of the fifth carried on the front page a fine picture of Pastor Paul R. Hodge with the report that he had broken a record in the First Baptist Church the previous Sunday when he baptized 29 converts, making a total of 332 additions during his pastorate of 13 years. The church has grown from a membership of 94 to 309.

-B&R-

The death of Pastor Frederick E. Taylor of First Church, Indianapolis, Ind., brings to the church and to the Kingdom of our Lord a severe loss. He died suddenly April 28th. He had served his denomination in many capacities, having been elected president of the Northern Convention in 1922. He was a popular preacher and lecturer and a great pastor.

-B&R-

"Editor Solomon nominates J. B. Lawrence as official debt-payer of the Southern Baptist Convention."—The Baptist Record. What's the use? If we are going to pay all debts as he is paying Home Mission debts, then fire the whole works and let the Executive Committee make direct payments. Paying debts by stopping the works isn't doing the Lord's will.

-B&R-

Paul Baisch of Bedford, Ky., is visiting his father of Springfield, Tenn., for a few days. Brother Baisch has just completed the year's work at the seminary in Louisville. He is pastor of Poplar Ridge and Middle Creek churches between Louisville and Cincinnati. We need him back in Tennessee.

Pastor Walter P. Binns of First Church, Roanoke, Va., sends report of their revival. Carter Helm Jones of Murfreesboro, Tenn., did the preaching and R. Inman Johnson of Louisville, Ky., led the singing. There were 46 additions to the church. "Our members are deeply grateful to these two men for the great spiritual blessing which came to us through their ministry," writes Dr. Binns.

-B&R-

Pastor C. L. Hammond writes from Oakwood Church, Knoxville, that they have had a Workers' Council for several months. Our note about West Broadway Church, Louisville, evidently was not clear. This church has a council the purpose of which is to coordinate their young people's work and eliminate all overlapping, such as is everywhere present when the Sunday School, W. M. U. and B. Y. P. U. are all thoroughly organized.

-B&R-

Pastor J. H. Broome of First Church, Fountain City, writes of a good day May 1st. President Warren of Carson-Newman College was with them. At the evening hour he spoke on "Christian Education." Brother Broome says of the message: "It would be read with profit by many educators if it could be put in print." The great old First Church of Fountain City is doing a fine work. Congregations are the largest in its history.

-B&R-

At Memphis a great revival closed May 1st. LaBelle Church had Bishop Willis of Sumpter, N. C., for evangelist and used their own choir director, J. B. Turner. Pastor E. P. Baker reports great congregations overtaking their large auditorium and a fine interest throughout. There were 93 additions to the church, 62 for baptism and 31 by letter. "Our church was greatly blessed by the meeting and in addition to the numerical results given, many of our members were led to reconsecrate their lives," writes the pastor.

-B&R-

"One of the most thrilling things which I have heard in these times of gloom and pessimism is that Dr. R. B. Jones has resigned the great University Church, Baltimore, to go to the Philippines as a missionary. In these days when people have apparently lost faith and hope in God, for a young preacher in a wealthy, established and distinguished church to resign for a larger and nobler service, gives us faith and courage."—Clarence L. Hammond, Oakwood, Knoxville. (Note: Dr. Jones goes to First Church, Manila, a church as large as that he leaves.—Ed.)

-B&R-

BEWARE! Another self-styled "Persian Missionary" is preying upon the churches in the North. Warning was carried last week in the Baptist Advance from L. F. Maynard of Granite City, Ill. About a year ago they had one of these glib-tongued imposters in Chattanooga. Why must we warn our churches against these Orientals of whom they know nothing? Jew, Greek, Persian or American, if he calls himself a preacher, beware until you know. And remember such imposters can get all kinds of recommendations. One of whom we know wrote his own recommendation on stationery swiped from a pastor's study.

THE OLD WATERING TROUGH
By Warren L. Steeves

What has become of the old watering trough? We haven't seen very much of it of late. But how it did gladden our hearts in other days as we tugged up the side of the mountain with the horses and the heavy loads and came upon the spot where there gushed from the mountain beautiful cold spring water. We blocked the wheels of the wagon and let the horses rest in the shade and slake their thirst and take a deep breath before they completed their ascent.

Lovers in the old country buggy found it a poetic and restful pastime to draw their carriage up close beside the cool spring and let down the check-rein of their handsome horse to ease his neck and wet the fever of his throat at the old watering trough,

while they wandered farther up to the source of the spring and drank God's best and most refreshing beverage.

Flowers bloomed along the bank of this stream of the old watering trough and, early in the spring, the freshets came down the mountain side and the green paths, with their rounded steeps and curved edges, added to the beauty of the mountain. The gentle bashful arbutus crouched beneath the dead leaves and moss and the dandelions and buttercups, the bull's eyes and daisies, each growing in his own place and according to God's appointment beautified and glorified the surroundings of the old watering trough.

There was always plenty of water there, for at the lower end of the trough there was a gauge made and when it overflowed it ran in a dancing little stream down the roadside. Playful boys, who had imagination, dammed up the ditch by the road from the old watering trough and there sailed their ships down the hill. It is true that they had to be tugged back up the hill, but what of that, if they could enthusiastically float down the stream again!

The old watering trough—it was serviceable, it had imagination in it, it was full of magic, poetry and life, and after all what made it leave its impression upon us all? Is it not that, that we have already mentioned, its service, its mysticism, poetry, and life? And you, my friend, will leave behind you, like the old watering trough, flowers that bloom along your bank and you will slake the thirsty traveler and comfort the beasts of burden, and gladden the hearts of little children, and playing boys and girls, if you too will serve this dreary mountain road that most of us are called upon to climb.

And, even in the darkest, hardest night of the world, as men climb upward toward the pinnacles of time, they will look back and remember and thank God that you have aided and comforted, consoled and gladdened their little day.

PANTRY SHOWER

Please allow a short space to report a pantry shower of foodstuff, which we received a few weeks ago from the Eastland Baptist Church, of which Rev. H. T. Whaley is the pastor, brought by the Hazel Andrew Circle, Mrs. W. E. Breedlove, president, and

Mrs. Morton Tyree, secretary. In addition to the good things to eat the circle came to chapel and rendered a very interesting program. Mrs. W. E. Breedlove read the Scriptures and commented and was assisted by other members of the circle in readings and songs.

The visit of these ladies will linger a long time in the memory of the faculty and student body. The pleasure of this occasion was heightened by the fact that Dr. O. L. Hailey was the chaperon of the circle. We will welcome another such visit whenever the circle sees fit to make it.—J. H. Garnett, President American Baptist Theological Seminary.

Digging Grave Their Source of Worry

The visitor to a small traveling circus found two of its junior members weeping bitterly.

"What's the matter, boys?" he inquired kindly.

"The elephant is dead," they sobbed. "Oh, that's too bad. Did you then love the big animal so dearly?"

"Love him, nothin'!" said the two together. "The boss has just told us we've got to dig his grave."—Boston Transcript.

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(Continued from Page 13)

a hearty reception from students of the subject. Unfortunately, Dr. Carver has adopted the current language of the world and speaks of the church in such a way as to confuse most Baptist readers. He even talks about the Jewish Church. There is in the volume implications drawn from the "Post-millennial Doctrine" with which the exponents of the other millennial view will not agree. Be that as it may, the volume is a worthy one and will enlarge the vision of all Christians who study it.

Archaeology of the Old Testament, by Edouard Naville. Published by Samuel R. Leland, Inc., 129 Park Row, New York. \$1.75.

Here is another volume which brings damaging testimony against the radical critics of the past years and explodes some more of the false contentions of the Higher Critics, about whom we hear less and less. The author has made an extensive study of the field of Old Testament literature and the languages of the period during which it was being compiled. He presents convincing proof that Moses wrote the Pentateuch not in Hebrew or an Aramaic dialect, but in the cuneiform of Babylonia. Thus he accounts for the so-called and much-discussed "two accounts of creation" in Genesis 1 and 2 by stating what is logical, that Moses wrote various parts of the book of Genesis, each on a separate tablet, and when

Ezra discovered the volume of the law and transcribed it, rendering it in the language of his day, he simply copied all that Moses wrote without showing what part went on any separate tablet or "book." Thus Gen. 1:1-2:3 was written as one book or on one tablet. Gen. 2:4-4:26 another, a third begins with 5:1, etc. Dr. Naville says, "I believe that if the Pentateuch is studied in this light, many of the assertions which are proclaimed by the critics to be unassailable are bound to disappear," and he is correct.

Likewise we find many other so-called "unassailable positions" of the critics untenable when seen from the discoveries of recent archaeologists. And the so-called "Deutero-Isaiah" vanishes from our field of vision never to return to trouble the minds of students who wish to know the truth. Did Isaiah write in the Hebrew of his day? Dr. Naville claims that the records found among the recently discovered ruins lead one to see that he and others of the major prophets, if not all the prophets, used the cuneiform, since it was deemed more dignified and held for them a sacredness which the tongues of their day did not hold. Even as the Latin is still the sacred language of the Catholic Church, so did the descendants of Abraham hold to the written language which he brought with him from Ur.

It is an intensely interesting and instructive volume. It will startle those who have been deceived by the findings of the Higher Critics. It will stabilize the faith of some who have been troubled.

The Resurrection Fact, by Doremus A. Hayes. Published by the Cokesbury Press, Nashville, Tenn. \$2.00.

A handsome volume dealing with a tremendously important subject. It presents a subject that is being more widely studied today than during any period of this generation. Scientific discoveries and scholarly research

have thrust into the discard the wild fantasies of the Rationalists of the early years of this century, brought once more to the stand as credible and trustworthy witnesses the ancient Christian writers and placed the stamp of historical accuracy upon the books of the New Testament. The result is a growing conviction that the Resurrection of Christ is a fact of history which needs to be interpreted in the light of the Christ who lived among us in such a way as to guarantee the resurrection.

The author cites some of these facts in his introductory words and says: "In this book we proceed upon these two assumptions, that the New Testament is designed to be an honest record and that our texts of that record are essentially trustworthy. . . . The Resurrection of Jesus was not a minor detail in the preaching of the apostles, but the most important fact they had to present. Their Resurrection Life was maintained by their faith in and their experience of the Resurrection Fact."

His argument proceeds as follows: First, he gives some preliminary facts which must be kept in mind if one makes an honest study of the subject. These are followed by a discussion of the "Dawn of the Resurrection Hope" and the various appearances of Jesus following His coming from the grave. "Six Conclusions" are drawn from these studies as follows: There was no sorrow among the disciples when they returned from Jerusalem from the Mount of Olives; (2) While ten appearances are recorded in the New Testament, we cannot be sure that there were not others. None of the authorities gives the entire list. (3) The post-resurrection appearances all occurred within forty days, a noteworthy period in the Bible. (4) The appearances occurred in such geographical and chronological order as to vouch for the historicity of the accounts. (5) The appearances were granted to believers. (6) The accounts do not bear the marks of fiction.

The appearance to Paul is examined, the difficulties to faith in the resurrection are analyzed, a fine chapter deals with the credibility of the resurrection account, "Theories of Unbelievers" are examined and exploded, and an array of witnesses are examined. The author's own position is seen from the following strong statement: "We are asked to believe that He deceived His disciples with His prophecy and promise of the resurrection and He deceived them in the fulfillment of the promise and the realization of the prophecy, and then they deceived the world with their story of things which never happened. Deceived themselves, they passed the deception on to others, and the Christian faith thus came into existence and has maintained itself through the centuries. Some people seem to have been able to believe this. We are free to say that we cannot."

Transplanted Truth, by Alvah S. Hobart, D.D. The Judson Press. \$1.00.

This is the fourth volume bearing the same title. It is one of a series of expositions of great texts by one who was long-time Professor of New Testament Interpretation in Crozer Theological Seminary. The first volume is on Ephesians, the second on Philippians, the third on Romans, and this fourth one on the Epistles of Peter. The manuscripts have been collected and arranged by Mary Catharine Hobart. It is a work well done and will prove of great benefit to

pastors, teachers and Bible readers who are searching for the truth. A few of the subjects treated in the fourth volume are as follows: Election, Guaranteed Securities, Tightening the Belt, Three Facts About Redemption, Our Sin-Bearer, Our Reasons, etc.

The Story of My Battle With the Scarlet Beast, by W. Lloyd Clark. Published by the author at Marion, Ill. \$3.00.

Here is a volume of 440 pages running over with stories of a life-long battle with the organizations of vice and the enemies of Americanism in our land. The volume is really a compilation of matter published during the years in opposition to the machinations of the Roman Hierarchy. The author says, "I am trying to make this work a textbook in practical methods of anti-papal propaganda. During the years that I have been engaged in this work I have seen hundreds of splendid papers enter the field of Protestant journalism, live a few weeks or a few months and die from non-support. . . ." He says further, "I feel confident that no honest-hearted man or woman can read this volume through without being made a more loyal citizen for the Republic, and a more sympathetic friend for the cause."

If for no other reason than to know what actually has occurred in our land, our people should read the book. Surely they cannot be such dupes as to go blindly on to their complete enslavement by the foreign element within our doors, dominated by a foreign religion and controlled in the main by a foreign political organization. How Hot Springs, Ark., and other places were unearthed in all their sordidness constitutes a vital part of this volume. Warnings and appeals are presented. Facts are supported by evidence. The author has suffered more for his stand against political Romanism than perhaps any other American. He speaks from authority. Secure this book and read it.

Churches of Christ, what will your ministers do in their old age or during disabling illness? Shall they become a care upon their relatives and friends? Shall they be a burden upon society? Have the churches no responsibility for their ministers beyond their bare current support? The Old and New Testaments teach that they have such responsibility. The cooperation of the churches with their ministers and with the Relief and Annuity Board is a prime necessity for the successful operation of the Service Annuity. Address Thos. J. Watts, Executive Secretary, 1226 Athletic Club Building, Dallas, Texas.—Adv.

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