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THE FINE EASY WORK OF THE BAPTISTS

J. B. Gambrell, Editor

(Note—This clear, clarion call to Baptist loyalty came from the pen of Dr. J. B. Gambrell, when he was editor of The Baptist Standard of Texas. It was sent us from the clipping file of R. C. Blalock of Memphis and deserves to be reproduced by every Baptist paper in our land. In the midst of our spiritual debacle, when denominational statesmen are groping in the dark seeking for some straw that will save us from sinking, why can they not see the Rock of Ages always, everlastingly holding up its giant head before them? Instead of crying for money, why do they not challenge the brotherhood to return to the once-delivered Faith and launch a doctrinal crusade, the end of which is the restoration of the faith of Baptists in their God-given doctrines, one of which is missions? The only crusade that will ever reunite Southern Baptists and bring money flowing freely again into our treasuries will be a crusade for denominational solidarity upon the basic principles of our supernatural religion. All else will fail.—J. D. F.)

Baptists ought to get along well from now on. When we won America for democracy and religious liberty we captured 203 Meter Hill and from the crest of the highest place on the battlefield of the whole world we are able to command the situation. The progress of the enlightening principles of the New Testament is as certain under existing conditions as predestination. Only treason in the camp of Israel can slow up the progress of Baptist principles over the wide world.

Civilization cannot outlive public morals. Morality is the health of the body politic.

The Baptists ought to have an easy time, and will, unless they make trouble for themselves which some of them have large facilities for doing. Ours is a simple task. We need not be pestered, as many others have been, about a name. God Himself gave us a good enough name to start with. When the time came to bring in the new dispensations, God called a preacher, gave him His message, started him out to preach the kingdom and gave him a character name—John the Baptist, because he baptized. Right there the Baptists started. John baptized Jesus and thus Christ approved the mission of John. All the apostles were baptized, and were baptizers, so they were all Baptists, as were the early churches composed of baptized people and were Baptist Churches. It was all fixed for us and we do not have to bother about it, even if now some people don't like what was done at the start. We are not to blame for the name or the doctrine. They are of God and are a divine gift to us.

Baptists do not have to know much compared with others. All a simple soul has to do is to keep in the Jordan road along which the blessed feet of Jesus trod and to look out for the tracks He made, and, after Him, Peter and Paul and the rest. It was Brother Paul who said, "Follow me as I follow Christ." Baptists need not be smart. They do not have to invent any new doctrines. Their responsibilities are very limited—limited to the measure of men. They are not called on to mend the divine order, but to mind it. When they have done what the Master told them, they stand in the clear, and with the smile of heaven can face a frowning world. They do not have to obey the traditions of men nor even respect them, no matter how hoary with age they may be, nor how many people like them. Baptists have easy preaching. It is all in the Bible, laid to their hand, and in due order. The landmarks are set up just right, and they are plain. Repent, believe the gospel, confess Jesus, be baptized and so on. Negroes can see it as plain as daylight. Give a man, Negro or what not, a 5-cent New Testament, a meek spirit, a praying heart, and then turn him loose. He will find the way, which shines more and more to the perfect day—the Jordan road which cuts across the world on a bee line and runs on and on, till it enters the shining gate, opening into the city whose gates

are pearls, whose streets are gold, whose light is the fadeless glory of the transfigured Christ.

Where other people have so much trouble Baptists have none. When we come to baptism, it is as plain as words can make it. We only have to read the Scriptures as they are written, and say this is the doctrine. We can preach while others explain. We find it written, "Believe and be baptized." In "Jordan means in Jordan." "Buried means buried." We do not have to evaporate Jordan to keep our feet dry while we go down in and come up out of, nor condense the fog for sprinkling purposes. It is as simple as child's play.

When it comes to the subject of baptism all we have to do is to read what the New Testament says and take it for what it says. Others have a great labor on them to show why "infant baptism is to be retained." They find considerable said about infants and a good deal about baptism; but where something is said about infants, there is nothing said about baptism; and where baptism is spoken of nothing is said about infants. Some very ingenious people have worked a lifetime to get infants and baptism together; but there is an aching void between them in the Scriptures.

The pedobaptist world is greatly pestered to find some Scripture for a thing never thought of till long after the canon of revelation was closed. They find a few suspicious cases in the household baptisms reported, but at best it is only a suspicion, and the context in every case clears the early saints of even a suspicion of such a meaningless performance as infant sprinkling.

When Lydia and the others can't help them out, they go back to the old Abrahamic covenant and snip out a piece of the old dispensation, cut bias,

IMPORTANT NOTICE

Owing to the imperative need for further economies in our office, we have, after consultation with several of our brethren, sought to make changes that will save us some money. These will be effective the first issue of July. In order to make the transition, there will be no paper next week. In the meantime, will not every pastor urge some one to work diligently that we may have a large number of subscriptions before July 1st? Remember, during June everyone, new or renewal, gets one free month with every dollar paid for the paper. Send your checks now and save a further five cents in tax and postage.

and try to patch it into the new cloth of the grace covenant. When they reach this stage, their labor has just begun and it is here that skill counts. They must explain why they take one part of the old and not all of it; why, on their contention that baptism takes the place of circumcision, girl babies are baptized; why they do not stick to the eighth day; why the "seal" does not carry a land title; why the unbaptized are not to be cut off. And after they have explained and explained and explained they have only scaled the foothills of their troubles. They have yet to put forth their supreme effort and explain why none of their explanations are in the Bible, and why they have to change them with the weather.

For instance, from the foundation of Methodism, following the Episcopalians and then Rome, the Methodists said infants had to be baptized because they were unregenerate sinners and baptism was for regeneration. Right lately they found that the little bias scrap taken from Judaism was sewed in wrong side up, and they ripped the garment up and now sprinkle babies because they are Christians and believers, though in fact, they are not believers. It is a lot of trouble to be making garments over so much, especially when the cloth is very thin and was never strong enough to hold water. How easy the work of Baptists. They take it as written. All the law and the prophets converged to Christ and were fulfilled in Christ; and all the law and the kingdom proceed from Christ. We have passed over Jordan and are now on the New Jerusalem side. While pedobaptists are busy trying to make their doctrines look like something, Baptists can cover the country with the simple gospel. They don't have to know anything about church history, good as it is, nor need they pester themselves so much defending the truth. Their fine work is to communicate the truth. Good is the sovereign remedy for the bad.

We are in the days of programs and movements. The Baptists need not overwork themselves on programs. Christ made one that will last till He comes back and brings on the final program. His program is to preach to all nations, every creature, baptize the believers, and then teach them to observe all things commanded. This program is many centuries old, but it is just as good as new. It is plenty good for any Baptist.

We have some very keen, smart half or quarter Baptists, more or less, some of them less, who are now overworked on programs. They are so broad-minded and wise, that they are about as silly as anybody else. They can't see that what they think or agree to, no more changes truth than making new maps of the heavens will change the heavenly bodies in their courses. Becoming wise, they end with arrogant folly.

Baptists have nothing to change in religion. Christ has saved us much thinking by doing the thinking for us in advance. This gives us a rare chance to put in all our time on the work laid out for us. We ought to beat the world, the flesh and the devil, with all the smart set thrown in. We do not even have to take care of ourselves. "The Master said, 'You go and I will go with you' and 'I will be with you always, even to the end of the world.'" Going and staying with the truth, everything will work for our good.

O my soul, learn the simple way and walk in it. My soul finds no delight in the stilts and starch, in the smirks and smiles of some, who long to be like the very fine people all around us. If we will stick together, stick to the simple truth, and stick to our work as laid to our hand, we will see the kingdom of God coming with such power as will awaken the sleeping nation. When we go out after the fads of the world we are hunting trouble and we are sure to find it.

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Editorial

When a pastor thinks of his visiting as "ringing door bells" he had as well not do it.

★ ★

The latest one on the Scotchman came over the radio the other night. A Scotchman's daughter got married and for a wedding present he sent her half a dozen paper plates and an eraser.

★ ★

Harry Lauder is reported to be the possessor of 400 canes. If they are all as crooked as the one which we saw him use during a lecture, he must have a dirigible hangar in which to house them.

★ ★

"Everybody is liable to make mistakes at times. They tell me that's why they continue to put rubbers on pencils." These words were quoted by Editor Gilbert of the Christian Index from a letter. In some way a manuscript was left out of a special number, Editor Gilbert wrote to apologize, and imagine his pleasure when such words came back.

★ ★

"It doesn't take much proof to make Baptists believe something they want to believe."—Cled E. Wallace in Gospel Advocate. No. Just the plain "thus saith the Lord." The difference between them and Brother Wallace lies in the fact that he takes about four passages of Scripture for his proof while we take the whole Book, interpreting his four passages in the light of the whole.

★ ★

The Chamber of Commerce of St. Louis is reported to have withdrawn a contribution of \$10,000 to a beer parade when contributors to the Community Chest Fund threatened to withhold their gifts if the city could spend \$10,000 so foolishly. So the beer parade failed as it failed in Chicago, where one lone man formed it. And like the beer party failed in Nashville after our papers had heralded it abroad over the land.

★ ★

"Somebody in the office of the Word and Way has been reading Julius Caesar lately. Here is a quotation from the Gallic Wars about certain Germans: 'They do not allow the importation of wine at all, because they are of the opinion that wine weakens and effeminates people, rendering them incapable of a strenuous life.' If we recollect aright, Caesar says they were mighty good hands at drinking buttermilk."—The Baptist Record. And that accounts for the fact that the Germans finally overwhelmed the Italian forces, as the temperate peoples will always overwhelm the winebibbers.

★ ★

NOBLE YOUNG LAYMAN WEDS

We wish to offer our heartiest good wishes to one of our choicest young laymen, the occasion being his recent marriage. He is Jesse B. Brown of Erwin, son of Hon. and Mrs. A. B. Brown. The fortunate bride was Miss Annie Anzonette Sales of Erwin, where the young people will make their home. "Jess", as he is known to many of his friends, is in business with his father and is one of the most promising of our Baptist young laymen. Consecrated, dependable, loyal, he has served First Church of Erwin in several places, especially as deacon and clerk. The bride is a charming, talented young woman. We wish for them much happiness, and look forward to seeing the groom carry on the glo-

rious work which his noble father has done for the Lord Jesus during nearly half a century. His father is one of our state senators, and for years has been one of the leading Baptist workers in Holston Association.

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SOME SPECTACLE

The ungodly, ungentlemanly methods of the wet crowd were evident the other night when the proceedings of the National Republican Convention were broadcast. The noted dry speaker, grandson of former President Garfield, was hooted and booed until the presiding officer had to threaten to throw out the gallery crowd, evidently recruited from the streets of Chicago for the purpose of heckling the dry speakers. "Give 'em H—!" could be heard above the din when the wet woman from New Jersey was telling the world "how women voters are saving our land from going to the 'Devil.'" It must have been an inglorious sight for the Reds who were present spying out the land and getting the "low down" on the enemies of our Constitution. We thank God that the Convention voted down the radical wet plank and put in one as safe and sane as man could devise in a land like ours.

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IMPORTANT NOTICE

"I sent my money." Letters containing that statement are coming to our offices in Nashville, but the money, in many instances did not come. Several times mail has been placed in postoffices in some of our towns and cities, one city especially, but it did not reach us. Uncle Sam works all the time to keep mails from being rifled, but he cannot succeed all the time. We do not know what has happened with some of the mail sent us and the Executive Board, but evidently some of it has been unlawfully opened. If you sent your money in check or money order, it was destroyed. If in cash, the money was stolen. Therefore, we call attention once more to the imperative need for sending checks or money orders. These cannot be cashed by employes of the paper nor by thieves who may happen to get them from the mails. All such must be deposited in our bank. If you want to be sure of your remittance, do not send it in cash.

★ ★

JEFFERSON AND BAPTISTS

Much of the valuable information concerning the part Baptists played in securing Religious Freedom for America is now preserved in the Congressional Record of our country. On the second of June the Hon. Jed Johnson of Oklahoma read into the Record a speech which Governor John Garland Pollard of Virginia had delivered in Washington on "Thomas Jefferson and Religious Freedom." It is indeed interesting to know that the noted Virginia Baptist Governor has given us so much information, and that it has found its way into the permanent records of our nation.

If the speech were not so long, we would print it in full. We must be satisfied, however, with giving excerpts from it. Anyone wishing a full copy may have the same by writing to Hon. Jed Johnson, House of Representatives, Washington, D. C., unless the printed copies have been used beforehand. We quote from the speech of Governor Pollard the following statements. Let them who deny that Thomas Jefferson was in close touch with Baptists throughout his days of fighting for Religious Freedom get around these facts:

"In reviewing the history of the times through which we have passed no portion of it gives me greater satisfaction on reflection than that which presents the efforts of the friends of religious freedom and the success with which they were crowned."—Thomas Jefferson to Baptist Association meeting at Chesterfield, Va., 1808.

In a letter written to the Buck Mountain Baptist Church, Albermarle County, Va., in 1809, Thomas Jefferson makes it definitely sure that he had been in close cooperation with the Baptists in the fight for religious freedom. In this letter he said among other things: "We have acted together from the origin to the end of this memorable revolution and we have contributed, each in the line allotted to us, our endeavors to render its assurance a permanent blessing to our country." This one statement would indicate that Jefferson had direct contact with the Buck Mountain Church and that, by inference, his

well-defined ideas of religious freedom had come from their precepts as well as from other possible sources.

In 1802 Jefferson wrote to a committee representing Danbury Association of Baptists in Connecticut, and in the letter we find these significant words: "Believing with you that religion is a matter which lies solely between man and his God, that he should account to none other for his faith or his worship that legislative powers of governing reach actions only, not opinions, I contemplate with solemn reverence that act of the whole American people which declared that their Legislature should make no law respecting the establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between Church and State."

In summing up the facts concerning the work of Jefferson and Baptists on behalf of religious liberty, Governor Pollard declared in the address. "Baptists were pioneers in the field of absolute religious liberty, just and true liberty, equal and impartial liberty. It is the greatest service Baptists have rendered to the world. Jefferson was the political genius who took up the fight and caused the principle to be recognized by government, making his greatest contribution to political science. Thus Jefferson and the Baptists became co-laborers in a great cause. When the Baptists began to fight they were weak and obscure. Now, under the providence of God, they have become great and powerful. Let it not be said of us that our love of right was for ourselves only. Let us resist with vigor every effort to mar this sacred principle for which we have stood. Let us fight every encroachment however slight on the right of minority sects."

"Resting under the protecting shade of this mighty oak planted by the hands of our Baptist forefathers, let us say to those who lift the axe against it, 'Woodman, spare that tree; touch not a single bough. In our days of weakness it sheltered us, and we'll protect it now!'"

Every man has a right to rejoice over the fruits of his own labors. There are those who sneer at our claim to have been the first champions of religious freedom. There are those who would have us believe that the Catholics of Maryland, in their emasculated "Bill of Toleration" were the first religious group to champion religious freedom in America, but they are utterly wrong. Toleration is not freedom. Baptists have never wanted toleration; they have fought for the right to worship God as they choose and on equal footing with any other religious group in the world.

Freemen never bow their heads in obeisance to any religious lord or master, whether he be in pulpit or altar or in legislative hall. Baptists are free men, not because of their physical birth, nor because of the battles for freedom which have stained the dust of many a battlefield. They are free men because they are sons of God, begotten by a mystical process which the Lord of Glory called "being born from above." As sons of God they know no religious lord, they acknowledge no ecclesiastical court, they owe allegiance only to Jesus Christ, and the only authority on earth that can control their religious conduct and regulate their religious opinions is a body of Christ, or the particular church of which they are members.

It is a crying shame, in a day when the principles of liberty should be so dear to Baptist hearts and lives, that these principles should not have flaming champions. It is a tragedy beyond description that in this hour the hosts of wickedness in high places are not challenged by the Baptist ministry of the nation, that lords of industry are not branded as selfish task-masters as long as their only desire seems evidently to be dividends, that the clamor of Communists, sponsored and financed by infidels, many of them Jews, is not answered by a substitute which will recognize the principle of liberty and offer in the place of our outworn and top-heavy industrial democracy a new form of government which will conserve the basic principles of human welfare and religious freedom and provide an ample opportunity for every free man to enjoy the right of liberty and the pursuit of happiness.

Let us thank God that in the hour of direct need, in that hour of deepest gloom for Baptists, God raised a champion in Thomas Jefferson who was able to take the principle of religious liberty and draft it into the fundamental law of our nation. Let us

pray God with all the earnestness of our souls that in this hour, when Baptists are being made the brunt of wicked propaganda from all pagan and infidel sources, that He will raise another champion who can take the basic principles of our faith and work them into that new constitution which is coming to America as certainly as the laws of social progress continue to operate among free men.

★ ★

A WEARY PILGRIM TURNS HOME AT EVENING

By O. L. Hailey

Mrs. J. R. Graves passed to her reward from the Baptist Memorial Hospital, Memphis, Tenn., last Thursday morning after a brief rest in this great home of healing. Through the kindness of the Relief and Annuity Board, the Baptist Hospital and the most capable group of physicians she had what services the denominational forces could render her. She was buried Friday afternoon, June 17th, 1932, from the Spencer-Sturla funeral home, which for many years was the residence of Dr. and Mrs. Graves, and where three of their children were born. Pastors R. G. Bateman and Robert G. Lee conducted the services. She was laid to rest in the Elmwood Cemetery.

Mrs. Graves had gone a long journey through the mazes of this life, having just passed her ninetieth birthday. Much of the history of the United States has been wrought out while she, a quiet but tireless worker, did her part in the crowding years. She was a third wife of Dr. J. R. Graves, one of the most noted preachers and writers of the South. She and Dr. Graves were married and moved to Memphis to begin with the devastated South the period of reconstruction. They cast in their lot with the war-scourged and fever-stricken city and through a series of years and by marvelous self-denial helped to make Memphis and Tennessee and the Southwest what they have come to be in every phase of civic, educational and religious life.

Mrs. Graves, a marvelous woman of strength, religious courage and devotion, did her great part along with the man who left his impress upon the whole country as scarcely any other man ever has done. This required a series of self-denials and hardships and achievements scarcely to be paralleled in all the stirring period through which they lived. There was a worthy company of children by the former marriage and these were increased by the birth of other sons and daughters. At present, two of the former group of children still live, Mrs. O. L. Hailey of Nashville, Tenn., and Mrs. Lou T. Wood of Dallas, Texas. There is one of the younger company of children, Will C. Graves, of Memphis, Tenn. There are also a large group of kindred, including a sister-in-law, Mrs. S. W. Tucker, of Jackson, Tenn., nieces and nephews, grandchildren and a group of great-great-grandchildren.

For several years the infirmities of old age had been making their marks, and in the last few years her mental powers were somewhat weakened. One could scarcely find greater endurance, larger activity and a sublimer faith than bore her through the thickening shadows to the open door, where the Saviour and whomsoever He had with Him to welcome His lonely pilgrim to the home which He said He had gone to prepare. With no sorrow, but for our sense of loss, we resign her to His keeping, whither her husband and the others have gone and pray that only benedictions may fall from her life of service upon all who cherish the same hope and have been or may be encouraged by this wonderful example.

It will be remembered by the older readers that Dr. Graves was for nearly half a century the honored editor of the Baptist, which by mutations has come to be the Baptist and Reflector. During her last days Mrs. Graves was permitted by the Lord to witness some of the glories which she was entering upon. Baptist and Reflector extends to her bereaved ones deepest sympathy and along with that heartiest congratulations that they have memories of such a long, noble, consecrated life.—J. D. F.

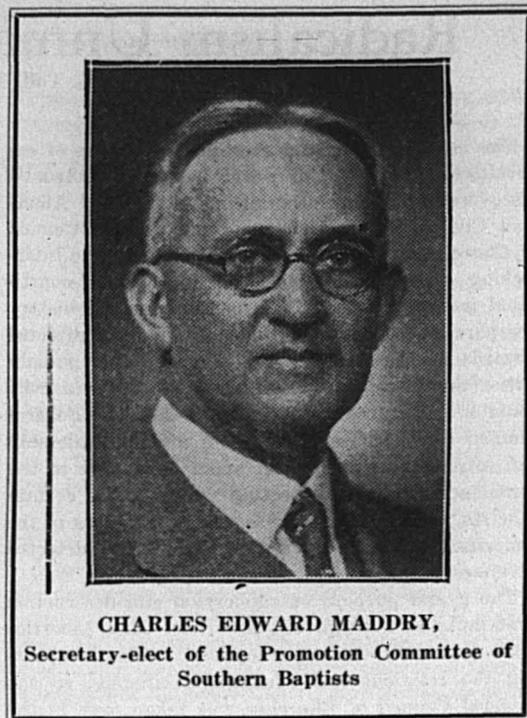
If the Lindberghs had hired an Alabama black mammy for a nurse, their baby would never have been stolen.—Tullahoma Guardian.

NEW PROMOTIONAL SECRETARY

At the meeting held June 16th the Promotion Committee of the Southern Baptist Convention elected Charles Edward Maddry of Raleigh, N. C., as executive secretary, and he will assume his duties July 1st. Walter M. Gilmore of Knoxville was re-elected publicity secretary of the committee and will move to Nashville at an early date.

Dr. Maddry was born at Chapel Hill, N. C., April 10, 1876. There he received his public school and college training, receiving the degree of Bachelor of Philosophy from the University of North Carolina in 1903. During the session 1905-06 he was a student in the Southern Seminary at Louisville, Ky., and later in the University of Texas. In 1917 Wake Forest College, North Carolina, conferred the honorary degree, Doctor of Divinity, upon him, and the same degree was conferred by his Alma Mater in 1922 and by Baylor University, Texas, in 1920. He was ordained to preach in 1902 and served churches in North Carolina, Kentucky and Texas. Since 1921 he has been Executive Secretary of the North Carolina Baptist Executive Board in which position he has done a splendid work.

Dr. Maddry is a man of commanding personality and of magnificent physique. He is an able executive, independent and constructive in his thinking. He has had experiences which make him thoroughly fitted for the great work which he has to do in the new position. He is loyal to our Baptist principles, tender in his attitude toward his brethren, sympathetic with all, especially with the rural churches and pastors, and consecrated wholly to our Lord's work. We welcome him to the new position



CHARLES EDWARD MADDRY,
Secretary-elect of the Promotion Committee of
Southern Baptists

and shall support the work he has to do in seeking to bring our people back to united and hearty cooperation in the promotion of our denominational enterprises.

Tragedy in Chile a Mighty Challenge

Tragic news comes from Chile, that lone, finger-strip country stretching more than half the distance down the western slope of the South American continent. Rebellion is rife, lawlessness is rampant, organized authority is helpless, and it seems probable that the old Catholic regime is to be overthrown. Another monument is to be created to the folly of that adulterous union known as Church and State.

Latest reports bring news of the effort of the Communistic element to outlaw all religion, to abolish the Catholic political orders, "Knights of Columbus" and "Catholic Youth Movement." The law would also provide that there shall not be more than one priest to every 50,000 people. And there are other features of it which are aimed directly at the whole Christian order.

Why are such things taking place in the civilized world? There is one answer. It is the final outcome of a slavery that has held the masses in blind subjection to a priesthood, which has cared nothing for souls because they knew nothing about souls. Taken in childhood and placed in special schools, reared under the direction of teachers who have never learned to think, moulded century after century in forms set up during the Dark Ages, made to believe vain conceits of a pagan spiritual ancestry, held under subjection to the will of an ecclesiastical monarch whose religion makes him believe without question in his moral right to pronounce the death sentence against every heretic from his faith, these priests have gone on enslaving generation after generation of their people and holding them in subjection by keeping them utterly ignorant of truth.

The radio, the public school, the missionaries of the Cross and the newspapers have broken through the walls which Catholicism has for centuries kept between her populace and the light. These poor, terribly poor, degraded, enslaved people know no Christianity save Romanism. They have never heard the Gospel of freedom. The Light has never shone into their minds and hearts. They judge Christianity by the only brand of it they have ever known. They judge all preachers by the priesthood that has enslaved them. They have groped in the darkness, wallowed in the cesspools of degeneracy and poverty, watched and waited for the peace that their prelates sometimes mentioned, longed eagerly for the millennium that would follow the establishment of the papacy throughout the world, and at last waked up

to discover that the papacy is crumbling to pieces everywhere.

They have learned of the downfall of the papacy in Mexico and the sudden uptrend in social life in that republic. They have learned of the overthrow of the papacy in Spain and Portugal, mother countries of all South America. They have learned of the changes in Italy since Mussolini shackled the arms of the Pope and let Italians see that they could even stamp on the picture of the "Holy Father" without being stricken down dead in their tracks. They have secured copies of the Bible from missionaries and have read the Holy Word without being smitten with blindness like the priests told them they would be. They have learned that the State has rights which belong to it by virtue of God's program for man. They have learned that they can bury their dead without having to pay a priest an exorbitant sum for conducting a service. They have come to see that a priest has no more power over the departed souls of their loved ones than they themselves have, hence are rebelling against the ungodly taxes collected through the centuries by priests who wielded the awful terrors of endless purgatory over the hearts of those whose loved ones had died.

They have learned of free, happy Americans, Englishmen, Australians, New Zealanders, Germans, Scandinavians, Canadians and others who live in "Protestant" countries, have their churches, schools and homes and are not pestered day and night by fear of spirits and ghostly authority of invisible forces who are subject to the command of priests. The Pope came out of his solitary confinement and the world saw him. He thought to work a miracle by installing a broadcasting station in the Vatican and speaking to his children all over the world, but his children heard his voice and recognized it as that of a feeble old man, doddering about the microphone like an interested child, and they immediately lost their fear of him.

The tragedy of the world religious situation does not lie in the fact that people are being emancipated from spiritual bondage to an antiquated ecclesiastical system, but in the fact that these people know Christianity only as represented by such a system. They know not that the religion of Jesus is what gave the world freedom from slavery to a State-Church system. They have never heard of Baptists save from the slanderous lips of priests who were moved not by knowledge, but by honest belief in what had been taught them. They know nothing of

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Radicalism Unmasked In Kentucky

By Selsus E. Tull, Middlesboro, Kentucky

(NUMBER 2)

The most amazing and shocking revelation of superlative hypocrisy the world has ever known is discovered in the strange liaison between the American Civil Liberties Union and the Federal Council of Churches in America. There is a complete interlocking directorate between these two self-constituted incorporations. Their beginnings and history are parallel. Their aims and activities are directed towards the same objectives. Their leading personalities are as near one and the same as twin evils could be. The main difference is that the Federal Council of Churches through its official leadership can intrude into fields, and make an appeal to the confidence of an unsuspecting public where certain atheists, infidels and other Godless characters in the American Civil Liberties Union would be detected as unacceptable.

The grand purpose of subversion and destruction contemplated through the American Civil Liberties Union could never be accomplished without capturing the religious and educational citadels; so the Federal Council of Churches was taken over in the name of Christianity as the Left Wing of the American Civil Liberties Union. This amazing and insidious combination makes complete the grand syndicate whereby the American Civil Liberties Union becomes the actual Clearing-house for every radical and undermining factor in America linked up with its inter-national connections with the Reds and Revolutionists of all the world.

This giant work of deception on the public is astounding. It becomes the arch-conspiracy of the age whereby even the best and most loyal people of America have been duped and hoodwinked as to its diabolical designs against the life and liberties of this republic. Hold your breath as we now proceed to call names, and lay bare the facts and personalities composing this hybrid monstrosity represented in the inter-locking directorate between the "American Civil Liberties Union" and the Federal Council of the Churches in "America".

"Rev." Harry F. Ward, an Englishman by birth, is the president of the American Civil Liberties Union. He is dean of Union Theological Seminary. An avowed advocate of syndicalism. A defender of Soviet Russia. A commanding figure in the Federal Council of Churches and author of its "Sociological Creed". "Bishop" Francis J. McConnel is president of the Federal Council of Churches and a commanding factor in the American Civil Liberties Union. "Rev." John Hayes Holmes, of I. W. W. fame, is a dominating member of both organizations and a multiform "Committee member" on a score of organizations set up by both corporations. "Rev." Norman Thomas, spectacular Radical, nominated recently as a candidate for President on the Socialist ticket. "Rev." Kirby Page, notorious pacifist and editor of "The World Tomorrow". "Rev." Reinhold Niebuhr, teacher of sociology in Union Theological Seminary. "Rev." John Nevin Sayre, president of "The World Tomorrow", and son-in-law of Woodrow Wilson. "Rev." Sidney L. Gulick, secretary of the Federal Council of Churches. "Rev." S. Parks Cadman of radio fame, an Englishman by birth and education. "Rev." Samuel Cavert. "Rev." Sherwood Eddy. "Rev." Charles S. MacFarland "Rev." Myers and many others not less "Reverend" who hold important membership in both the American Civil Liberties Union and the Federal Council of Churches.

Now link up with these "Preachers" their fellow-members of the American Civil Liberties Union whose notorious anti-church characteristics preclude their membership in the Federal Council of Churches and you have the strange set-up. Here are some of them: Clarence Darrow, notorious agnostic. Arthur Garfield Hays, Jewish strategist. Roger Baldwin, ex-convict and Communistic atheist. William Z. Foster, atheist, representative of Moscow, and erstwhile candidate for President on the Communist ticket. Dudley Field Malone, excommunicated Catholic and a noted divorce lawyer. Upton Sinclair,

book writer. Theodore Dreiser, writer and pamphleteer. "Prof." Broaddus Mitchell, grandson of Dr. John A. Broaddus of Southern Baptist fame and many other "Professors" and "authors" and "writers" who teach and publish radical doctrines. To complete the syndicate and to cover the whole realm, several prominent women are members of the American Civil Liberties Union. Among them is Miss Jane Adams of Hull House fame, Chicago. Mrs. Carrie Chapman Catt, famous woman emancipator, and others, mingled among their many-named co-operatives.

Was there ever before such a conglomerate mixture of strange elements brought together on the face of the earth? Where else does light and darkness have fellowship? Where else does Christ and Belial find partnership except around the council table of the American Civil Liberties Union when Christian and atheist, Jew and Gentile, citizen and alien, churchman and iconoclast, preacher and infidel, come together to plan and conspire for their insidious programs of disintegration and destruction against the faith and future of the people of the United States!

Every "Preacher" who holds joint membership in the American Civil Liberties Union and the Federal Council of Churches is a modernist which means that he is disputer of the old-time religious faith of the people. Every member of either organization, whether he or she be a teacher, author, lawyer, editor, lecturer, or other agitator, is an iconoclast of some sort whose grand business is to pervert, subvert or revolutionize in whatever field he is designated to operate.

This mighty combination of persons and factors make up the syndicate of radicalism that is disturbing every realm today in America. Their final purpose is revolution. They have fabricated "Unions", and "Leagues" and "Councils" of all sorts to operate in every realm. Besides their filtrations of corruption that they are sending down through the schools and churches, they are nursing every political agitation of anti-Americanism in the United States. On top of all this, they maintain their lobbies in Washington and working and agitating for every disarmament and pacifist measure by which to disarm this nation for the coming revolution. They want the United States to recognize Russia. They want the United States to admit every sort of alien into this country without the oath of allegiance. They want the United States in the League of Nations, the World Court and every other entanglement whereby this nation would be powerless to stand before the prospective "New Social Order" which "Doctor" Harry F. Ward, president of the American Civil Liberties Union, has recently written about.

These are the forces that foment labor troubles. These are the powers that are capitalizing mightily upon the present economic distress and unemployment. These are the plotters who sent their alien emissaries into Bell County to disturb our firesides, to molest our property, and to defy our laws. When all the people of the United States come to see this frightful conspiracy of revolution as we have unmasked it in Kentucky, then they will demand of Congress to pass a law pronouncing treason as treasonous in peace times as it is in war!

DEPRESSION AND THE CHURCH

Much has been and is being said in these days about the so-called depressing circumstances in which we of this highly favored nation, yea, verily, not only we, but the whole world, finds ourselves. Some are trying to make excuse or give as a reason natural causes, such as drought, hoarding and many more, which to the contrary is far from right or at least that is our opinion. God has said in His blessed Word, "The silver and gold is mine. The cattle upon a thousand hills are mine." Here, right here, is the seat of the whole trouble. God is the owner of all, and we are His possession. It was "He who made us and not we ourselves" spoke one under inspiration. Too few realize this truth and instead many have sought to dethrone God and enthrone mere man and God has spoken His denunciation in no uncertain terms through Jeremiah 4:18: "Thy

way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart." Yet again are other words through the same prophet (chapter 5:12), "They have belied the Lord and said, It is not he, neither evil come upon us, neither shall we see sword or famine."

To count God out of our lives, our plans, whether in the church or out of it, spells disaster. God is not dead. Nay, verily, He still rules and reigns over the affairs of this world. Is it any wonder the people are disturbed and at their wits' end and our mission and other causes so dear to the hearts of some of us are strained almost to the point of breaking and some of our missionaries called away from their fields of labor? Others prepared and ready to go asking, O Lord, how long? Millions of dollars are expended for pleasures and other trivial things when the whole world needs the Gospel of the blessed Son of God, and here we sit complaining, murmuring and finding fault with God and man when every child of God ought to be upon their knees in humble submission and penitence resolving to come back to the Bible and God. We have not because we ask not and yet what we do receive we spend upon our own selfish lusts.

Depression! No but rather God's wrath visited upon the disobedient gainsaying world. Remedy for it all 2 Chronicles 7:14, "If my people which are called by My Name shall humble themselves and pray and seek My Face and turn from their wicked ways then will I hear from heaven and will forgive their sins and will heal their land." God commanded His prophet to speak to the children of Israel that they go forward. Surely God says the same to His church today: "Arise, O church, go forward, let us work while it is called day, for the night cometh when no man can work." We have not time, but eternity upon our hands.—E. R. Beucler, Nashville, Tenn.

"POLITICAL PARSONS"

The press for the past several weeks has carried accounts of resolutions passed by several denominations in their assemblies, conferences, conventions, etc., regarding the Eighteenth Amendment.

We often wonder how the churches carry on so courageously, and why they have not, even before now, been tempted to "cast the tables out and break them beneath the mount" as Moses did when he came from the mount and found the children of Israel worshipping the golden calf. Truly, nothing but a conviction could hold preachers and congregations together, and enable them to endure abuses, false accusations, even persecution. None can gainsay the fact that these good people are sincere in motive and are wholly unselfish.

Is the voice of the church today, publicly expressed, in regard to the liquor question, out of harmony with Christianity in its proper place? We should say not. The great John the Baptist went straight to Herod and told him of his personal sin and for this John lost his head. When David had committed a grave sin in the sight of the Lord, Nathan looked him squarely in the eyes and said, "Thou art the man." The same courageous spirit is crying out against the sins of the liquor traffic today and saying to those who would gain profits by the return of the nefarious traffic, "You shall not."

We do not think the non-Christian, the indifferent church member, the politician, nor any sect or class of people (except the atheist) would want to live in a country where the prophets and people of God cease to cry out against sin in high places.

Suppose, for instance, the church should withdraw every opposition to intoxicating drink, never mention the subject by word of mouth or in church papers; suppose, instead, the preachers preach "temperance and moral purity" in soft phrases. Just suppose! JUST SUPPOSE!

We do not believe that the most ardent liquor advocate would want this traffic back unrestrained with the warnings and influence of the church removed. Should the church today say to the anti-prohibitionists, "We have done our unselfish best—the problem is yours from now on. We promise that not one word on this subject shall ever again escape our lips—our hands are off," alarm would spread throughout the camps.—South Pittsburg Hustler.

REVIEW

What We Have Learned From Genesis

SUNDAY SCHOOL LESSON JUNE 26, 1932

By O. W. Taylor

Reading Lesson: Acts 7:2-5, 8-15
Golden Text: Rom. 8:28

Daily Bible Readings

Monday: In the Beginning God (Gen. 1:1-5, 26-31). Tuesday: Abram the Servant (Gen. 12:1-9). Wednesday: Isaac the Peace Lover (Gen. 26:12-25). Thursday: Jacob the Worshiper (Gen. 28:10-17). Friday: Joseph the Dreamer (Gen. 37:1-11). Saturday: Judah the Brother (Gen. 44:18-34). Sunday: The Heroes of Faith (Heb. 11:4-22).



Introduction: Genesis is the book of beginnings, as its name indicates. It records the beginning of the heavens and the earth, of plant, animal and human life, of human institutions and relationships, and of God's redemptive revelation of Himself, which, after the passage of centuries, culminated in Christ. This quarter's lessons have been taken from Genesis, and today we review what we have learned in these lessons. That Genesis is inspired and is a divine revelation is vouched for by the Lord Jesus (Matt. 19:4-6, 24:37-39; Mark 10:4-9; Luke 11:49-51, 17:26-29, 26:32; John 1:5, 7:21-23, 8:44-56). It is quoted over sixty times in seventeen books of the New Testament. We may confidently, then, rest upon the revelations in Genesis as authoritative and true.

I. God in Creation

Scripture: Gen. 1:1-5, 26-31. Golden Text: Gen. 1:1
"In the beginning God created the heaven and the earth." Beside the account in Genesis and other statements in the Bible in accordance therewith, there is no authoritative record of creation. Legends of the creation found in the literatures of the heathen nations are but grotesque corruptions of an original divine account handed down in the cradle of the race. The affirmations of science, in so far as they disagree with Genesis, are but the wild guesses of fallible men.

The method of creation is stated in Heb. 11:3: "The worlds were framed by the word of God."

"In six days the Lord made the heaven and the earth," which were days of the same length as the Sabbath (Ex. 20:11, 13-17) and of the same length as those formed by the revolution of the earth on its axis (Gen. 1:14-18).

Causing light upon the newly formed earth, gathering the waters into seas, starting vegetation, setting the heavenly bodies in their places, and creating animal life, "the Lord formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7).

II. How Sin Began

Scripture: Gen. 2:15-17, 3:1-8

In the land of Eden God placed a garden, or paradise. This was a miniature reproduction of the heavenly Paradise. Into this God placed Adam "to dress it and to keep it."

Of every tree, save "the tree of knowledge of good and evil," Adam was allowed to eat. To eat of this God said would mean "dying, thou shalt die." Because of what was involved in and represented by the Garden of Eden, the issue here was that of good versus evil, of God versus Satan. Satan in the guise of the serpent tempted Eve and Eve tempted Adam, and both fell. The three fundamental forms of temptation, from which all others, were brought into play: "The lust of the eyes, the lust of the flesh, and the pride of life" (Gen. 3:6; 1 John 2:16).

Since that time, men are born into the world with depraved natures (Ps. 51:5; Eph. 2:3; Rom. 5:12), which, in time, come to responsible outer expression. This depravity, both in fact and in expression, necessitates abounding grace to meet abounding sin (Rom. 5:20).

III. The Call of Abram

Scripture: Gen. 12:1-9. Golden Text: Gen. 12:2

In Ur of the Chaldees and then by way of emphasis in Haran, God "said unto Abram, Get thee out from thy country, and from thy kindred, and from thy father's house unto a land that I will show thee." Abram "went out, not knowing whither he went."

Thus obeying, he became the progenitor of a great nation, the possessor of a great name, and the dispenser of a great blessing. The final issue in time of it all was "thy seed; which is Christ" (Gal. 3:16).

The eternal issue flowing from the Abrahamic Covenant as headed up in Christ was to be "all the families of the earth . . . blessed" spiritually and sitting "down with Abraham and Isaac and Jacob in the kingdom of heaven" (Mark 8:11).

IV. Abram's Generosity to Lot

Scripture: Gen. 13:5-15. Golden Text: Rom. 12:10

A clash of economic interests led to strife between the herdsmen of Abram and those of Lot, giving rise to both social and religious dangers.

Abram generously proposed that Lot choose whatever portion of the land pleased him and that they separate for the sake of peace.

"Lot chose him all the plain of Jordan" "and pitched his tent toward Sodom." This was a choice based on natural sight only and issued in disaster, as such always does.

Following this generous settlement, God blessed Abram with a new vision of Himself and a reaffirmation of the Abrahamic Covenant.

V. Isaac and His Wells

Scripture: Gen. 26:12-25. Golden Text: Prov. 15:1

"And Isaac digged again the wells of water, which they had digged in the days of Abraham, his father; for the Philistines had stopped them after the death of Abram: and he called their names after the names by which his father had called them." Often, after the death of a father, the old wells of truth, honesty and religion are "filled with earth." Blessings upon that son who unstops them and carries on the old ideals!

Isaac's success in farming having aroused the envy of the Philistines, wherever they contended with him for a well, he moved on for peace. Finally he separated himself from the Philistine country, returned to Canaan, and "that same night" God gave him a new revelation of Himself.

VI. Esau Sells His Birthright

Scripture: Gen. 25:27-34. Golden Text: 1 Cor. 9:25

Marked differences between Jacob and Esau were manifest from birth. They grew up in accordance therewith.

In a moment of impulsive hunger and at the instigation of Jacob, Esau bartered away his birthright for a mess of pottage, and became the standing example for all time of the mere man of earth selling high privileges for the sake of fleshly gratification.

VII. Jacob at Bethel

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

Because he had unfairly secured Esau's birthright and, at the suggestion of his mother, had tricked Isaac into bestowing upon himself the blessing of the firstborn, Jacob had to flee from home for the land of Padan-aram. On the way, with a stone for a pillow, he dreamed of a ladder from earth to heaven, with angels ascending and descending and God at the top reaffirming the Abrahamic Covenant. Awaking, Jacob called the place Bethel and made a vow of consecration of himself and his substance to God.

VIII. Jacob and Esau Reconciled

Scripture: Gen. 33:1-11. Golden Text: Eph. 4:32

Jacob prospered in the country of Laban. After many years, he set out to return to Canaan. Hearing that Esau was coming with 400 men to meet him, he wisely arranged his loved ones and his possessions, and betook himself to prayer. Then after a night spent in prayer, he went forward to meet Esau, and the two estranged brothers fell into each other's arms in melting forgiveness.

IX. Joseph the Dreamer

Scripture: Gen. 37:1-11. Golden Text: Rom. 12:17

Jacob's partiality to Joseph made his brothers hate him. His dreams, whose interpretation was that all his fathers' house would in time bow down to

him, intensified this hatred. The outcome was that they sold him into Egypt.

X. Joseph the Worker

Scripture: Gen. 41:46-57. Golden Text: Prov. 22:29

After many afflictions, Joseph was exalted to the position of Prime Minister of Egypt and General Food Administrator to lay up during seven years of plenty against seven years of famine to follow.

XI. Judah the True Brother

Scripture: Gen. 44:18-34. Golden Text: Ps. 133:1

In time Joseph's brethren came into Egypt to buy food. Testing them, Joseph, knowing them, but they not knowing him, found them to be changed men. Making as if he would make Benjamin his slave, Joseph aroused the earnest eloquence of Judah, who so pleaded for the boy that Joseph broke down and wept aloud and made himself known to his brethren. Then he sent them back home to bring the aged Jacob into Egypt.

XII. Jacob the Aged Father

Scripture: Gen. 46:1-7, 28-30; 47:7

After a historic journey, the aged Jacob comes into Goshen in Egypt and Joseph, the long lost boy, hastens to meet him and weeps on his neck a long time. He then presents him to Pharaoh. Afterward he puts him and his sons and possessions in Goshen to live under his protection. There Jacob spent his last days and found both in life and in death "that at evening time it shall be light."

God created the earth to be the theatre of redemption. In our lessons we have seen Him engaged in redemptive movements. In succeeding lessons we shall see still more of these movements.

QUESTIONS

1. What can be said of Genesis as a divine revelation?
2. What revelation as to creation do we find in Genesis?
3. How does Genesis record the beginning of sin?
4. Mention some great revelations concerning Abraham in Genesis.
5. What have we learned about Isaac in Genesis?
6. Tell the story of Jacob and Esau as found in Genesis.
7. Tell something of the trials and exaltations of Joseph as recorded in this book.
8. How does Genesis describe the last days of Jacob?
9. What are some of the greatest lessons to be gained from this quarter's study?
10. What was God's purpose in creation, and how have our lessons shown the carrying out thereof?

Lesson July 3: "Childhood and Education of Moses" (Ex. 2:1-10; Acts 7:20-22).

RECEIPTS AND DISBURSEMENTS MAY, 1932, COOPERATIVE PROGRAM

Southwide	
New Mexico bonds	\$ 137.50
Foreign Missions	1,650.00
Home Missions	770.00
Relief & Annuity Board	231.00
Education Board	110.00
Southern Baptist Theo. Sem.	110.00
Southwestern Bap. Theo. Sem.	167.20
Baptist Bible Institute	128.70
American Baptist Theo. Sem.	33.00
New Orleans Hospital	82.50
W. M. U. Training School	17.60—\$3,437.50
Statewide	
State Missions	\$1,237.50
Orphanage	550.00
Memphis Hospital	343.75
Carson-Newman	343.75
Union University	343.75
Tennessee College	343.75
Nashville Hospital	206.25
Ministerial Education	68.75— 3,437.50
Designated	
Baptist Bible Institute	\$ 10.50
Harrison-Chilhowee	45.58
Ministerial Education	8.76
Orphanage Scholarship	10.00
W. M. U. Specials	131.35
Home Missions	402.09
State Missions	74.48
Foreign Missions	474.35
Orphanage	1,264.65
Baptist Memorial Hospital	8.75— 2,430.52
Total	\$9,305.52

O. E. BRYAN, Ex. Sec. & Treas.

The Curriculum of a Baptist College

By O. L. Rives

The purpose of this paper is to stimulate sentiment and arouse interest upon the part of our Baptist constituency concerning the courses of study offered to the students of our denominational colleges. It is believed that many changes in such courses of study might be made with profit both to the denomination and to the students. The criticisms herein made are intended to be constructive and are offered in a spirit of brotherliness. It is needless to add that in seeking for brevity and conciseness the paper may lack in proper explanation and expansion; this being especially true when it is recalled that voluminous writing is being made upon the subject of curricula and curricula-making by present-day educators. For the sake of convenience, the whole article rests upon the figure of serving and eating a meal; this by no means implying, however, that education is so simple or so restricted in process or in result as to be regarded as a feeding of the mind.

First, what are the intellectual needs that call for a certain mental diet for our Baptist students? Do present conditions and future probabilities call for any change? Let us at least scan the field.

It seems that most educators are agreed upon certain staple articles of this diet. There are certain studies that are regarded as the "bread and butter" in the course of study. These staples are English, mathematics, history and some foreign language. For Baptist colleges, let it be added just here, the Bible should be and frequently is included. Along with these staples are the introductory, the accompanying, and the dessert courses. It frequently happens that too much is made of these latter, with the result that the student suffers from a poor, unbalanced, intellectual diet. Flabby thought and anemic culture are inevitable for such students as have thus suffered from mental malnutrition.

The conditions existing at present, and which will likely prevail in the future, call for modification in a majority of our curricula. These conditions point the way to a return to the classical languages, to an enlargement of the variety of the natural sciences offered and to an extension of courses in the social sciences. For three of the needs that shall become increasingly urgent for the member of a future society are that he shall know how to use his leisure, how to improve his physical environment and how to live harmoniously with his neighbor. The study of Greek and Latin will contribute to the first of the above; that of physics, chemistry and biology to the second; while sociology, economics, psychology and philosophy will contribute to the third.

The place of the Bible in the curriculum of a Baptist college should be an increasingly large one, as the peculiar needs of the student of today are considered. The average college freshman knows practically nothing about the Book of books. With a training up to that point in public schools that are either non- or anti-Biblical, this can be easily explained. By the time the student receives his bachelor's degree from such a college, he should be familiar with the contents of the Bible, should know its doctrines and should be following its precepts. This requires that it be taught thoroughly and that the type of instruction be of a strictly college grade. One ventures to suggest, explicitly, that students should be required to devote four years to its study, making it the center of the course of study, the very hub of the wheel, the real "staff of life" of the meal.

Second. What are the needs of the denomination that supports such schools? Are not the needs of Baptists, as a whole, to be considered in making a curriculum within their college? What is the justification for Baptist liberal arts colleges? Why do we, and why should we, maintain our colleges?

Our colleges are not to be regarded as technical or semi-technical schools. We are outside our province when we propose to give professional or technical training, as such. Our graduates should be prepared for living rather than specifically to make a living. The whole four-year course should, in a sense, be regarded as pre-professional or pre-voca-

tional. It becomes almost criminal to cause the bachelor of arts or the bachelor of science to believe that he is well equipped, or completely equipped, for any profession or vocation. His age and lack of experience at graduation preclude any such supposition. This factor is more pertinent today than in the days when the average age of graduation was higher.

Specification is needed at this point, when reference is made to making a curriculum so designed as to produce full-fledged (at least legally) public school teachers, to prepare full-fledged, from the standpoint of the denomination, preachers. Baptist colleges should aim to graduate many teachers and preachers, that is, as these graduates finally become, after strictly professional or technical training. It is steadfastly insisted just here, however, that our colleges need to graduate would-be lawyers, would-be physicians, would-be business men and would-be home-makers just as urgently as would-be teachers and would-be preachers. Our curricula should be so constructed as that this end shall be realized.

If objection is made that such a course necessitates too long a period of preparation upon the part of the student, the answer is that the demands of his profession or vocation call for such lengthened preparation and that sooner or later he is forced to it or forced out of the calling itself. Also, the immediate problem of unemployment could be partially solved by keeping the youths out of the market for a longer period of their lives as well as to better fit them for work by longer and more thorough preparation before they assume their life's duties.

The course of study of a Baptist college should provide instruction also along peculiarly denominational lines. Our students should be familiar with the history of Baptists. They should be well-grounded in the doctrines often denominated as especially Baptist. They should understand Baptist practice and be sympathetic with the Baptist spirit. They should not only know what our position is on certain fundamentals, but also be well versed in the philosophy upon which such a position rests. Many of our people need to be much alarmed at the rapid inroads being made by "unionism," unless the constituency is made, or re-made, denominational-conscious. The liberal arts college is the best place to achieve the most permanent results along this line.

As one who is intensely interested in the welfare of the youth of our denomination and one who believes supremely in a new and better day for our Baptist colleges, I plead for a changing curriculum that will meet the needs brought by changing conditions of the future.

RUSSIAN BAPTISTS IN BESSARABIA

By Everett Gill, European Representative

Last October the Bessarabian Baptists held their annual meeting at Chisinau. The Province of Bessarabia, taken over by Rumania at the close of the war, is separated from Russia by the Dniester River. During the sessions of the Convention a Baptist missionary told me of witnessing the arrest of numbers of Russians by soldiers one Sunday and their being taken into a large building right down by the river only about forty yards away, on the other side, and hearing the volleys of shots. Later they saw the attempt to take away one of the bodies which was foiled by the soldiers. Naturally, they did not know the reason of the killings which seemed to be devoid of all legality.

In spite of the serious financial crisis, there was a goodly attendance. A considerable number had walked hundreds of kilometers which required from four to six days. A collection was taken to help them on the return journey by III Class on train. The Bessarabian Baptists are very hospitable, but the attendance overtaxed their ability, so that numbers of the delegates had to sleep in the church. The seriousness of the economic situation was indicated by the fact that the Convention discussed for more than an hour the question of how to provide \$3.00 a month towards the salary of a district missionary.

The Bessarabian Baptists numbered about 200 at the close of the war. They now number 9,200 and reported nearly 1,500 baptisms for the year. If the Southern Baptists had increased in the same ratio in these post-war years, they would number far over one hundred million members. For the first years of their history since the war the Bessarabians far exceeded the "every-one-win-one" plan.

Brother W. E. Craighead, our missionary to Bessarabia, and I were entertained in the home of a convert who with his wife has awaited baptism for many months. These Baptists are very strict in following the principle laid down by the first Baptist preacher of "bringing forth fruits meet for repentance."

The delegates reported that six sects or groups are trying to undo our work, including the Adventists and Pentecostals. The latter find it far more profitable to steal sheep than to raise lambs. The fact that this movement is principally among the peasants and unlearned and easily led into error keeps us continually in fear for the outcome. Crude literalistic interpretation of the Scriptures easily lead them into fanaticism and Phariseism concerning the externals of religion. We know exactly what Paul went through when founding churches of workmen, small shop-keepers and slaves with a slight sprinkling of the more intelligent. I do not think that American Baptists realize the miracle of Christianity ever persisting at all and transforming the world. To me Christianity, with all its defects, is about as big a miracle as Christ himself.

The pastor of the entertaining church is the son of a Greek Orthodox priest; his wife is the daughter of another, and his sister is awaiting baptism. The union treasurer is the ex-mayor of one of the chief cities of Bessarabia and still prominent in politics. A general in the late-Czar's army is a member of the Chisinau church, as well as a lady who was a former Russian aristocrat. So, like Luke, we can point out some of our brethren who are not mere peasants.

In spite of their poverty, these Bessarabian Baptists not only have in the past sent in money through the Foreign Mission Board for foreign missions, but wish the Board to arrange for them to support a native missionary in some heathen land like Africa, already on the list, so that they may feel that they are a part of the great missionary enterprise.

As in all these Eastern European lands, there is no "young people's problem" regarding church work or attendance upon the church services. The young people's activities center around church music, both instrumental and vocal. That they know the Scriptures and pray in public is rather taken for granted. The result is that they are always a most important element in congregational worship. Their part in the services, apart from the sacred music, as in all these lands, is that of reciting religious poems and sometimes dialogues.

The work of the Bessarabian women, as elsewhere in the world, includes visiting and ministering to the sick and poor, as well as meetings for devotion and Bible study. One of the most significant features of their work is teaching illiterate converts to read their own Bibles and hymn books. At least 200 were reported as having become literate.

These Baptists are utterly sincere and willingly suffer persecution. There were present a number of those who had been beaten, fined and imprisoned for their faith. Brother Craighead himself knows what it means to be beaten for Christ's sake. It costs something to be a Baptist over there. In spite of the persecutions endured in recent years, the Bessarabian Baptists have to thank God that they live now in Rumania and not in Soviet Russia, where the policy is that of slowly and surely strangling all religion.—Bucarest, Rumania.

In answer to a question as to when people began to bury their dead, an authority says that fear of a dead body led primitive man to dispose of it. Who knows what primitive man thought about a dead body? A critical examination of much that science passes off as indisputable truth will show that it is based on nothing more substantial than an old-fashioned curbstone.—Tulahoma Guardian.

"Every leaf is a spacious plain; every line is a flowing brook; every period a lofty mountain."—Harvey.—(The Bible.)

TRAGEDY IN CHILE A MIGHTY CHALLENGE

(Continued from Page 3)

Christ and His beneficent ministry to mankind; they know only a grotesque crucifix before which they have been taught from infancy to bow. They know nothing of the Father heart of God, His love for individual believers and for all suffering humanity; they know only the Romanesque idea that their Father is the Pope. They know not how to go into the secret place and bare their troubled hearts to the Lord of Mercy; they know only to go to a priest, lay bare their innermost souls and have him use his information as a cudgel by which he can hound them to do his will.

Will Baptists Arise?

We ask the question in all sincerity. Will Baptists of the world arise and meet the challenge of the Big Day now at our very doors? We have the only unbroken record of centuries of merciful service in the name of Jesus to fallen mankind. We have the only record untarnished by the blood of martyrs, unstained by the domination of ecclesiastical lords, unmarred by church crimes against the poor, unblemished by unholy alliances with states in the oppression of the weak.

We have the one message which will be heard by the radical communist, if we can get it to him. Our system of religious faith and polity does not in any wise hinder his work of instituting a government of complete social control, save as that government is dominated by the pagan ideas of free love, unlicensed sex relationships, the destruction of home life and such. A Baptist church can be as free and powerful in Russia as in Japan. As long as governments carry on their work in protecting all classes and remain separate from unholy alliances with evil, Baptists have no fight against the government or its officials.

And what more perfect unit could ever be found for a socialistic state than a Baptist church? Its very principles yield themselves to such a political order. They meet in unity of spirit, with loyalty to their State, in brotherhood and fellowship. Whether in a State governed by an Emperor or in a State directed by a Central Committee, they are the same independent spiritual democracies. In all civil matters they are obedient to their State; in all spiritual matters they are led by their Lord.

Their methods of evangelism are free and open. None is coerced, but all are besought to accept Christ as Saviour, to live by His commands, to be loyal to the State, and to love one another and all their neighbors. Their form of church government never crosses the true political ideas of any ruler, or system of State government. Only such matters as come within the scope of their moral code are subject to their own rules of faith and order. They have as much right to discipline a member for being a traitor to his government as they have for his violating the covenant of the church itself. Their baptism is only a beautiful symbolic rite, performed in order that they may bear witness, utter their "sacramentum," to the King of their spiritual real, Jesus Christ. Their form of worship is such that it is open at every service to the inspection of any government official. They never hold secret sessions, have no cloistered prisons; their preachers never go behind closed doors to deliver their sermons.

Can we be true to ourselves and not let the Catholic world know these facts? There are those who, judging Catholicism by that of our own nation, claim we should keep our missionaries out of Catholic lands? Suppose we had not listened to these people and had sent hundreds of missionaries into Russia at the same time the teachings of Karl Marx were first being spread in that benighted land of Catholicism! Russians would long ago have known the principles of Christianity; they would have learned that Jesus is the friend of all men, rich and poor alike, and not the subservient tool of the rulers. They would have had another basis for the revolution which came a few years ago and hurled nearly two million souls into eternity, and today Russia would have a Christian Socialism instead of a pagan communism as their form of government.

What if we had sent fifty missionaries into Chile half a century ago? Chileans would today have a knowledge of God which would give them light by which they could reshape their government into one that will guarantee the maximum of blessings to her citizenship with the minimum of restraint about

their lives and conduct. Mexico would have known freedom from religious slavery and darkest ignorance without being left utterly unled in spiritual and moral things.

Our Alternative

There is but one alternative for Baptists. Either we must choose to launch anew our whole mission program along purely evangelistic lines and go to carry the Light of Truth to these benighted lands, or else these lands will soon all be governed by infidel communistic lords whose bitterness and prejudices, formed out of their cruel experiences under Roman or pagan domination, will make them seek to hound every Baptist off the face of the earth. Russian Baptists cry aloud their warning against delay. Mexican Baptists sound the alarm. The few Baptists in Italy add their voice. Chinese Baptists are trembling on the verge of the maelstrom, waiting with anxious hearts the outcome of the revolutions which follow one another in rapid succession, the end of which will be the establishment of a permanent democracy or the bringing in of a blood-thirsty reign of communists.

And in the end our decision in the matter will determine what we shall have in America. Only a few more years now remain before the revolution will break forth in our country. Already there are within our bounds more Reds than Russia could boast when the revolution broke out over there. These enemies of freedom and individual rights know no Christianity save the Catholic brand, for they have come in the main from such lands. We must launch anew our program of world evangelism. Instead of so much time being spent on our church buildings and our local work, we must wage a holy crusade, the end of which is to go into every nook and corner of our land and the world with our message of hope and freedom for men. We must teach our unsaved citizenship that Baptists represent Him who came that the poor might have the Gospel preached to them, that the captives of sin, of ungodly commercialism, or unjust industrialism, or wicked politics, may be free!

And with our message there must be sounded anew the eternal doctrines of Justice and Moral decency. The wild, raging tide of lasciviousness, nudity among women, exposure of the bodily charms of womanhood, whether innocently or purposely, for the enticement of man, the violent destruction of his self-control and the complete breakdown of his physical and mental strength—this must be stayed. We must sound anew the message of God to man, that He is the head of creation; He is the ruler, the protector, the provider. We must emancipate our boys from that form of education which makes them subject to feminine control, however good and noble the women may be, from infancy to young manhood.

We must preach a gospel so vigorous, so virile, so profound, that it will challenge the minds of our young men, wean them away from their pocket combs, their powder and rouge, their senile smirking and wagging in the presence of uncontrolled girls, often half-nude in their sporting attire. We must bring them, our lads, into contact one with the other, set before them contests, enterprises, occupations, goals that will turn their minds from the inane amusements of the day and make of them mental, moral and spiritual athletes who will dare all for the sake of being men. We must preach a gospel to them that will send them into the arena to win the plaudits of true women, and not to lie at their feet fawning and licking their shoes like lap-dogs!

We must somehow arouse our preachers to a sense of their God-appointed mission and free them from slavery to the purse. Once again our preachers, with Johanne courage and Pauline faith, must dare all for the sake of preaching a true Gospel. Fear of the "leading deacon", of the "president of the W. M. S.", of the ubiquitous young people, of the cruel misrepresentation of some brother of another denomination, even fear of the denominational leaders, must be burned out of their souls by an overmastering desire to preach the truth against wickedness in high places—even in their pews and choirs.

What a tidal wave of revival will break loose in our land when such preaching is heard once more! Already the signs are pointing to a coming revival. Hearts of men and women are sore and tired. For several years they have been groping in the dark while economic conditions have grown more oppressive and moral conditions worse. From every quar-

ter of the globe reports of sudden outbreaks of revival are coming. China is having occasional Pentecosts. England is awakening to the cruel destructiveness of modernism. Wales is expectant, waiting to lead the world in another Awakening. Brazil is seeing the power of God through the preaching of a converted Catholic priest for whom no auditorium will hold the crowds that come to hear.

Let Baptists throughout the Southland set aside one week during this summer when every church, or even a majority of our churches, will turn aside from everything else and spend the time in fasting and prayer to the end that they may not only rededicate their souls to Christ, but may have money to give for preaching the Gospel, and we verily believe, yea we know, that God will open the windows of heaven and pour out another baptism of the Holy Spirit that will result in the reshaping of the heart and mind of the world.

The tragedy in Chile is God's alarm! "Christ or chaos!" shouted David Lloyd George fifteen years ago. Since that time chaos has seized Russia, for she had rejected Christ. Chaos has seized Spain for her priesthood rejected Christ for the Pope. It has seized Mexico and China, because one rejected Christ and the other never had a chance to know Him. Can America hope to escape, if she continues to follow the Modernists, the Liberals, who smirk in high places and make evasive answers to the pointed question asked by the Son of Man, "Whom say he that I the Son of Man am?" We cannot escape. Then let us save ourselves by launching an evangelistic crusade, the one purpose of which is to restore Jesus to His throne in Christian hearts, to His place of rule in all our churches, and to His supreme honor as the only begotten of the Father!

THOUGHTS ON WORSHIP

By Eldredge Hatcher

Isaiah said to Jehovah, "Here am I; send me," after he had bowed before Him in worship. Before he sprang to his feet in service, he came to his knees in humble adoration of God. He saw God on His throne and he fell upon his knees. Then came the call and his surrender. If the Lord had at the first given Isaiah the call, it may have fallen upon unresponsive ears. It was a bleak prospect that the call opened before him, inasmuch as he was informed that his work would be largely a failure.

But Isaiah was prepared for the call by being first given a view of Jehovah on His throne, high and lifted up. The sight thrilled and prostrated him in the dust, and there he poured out his heart's penitence and worship.

Today we are urging our people that they spring forward with their gifts and their service. But are they ready? Have they had the vision which brings them to their knees, and subdues their hearts? When we can show them the Lord in His glory, with the seraphims bowing and crying, "Holy, Holy, Holy"—when we can so hold Him before their gaze that they will fall before Him in penitence and praise, then they will answer, "Here am I; send me."

A Good Place to Be Lost

"Lost in wonder, love and praise." Where? In church? Yes, lost in the midst of the congregation—lost in wonder, love and praise.

But he who would thus be lost will need help from the pulpit. Sometimes, the performances at the front prevent such losing of one's self. Sometimes a would-be worshiper enters the sanctuary with holy intentions, but, lo, the activities by the choir, of the chorister, or the distractions in the aisles, catch the eye and ear of the individual and make him forget to worship.

But if the pulpit activities are not spectacular, if the exercises are not noisy, nor perfunctory; if the pastor and choir seem more conscious of the divine Presence than of visible objects and acts; if a few moments of absolute silence are given, followed, it may be, by an appropriate hymn sung with tenderness and extreme softness; ah, if such an atmosphere and environment prevail throughout the service, it becomes easy for the worshiper to lose himself in wonder, love and praise.

"The Bible is a window in this prison-world, through which we may look into Eternity.—Dwight.

THE NEWS BULLETIN

BIG DAYS AT ERWIN

The Daily Vacation Bible School began at Erwin on the thirteenth of this month with an initial enrollment of 254. The opening was one of the greatest the First Church has ever had. A fine corps of teachers are giving their time under the direction of Pastor Roscoe C. Smith, and the school promises to do a great good for the town.

Brother Smith writes that their church is holding up in a fine way, in spite of the depression which has affected so many of their members. The attendance is unusually good and the offerings are up to par. "We have professions of faith in many of our services," writes the pastor, "and I believe the work has never been better than now."

We appreciate also a good word from this pastor about the paper. He says: "Baptists of Tennessee are always proud of B. & R. among Southern Baptist papers. We appreciate the position and power of our editor." Erwin is a great place, First Church, as well as the other churches of the town, have great people, and the editor rejoices in all their successes.

NORTHERN SEMINARY COMMENCEMENT

Prof. J. R. Mantey of the Northern Baptist Seminary, Chicago, sends us a report of their recent commencement, and other news about the institution. On account of the financial depression it has been necessary to make a reduction in all salaries, but he says a deeper spiritual life is characteristic of the day. Twenty-three graduates received diplomas during the commencement, and two men were given honorary degrees. These were given to President Johan Nordstrom of the Swedish Baptist Seminary and Ralph Curry Walker, pastor of Euclid Avenue Church, Cleveland, Ohio. The commencement sermon was preached by Benjamin Otto of Chicago, and the graduation address was delivered by President George Wheaton Taft.

ANNIVERSARY AT COVINGTON

On the second Sunday in June Pastor Homer G. Lindsay was honored by First Church, Covington, with an anniversary service, it being the beginning of his third year as their pastor. The two years with them have been full, fruitful ones, as the reports show. Ninety-nine members have been welcomed into the church, 59 of them by baptism. The net gain in membership has been 25 per cent and the church now numbers 402. The average attendance at their Bible school has grown from 165 to 250 and the number of teachers and officers holding diplomas increased from none to 25. One B. Y. P. U. has grown into three unions and the enrollment from 40 to 95. During the time the church has raised \$14,000, of which amount one-fourth went to missions and benevolences. The number contributing to the support of the church has increased 100 per cent. A new pastor's home has been purchased, and the total debt of the church on its property valued at \$68,500 is \$2,900.

GEORGETOWN CLOSES A GOOD YEAR

By H. E. Watters, President

In many respects Georgetown had one of the most optimistic commencements it has had in years. Not a pessimistic note was sounded. Trustees, faculty, student body and alumni were all talking about a "new era for Georgetown." The vice-president announced to the Board of Trustees that the school had received from all sources \$3,000 more than all of the expenditures for the year, including bonded indebtedness and interest. However, since payments on the bonds and interest amounted to more than \$30,000, and since \$13,000 of the amount recently received was desig-

nated for payment on bonds not yet due, there was a considerable deficit in current expenses, which, however, is much smaller than that of recent years.

The president, in presenting the budget to the Board of Trustees, announced that the entire faculty would be retained without reduction in salary, but that the faculty and members of the administration have subscribed nearly \$8,000 in donations to the college next year to be paid as gifts through their churches; and that this, together with rather drastic cuts in general expenses in the college, reduced the prospective deficit to less than \$10,000, which should easily be covered by special donations, since this is less than the amounts usually received.

Dr. C. M. Thompson, Executive Secretary of the State Board of Missions, preached the baccalaureate sermon Sunday, and Dr. J. J. Hurt of Jackson, Tenn., delivered the commencement address Wednesday morning.

The degree, Doctor of Divinity, was conferred upon Professor O. W. Yates, Russellville, Ky. The degree, Doctor of Laws, was conferred upon Professor A. L. Rhoton, Pennsylvania State College, an alumnus and former teacher of Georgetown; the same degree was conferred upon John Jeter Hurt, president of Union University, Jackson, Tenn. Forty-two students received the A.B. degree. Total gifts to the school for the year were \$51,000.

MISSISSIPPI CHURCH REVIVED

Lyon (Miss.) Baptist Church has just closed a gracious meeting in which Pastor H. L. Carter had to his assistance Dr. J. W. Mayfield of First Church, McComb, and L. B. Cobb of Eudora Church, Memphis, the latter conducting the music. The visible results thus far are seven by letter and six for baptism, and four others who made profession of faith. Dr. Mayfield's winsome messages were directed almost entirely to church members, and as a result it is felt that there has been great enrichment from within as well as growth from without.—Harry L. Carter, Pastor.

TULLAHOMA REVIVAL

The revival closed at the Tullahoma Baptist Church June 12th after several happy and fruitful days. Editor John D. Freeman was with us, returning to the office in Nashville as occasion demanded, while preaching for us. Pastor O. L. Rives had made plans for the services and during the week preceding the opening of the revival, cottage and other prayer meetings were held. A list of prospective members was on hand and the choir, under the direction of Mr. W. A. Thickstun, son of Prof. Thickstun and Mrs. Thickstun of Tennessee College, was well drilled.

Services were held twice daily at 9 a.m. and 7:30 p.m. During the first week the revival at the Christian Church, which had begun a week earlier, drew some of our people, since they had launched a program of giving away Bibles to the one who brought the largest number of people to certain services. But altogether the attendance at the Baptist Church was good and grew until the last night we had a capacity audience.

Miss Violet Ward, Miss Sallie Rae Gonce, Mrs. Raymond Proscott and Messrs. Thickstun and Will Beck furnished musical numbers. Superintendent W. P. Cole of the Sunday School worked diligently and a number of the pupils were won. Mrs. A. M. Lucas presided at the piano with her usual skill and faithfulness. Fifteen were received by baptism and nine by letter and one restored. In addition to these there will be ten or more additions as a result of services held at the Tennessee Industrial Home for Girls. At a special service held there

one afternoon, 23 professed faith and three reconsecrated themselves.

The weather was ideal, not a single service being rained out. The dry weather, which was beginning to cause some concern to farmers and gardeners, was broken the afternoon of the 11th by a generous rain. Pastor and members are encouraged to press their work and are more in love with their church as a result of the revival.—Reporter.

VERNON WRIGHT ORDAINED

On Sunday afternoon, June 12, a presbytery consisting of Bunyan Smith, Eli Wright, Clifton F. Bridges, T. C. Singleton, O. F. Huckaba, J. C. Leeman and W. L. Mamric met at the call of the New Bethel Baptist Church for the purpose of ordaining Brother Vernon Wright, who had been received into the fellowship of the church by letter from the Monterey Church.

The presbytery was organized with Bunyan Smith, moderator, and Clifton Bridges, secretary. Brother O. F. Huckaba delivered the charge to the candidate. Brother Eli Wright delivered the charge to the church and Brother Singleton prayed the ordaining prayer.

Brother Vernon Wright lives in Nashville at 723 Lischey Avenue. He recently conducted a meeting at New Bethel as a result of which there were about 60 additions by baptism.—Clifton F. Bridges.

MISS SARAH FOX AWARDED FOUR GOLD MEDALS

Miss Sarah Fox, daughter of Dr. and Mrs. Arthur Fox of First Baptist Church of this city, returned from Mars Hill College, Mars Hill, N. C., Friday afternoon with her diploma and unusual honors, bringing four gold medals.

She was awarded the O'Brien Medal of Gold which is given each year in the school of Bible to the student preparing the best paper on some phase of the life of Jesus.

The United Daughters of the Confederacy chapter of Asheville gives a gold medal to the student writing the best essay on some Hero of the Confederacy, this year it was on "Jefferson Davis, the President of the Confederacy," for which Miss Fox won first place. She was invited by the U. D. C., chapter of Asheville, N. C., to go to Asheville Thursday, June 2nd, and read her essay.

She received the gold medal given to the most loyal member of the Non-Pariel Literary Society.

For the two years she has been in Mars Hill College, she has been an intercollegiate debater, winning honors for the college and her literary society, for which she received a medal.

Miss Fox has served in all capacities of honor and distinction in student activities during her course. She has served as religious editor of the college paper—The Hill Top—which paper was given a loving cup for being the best edited junior college paper in the Southern School of Colleges. She has served as president of the Y. W. A. and twice president of the Non-Pariel Literary Society, Dra-

matic Club officer, intercollegiate debater for both years, commencement representative, officer of the Student Council, representatives to Student Volunteer Movement of Colleges, officer in Sunday School and B. Y. P. U. and member of Orchestra and Chorus.—Morrison.

LIFE IS NOT MADE OF THINGS (Luke 12:15)

By Edgar Cooper Mason

Life is to be and do.
Seek not to get, but seek to be;
Your standard set to high degree;
The things you get are only things;
They cloy the soul and grime its wings,
And crush life's viol to broken strings.
Life is to be and do.

Guard well thy precious soul.
Strive not to get, but strive to be.
Do not forget that only he
Who keeps his precious soul shall live.
Mere things sift through life's shifting sieve;
Meant not to hoard, but meant to give.
Guard well thy precious soul.

Strive ever true to live.
Life is not made of things, but deeds.
Not he who gathers gold succeeds,
But he who keeps within his breast
A living urge to do his best,
In life for God and man expressed.
Strive ever true to live.

—The Watchman-Examiner.

Many Aged and Disability Annuitants of the Relief and Annuity Board are glad that they entered the Annuity Fund years ago. But all who joined this original Annuity Fund had to exercise faith. They had a guarantee of only \$100.00 per year at sixty-eight or earlier if disabled. They had the Board's promise to increase this guaranteed amount up to \$500.00 as soon as possible. With many of those who exercised faith it is now a matter of sight. Their checks come to them every month and are not subject to fluctuations. Thousands of our preachers should now exercise faith and join the Service Annuity. Do any of them say: "Seeing is Believing?" Well, suppose they turn it round and say: "Believing is Seeing." That is according to the New Testament and the Old as well. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.—adv.

SPECIAL PRICES TO ALL MINISTERS



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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.

IT'S YOU

If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock your church;
It isn't your church—it's YOU.
Real churches aren't made by men afraid
Lest somebody else go ahead;
When every one works and nobody shirks,
You can raise a church from the dead.
And if while you make your personal stake,
Your neighbor can make one, too,
Your church will be what you want to see—
It isn't your church—it's YOU.
—Selected.

THE PLACE OF HAPPINESS

Much has been written about happiness. Things wise and foolish have been said. But really and continuously happy people are rather difficult to find. There may be ecstatic and thrilling moments and days in most lives, but we are thinking of lives that are happy most of the time.
The Bible speaks of being blessed, which many make a synonym for happy. We think blessedness is something richer, larger, better than happiness. It may include happiness, but also much more.
Going to and fro among people, the happy—that is, contented, peaceful person who enjoys life in large measure, is rarely found. Proportionately, more are found among the obscure than among the exalted. There may be a certain satisfaction in high place, but not much real comfort and peace of soul.
Happiness will be found more frequently among those who have little than among those who have very much. Desires and problems multiply with increase of material possessions.
Charles Kingsley once wrote: "Thank God every morning that there is something you must do." Weary as we may get at times, idleness is no bringer of happiness, at least until age or infirmity make it better to slow the pace. Industry is a great help to happiness of heart.
Strange as it may seem, when we get beyond the exuberance of youth, the happiest people have passed through tribulation, and by God's help come off conquerors.
A selfish spirit is never happy, but generosity of heart will aid one's happiness.—The Presbyterian.

HOW SONNY GOT HIS NAME

"What makes them call you 'Sonny'?" Freddy asked one winter day, as the two boys built a big snowman together.
Sonny looked a little shy and did not answer.
"Aw g'wan, tell me. I won't tell the other boys."
"If you're sure you won't, go ask my mother. She likes telling the story. I don't."
Freddy was off toward the house at a run in spite of his two heavy sweaters and his chubby legs. He found Sonny's mother sitting in front of a big wood fire. Quick as a wink she had his snow shoes and stockings off, and had him safely huddled in a big armchair beside her.
"Perhaps you didn't know," began the sweet-voiced lady, "that until Sonny was three years old, he had the nicest daddy that any little boy could have."

Sonny's mother stopped a moment and gazed into the fire. "Well, to make a long story short, Sonny's father came home very ill one day, and in less than a week he had left us altogether for a better world."

Freddy swallowed a lump in his throat. He had lost a little brother once in this same way.

After a pause, the sweet voice went on:

"I was very ill after that for a time, and little Austin was just beginning to talk. He is a year and a half younger than Sonny, or Billy, as we called him at that time. The baby was very cross, and Billy was the only brightness in a very lonely house."

"For weeks and weeks I thought the sun would never shine again. The days were just as cold as this, but the sun was far behind a cloud. It was too cold and stormy for Billy to go out and play, but he went to the window every little while for fear he would miss his morning greeting to the sun. But the sun did not come, and he would go back to play with his blocks and to get along as well as possible without a daddy's homecoming to look forward to."

Freddy was listening spell-bound.

"It was the stormiest day of all that winter. Old Sol, you know who that is, was buried deep in dark gray clouds. Billy as usual had gone to the window with 'Good morning, merry sunshine,' on the tip of his tongue. For he was always hopeful. But he didn't say it. There was no sun there to greet. He gazed and gazed. Then he finally came back to his blocks. I thought his cheerfulness was at last wiped out. But in a moment this is what I heard:

"Now, p'tend you are the sun.' He placed his biggest block right in the middle of the rug. 'You,' he said to a smaller block, 'shall be mummy.' Then to the tiniest one of all, 'You'll do for baby.'

"The little voice went on: 'You must shine hard, hard, sun, so my mummy will smile again. Then harder, harder, so the baby will stop crying.' Then, 'Oh, look mummy,' he called to me, 'the sun is dancing, and so are you, and so is baby.' And as I looked, I saw the blocks jump up and down four or five times.

"The next morning the papers said there had been an earthquake, quite severe, 500 miles away, but only slight for half a minute here. But Billy

didn't need this explanation for the dancing blocks.

"It was the sun fairies dancing, and they made you and Billy dance, too," he still declared.

"It didn't matter after that, the sun not shining. Billy had his sun game now. And when the earthquake didn't come again to make the blocks dance up and down he made them dance by moving them, and was quite satisfied.

"See the sun dance,' he would call with a silver laugh. Sad as my heart was, I would smile, and one day baby cooed and lisped out, 'Sunny.'

"From that day to this we have called our Billy, 'Sunny.' It was Sunny and that game of his that helped to make us well and happy once again. Now, you know the meaning of his name and how it should be spelled. He is shy, and you're the only boy who knows it, so you had better spell it 'Sonny' like the rest and keep the secret, too."

When Freddy, in warm stockings and dry shoes, ran out to join his chum, all he could say was: "Gee, I'd like to be a hero!"

And Sonny's face shone something like his namesake's in the sky.—Richard Christian Advocate.



"Does your mother ever pay you any compliments?" said Donald to his friend, Alexander.

"Only in the winter time," replied the other. "When the fire gets low she says, 'Alexander, the grate.'"—Exchange.

They had lost their way in their new and expensive car. "There's a sign, dear," she said. "Are we on the right road?"

With his flashlight he read: "To the Poorhouse." "Yes," he answered. "We're on the right road and didn't know it."

I want some collars for my husband," said the woman, "but I am afraid I have forgotten the size."

"Thirteen and a half, ma'am?" suggested the shop assistant.

"That's it. How did you know?"

"Men who let their wives buy their collars for them are always about that size, ma'am," explained the observant salesman.

No Money

Judge: "Gentlemen of the jury, you have the evidence in the case; retire and make your verdict."

Lawyer for Defense: "Oh, you fail-

ed to charge the jury, your honor." Judge: "They are all poor men, and if I should charge them we could not get them to serve as jurors."

A True Yarn

My father tells this true story with gusto:

When he was a young man in a large business house in Ireland, the porter of the establishment was sent out one day to get a sheet of perforated zinc. When Paddy came back without it and was asked for an explanation he was quite ready to give it:

"They had only the perforated zinc with the holes in it, and I said that wouldn't do."—Prize of Forbes Book to A. C. Hosford, Warsaw, Ind.

"Hello, is this the Better Business Bureau?"

"Yes."
"Well, how'd you like to come down and make ours a little better?"

Old Lady (visiting New York Museum): "Have you a mummy of King Tut here?"

Attendant: "No, madam."

Old Lady (amazedly): "Dear me, they have a very fine one in the British Museum."

"Where do you live?" the judge asked the first tramp.

"No fixed abode," was the reply.

The judge then turned to tramp number two, who was slightly deaf.

"And you—where do you live?"

"On the floor above the other fellow."

"My wife ran the car into the fence the other day and knocked some paint off."

"Off what, your car or the fence?"

Neither; off my wife."

Full of Surprises

"She is one of those worm-style motorists."

"What do you mean, worm-style?"

"A worm never gives any signal which way it will turn."—Boston Transcript.

SPARKLING UNDER WATER

A jeweler gives, as one of the surest tests for diamonds, the water test. He says: "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine sparkles even under water, and is distinctly visible. If a genuine stone be placed beside an imitation one under water, the contrast will be apparent to the least experienced eye."

There are some who seem confident of their faith so long as they have no trials, but when the waters of sorrow overflow them, their faith loses all their brilliancy. It is then that the true servants of God, like Job, shine forth like genuine jewels for the King.—The Sunday at Home Magazine.

FACE MEDICINE

A Hindu trader in India once said to a native Christian: "What medicine do you put on your face to make it shine so?"

The other one answered with surprise: "I don't put on anything."

"You may expect me to believe that if you like, but tell me, what do you put on?"

"Nothing," answered the Christian again, "I don't put anything on."

By this time the Indian was losing his patience and he said: "Yes, you do; all you Christians do. I have seen it in Agra, and I have seen it in Bombay."

Then the Christian understood, and his glowing face shone all the more as he said: "Yes; I'll tell you the secret. It is happiness of the heart."

It is a remarkable fact attested by missionaries to China that there is such a difference between the faces of native Christians and those of the heathen that it is impossible to mistake the two.—The American Messenger.

Get Your Travel Kit Ready

Hello, Young South! Good news! Beginning with the first issue in July we are giving to our young people a thrilling story called "Strange Worlds." In this story a lad from the city named Jimmy, and a lad from the farm, Jack, set out under the direction of a great teacher to explore unseen, and to most people, unknown worlds. They will have all kinds of interesting experiences, and as they go along will open before you stories of things which you will never believe unless you take the word of Uncle John who has discovered them in his rambles and studies.

I am writing this story for you. It will tell you about invisible carpenters, architects, factories, armies, nurses and babies, cows so tiny you can hardly see them with the naked eye, bugs which shoot guns from their sides like battleships, a fish which every year does what Jonah did, only it stays inside the big fish for three weeks instead of three days and never fails to come out alive, fish that carry electric light plants inside them, and more and more thrilling things that dwell in the "Strange Lands" to which Jimmy and Jack are to carry us.

Do not fail to watch this page. Tell your friends about it. Better still, go to their parents, tell them about the story and other good things in Baptist and Reflector, and urge them to subscribe. Send the editor three subscriptions and \$6.00 to pay for them for one year each, and he will send you a free copy of a thrilling story he wrote for boys and girls, a great big book full of romance and daring. Every one who sends one new subscriber will have his name printed on an honor roll to be given on this page.

Let's go! Get your friends to join you! Watch for Jimmy and Jack and their tour of "Strange Worlds."—Uncle John.

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 Wood, East Tennessee.

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

SUNDAY SCHOOL NOTES

OUR INSTITUTES

The Institutes go right on in spite of the handicaps on our part and fine reports are coming from every section.

Newport had ten churches represented in their Institute and all were enthusiastic over the results.

Washburn: Our Institute is coming along well. We hope to have a very beneficial piece of work in this County Teachers' Institute.—Mrs. Branson.

Parsons: Am having the Institute published in this week's local paper and am writing some personal letters. Mighty sorry you are sick. Am praying for you.—Joe Jennings.

Morristown: Had a great meeting and all were delighted with Institute in Newport. The people are wishing that the other 63 Institutes may be as good as this one has proved to be.—Arthur Fox.

Carthage: The Institute started off well last night. Had six churches represented. Brother Sam Edwards is here on the job and this is going to be a great Institute.

Mulberry Gap: I will do all I can to get our preachers and teachers to attend the Institute at Sneedville June 26 to 28. I hope we may have a great time these three nights.—Grant Lawson.

Madisonville: The Institute here started off in a great way. The prospects are most encouraging for all of our programs. Every place we have had enthusiastic support by all concerned.—D. Davidson.

The Institute has been settled for Wartburg, June 29 to July 1. Brother Johnson is back of it and Mr. Canup and Rev. H. L. Smith are to be the speakers. We predict a fine Institute at Wartburg.

Mr. Thomas A. Frazier, Moderator of Knox County Association, is doing a fine job advertising his Institute to be held there June 29 to July 1st. Brother Hammonds also is working at the job, and we believe that this Institute will be a great success.

Loudon: The Institutes are going in a great way. We started off here last night with large number. Brother Grigsby brought us a splendid message on Salvation. All the preachers who have worked with me so far have been fine.—Dorothy Davidson.

Miss Vera Duggan writes from Auburntown wanting the Institute which was to have been put on at Woodbury to be held at Auburntown. If plans can be arranged, this will be done and a training school to follow same for the remainder of the week.

Fayetteville: We will be ready for the Institute beginning next Sunday evening at 7:45. We have talked it among the churches of the Association and Mr. Alexander has written all of them and we have announced it at our church for three Sundays, so we are trying to get out the folks.—S. V. Smith.

Dyersburg: It was a joy to me to have the privilege of the Teachers' Institute at Dyersburg. I was so impressed that I insisted on Swan arranging one of the same at our church. I have a letter now from him stating that it has been arranged for July 6th to 8th. I think the outline you have arranged is the finest and most practical I ever saw and am very anxious for my teachers to have the opportunity of such a program.—E. P. Baker.

South Pittsburg and Dunlap: The Association has been temporarily organized with Mr. H. L. Hudson, Whitwell, as superintendent. He did a fine job advertising and bringing the teachers to the Institute.—B. S. De Jarnett. (Mr. De Jarnett has considerable experience as a field man and knows how to get things done. He is at Spencer now, where they are doing some fine work.)

Dandridge: Our attendance reached 48 with 6 churches attending in spite of pouring rains almost every night. The prospects are very fine for the Institute here. Brother Clark has certainly worked on it and has things in fine shape. That is the secret of the success of all that I have attended.—Frank Wood.

LaFayette: The Institute at LaFayette was wonderful from several viewpoints. Only five churches in Wiseman Association have Sunday schools, but those who came were interested from the very start. There were an average of 35 in the Institute each night with one pastor representing six churches. The church was unusually kind to us and gave us a splendid welcome.—C. E. Wright.

Ripley: Our workers voted unanimously to cooperate in the plan for a three days' Institute June 26, 27 and 28. Brother O. W. Taylor tells me that his people will cooperate also. Brother Byrd will be in a meeting at that time, but he said they would cooperate as far as possible. We will communicate with all of the country churches in the county and try to have them send representatives from the various Sunday schools. We can't tell how they will respond as this is something new for them, but we will do the best we can in trying to get them to come.—O. O. Greene.

From District No. 1: "I am sorry that you have been sick. I sincerely pray that the Lord will strengthen you and that you will be able to be back at your work soon. All of my Institutes have gone off well. We had a fine time at Kingsport. The people responded to me in a grand way. I could have asked nothing more of them. A great number told me that they thought that they could be better teachers."

"Mark and I are having a grand time here at Erwin. The churches here are lining up with us in a fine way. Brother Smith is doing a great work here with the people of Erwin."—Tom Belcher.

Butler: We had a wonderful time at our Institute last week-end. You could not have sent us two better men for the occasion than Roscoe Smith and B. M. Canup. Brother Smith brought some splendid messages on the subjects assigned to him. Our officers and teachers who were present were very highly pleased with the messages of Brother Canup. These men love the Lord and they take delight in serving Him. We did not have a very large attendance. The people outside of Butler did not attend at all. We appreciate very much the favor shown by you in giving us this Institute. It has been worth much to our people.—C. A. Todd.

Swan Haworth writes from West Tennessee, District No. 10: "We had a fine meeting in Paris yesterday. Sorry you were unable to attend. Hope you are getting better. We had a fine Institute at Alamo. Brother Turner is a fine pastor and is working at the job. Bells and Alamo were well represented at each meeting of the Institute. I had many conferences during the day. Organized an Adult Union. Reorganized the Senior Un-

ion, organized a general organization and had one fine demonstration meeting with an organized class. I am meeting with one of the B. Y. P. U.'s at Calvary this afternoon for some reorganization work. Brother Harrell is better. He is expected home today and plans to preach Sunday morning."

Mr. L. E. Abbott, Lenoir City, group superintendent for Providence Association, is planning a convention on the 10th of July and asks for Miss Davidson as a speaker.

Miss Pearl Campbell of Oliver Springs keeps up her good work. She taught a class last week at Oliver Springs, using the book "Growing a Church." Pearl always does a good job and we appreciate her continued interest in the work.

Taken from "Chimes," Portland Baptist Church: "If we arrive at greater Baptist efficiency, we must intensify Christian faith; we must intensify Christian zeal; we must magnify Christian holiness." I wonder if this church is ready to pay the price?

HOLSTON S. S. CONVENTION

Our Sunday School Convention was the best in our history. Let me add this word. Yesterday (Sunday) afternoon I went to the rally meeting of District No. 2 of our Association, Robert Walker, chairman. You would have been surprised to have been there and heard the effective and instructive addresses of your farmer men as they spoke to a crowded house, and it pouring down the rain, on Sunday school problems. It was like hearing a company of Sunday school specialists. That just shows how the work is reaching out to the remotest places. Cars had to be left and the people had to walk one-half mile up into a steep wooded hillside. But they were there.—J. R. Chiles.

D. V. B. S.

Dr. W. R. Deal writes from Maryville: "Our D. V. B. S. opened this morning with 174 present. I am satisfied we will go to over 200. Mrs. Blanche Hudgins is doing a fine piece of work for us."

Rev. H. L. Smith has been at work in a fine D. V. B. S. with Mrs. Douglas Hudgins helping for the first week. It is sad that so many of our churches feel that they are not financially able to put on the D. V. B. S. this season when so many boys and girls are out on the streets doing nothing. A fine time to utilize them and the many idle people who have no jobs. Brother Smith is taking advantage of this situation and so reports a very fine school so far.

ATTENTION TO DR. BURROUGHS' STATEMENT

"As you know, we have asked that all post graduate manuscripts be sent to this office. Some of these come first to the state offices and are forwarded to this office.

"Since these papers require first-class postage and in view of the necessity for economy all along the line, I am asking that the state secretaries examine the papers and send me due reports without forwarding the papers themselves.

"I do not need to say that we should by all means maintain our high standard in the post graduate work. Papers should be examined with care and all duplicates and carbons should be rejected. You will of course be quite as much concerned about this as I can possibly be."

MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION GIVES FINANCIAL SUPPORT

The following report has been received from Treasurer Frank Collins for the Middle Tennessee Sunday School Convention:

Received as follows: From Shelby Avenue Church, Nashville, \$7.62; La Guardo Church, Martha, \$2.00; New Hope Church, Wartrace, \$1.00; First Church, Woodbury, \$2.50; Lascassas

Church, Lascassas, \$2.00; making a total of \$15.12.

Wish all the churches in the East and Middle Tennessee sections would send in to their respective treasurers a small sum, for there is no appropriation for these Regional Conventions and the expense is so small compared to other conventions we should be glad to support them. The West Tennessee Convention spends around \$200.00 each year putting on the same program exactly as we put on in the other three Regional Conventions. They raise and disburse their own funds. The total expense for the three above mentioned will average less than \$40.00 each.

WHAT THE EDUCATIONAL DEPARTMENT IS OFFERING S. S. WORKERS IN TENNESSEE AT OVOCA, JULY 25-30

For Your Inspiration

1. Dr. J. McKee Adams, professor of Biblical Introduction at the Southern Baptist Theological Seminary in Louisville, will bring a message each morning during the week. He is consecrated, spiritual and inspiring. "Hear ye him!"

2. Dr. Knight, formerly professor in Southwestern Baptist Theological Seminary of Fort Worth, Texas, now pastor of Tabernacle Church, Atlanta, Ga., will also bring another message each day during the Convention and Encampment. Our pastors in the Preacher Schools last summer, "... heard him gladly," and don't you miss his messages.

3. Mr. E. E. Rutledge of Belle Avenue Church, Knoxville, our State Convention chorister, and Mr. Glenn Corbin of Springfield, our efficient pianist, will stir our emotions with a fine musical program throughout the week. "Let us enter His courts with praise."

4. Devotionals and twilight services on the lake front.

For Your Information

1. There will be no study classes where books are used!

2. Rev. C. E. Wauford, pastor of Island Home Baptist Church in Knoxville, will lead us in a series of discussions in Sunday School Evangelism. Could there be a more timely subject for officers and teachers! That is our task; let's learn how to better perform it.

3. There will be a conference hour each morning dealing with every phase of Sunday school work. Departmental conferences will be conducted for workers in these departments by leaders who have the knowledge and the experience in their particular department work. Some of these will be from our Sunday School Board staff and others will come from outside the state. It is to be our peculiar joy of having with us for these conference hours Mr. J. E. Byrd, Sunday School Secretary of Mississippi, for a number of years, who out of his years' experience and with sound judgment brings to us many helpful suggestions.

4. Dr. Adams again each evening will bring stereopticon lectures of the Bible Lands. He has spent many months—fourteen at one time—among the peoples and places of interest. And from his large collection of slides many of which were made with his own camera, he will carry us for many trips through this interesting country. Dr. Adams is now busy writing a book on this subject which will become a textbook in the Seminary. Teachers, how can you afford to miss

MAKE \$10,000 A year raising rabbits for us. We pay up to \$12.00 each for all you raise. Send 25c for full information and contract, everything explained. Send at once and find out about this big proposition we have to offer you. **THE EASTERN RABBITRY** Route 4, Box 296 New Freedom, Pa.

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this rare privilege of a visit to Palestine!

For Your Recreation

1. "If we pray together and play together, we can stay together."

2. The entire afternoons are devoted to this phase. Maybe it would be recreation for some who are tired and worn to steal away in the afternoon to one of the cozy little cottages and take a nap; to another, to take a paper or a good book and slip down by the cool spring in the shade of the beeches and read; while others will seek recreation in one or all of the following: A shower beneath the beautiful water-falls, a plunge in the lake, rowing on the lake, a hike down the ravine to the cave, tennis, bowling, croquet, horse shoes, and many other directed recreational activities. Then not of least importance is good fellowship with other workers.

For Your Consolation

1. Ovoca is located three miles from Tullahoma on the railroad, and splendid paved highways lead to it from over the state. It is within a few hours' drive from any point.

2. If you prefer, the group from your own church or your home town or association may reserve one of the cozy little cottages where you can all be together. Each cottage accommodates twelve or fourteen persons. Is thoroughly furnished for your comfort with: dressers, beds, clean linens, towels, chairs, etc.

3. The summer nights are always cool at Ovoca!

4. Some one will have their expenses paid and another one-half their expenses for the week—winners of the first and second places in the Poster Advertising Campaign.

5. All the above for \$1.50 per day and \$1.00 registration fee. Where else could you (in this pressing time) spend such a vacation with all these fine things in store for this amount? And don't let me forget—for your consolation—three good meals each day well cooked and served in the spacious central dining hall—the place where we get "Food, Fun, Friends and Fellowship!"

Pastors, officers, teachers and any one else interested in Sunday school work, come to Ovoca the week of July 25 to 30, and if, at the end of the week, you are not glad you came, we will, let's see, ?????? yes, go jump in the Lake Calanthe! ON TO OVOCA!—Frank W. Wood.

B. Y. P. U. NOTES

Miss Janey Bilderback, Memphis, writes for the "Launcelot Cottage," Ovoca, for the Convention and Encampment. This sounds good to be having registrations for cottages. Several have been spoken for, and if your party wants a cottage you had better do as Miss Janey has done—write for it.

FRED DOWELL REPORTS A GOOD WEEK

We had a splendid week at Lebanon, with an average attendance of fifty. This was the first B. Y. P. U. study course the church has ever had, and with that fact there was great interest, with splendid cooperation from the pastor. They are to organize a Junior B. Y. P. U. in the next week and plan to carry on the Senior Union in a much better manner.

This being my first week out with your department and many problems to face, everything worked for the better; and I surely did enjoy the work.—F. M. Dowell.

MISS EDNA EARLE ROSENHEIM WINS ANOTHER PRIZE

Miss Edna Earle has just won the Essay Prize in the "Stewardship Contest at Ridgecrest as explained by letter from Miss Northington":

"I know you will be happy to hear that Edna Earle Rosenheim won in the Southwide Y. W. A. Stewardship Contest at Ridgecrest last night. You have been so good to her that I am sure you are glad you have invested your money so well. This means that she will be given a free trip to the

Southern Baptist Convention at Washington next year."

We are all proud of her and rejoice with her and hers in this continued success.

GOOD SCHOOL AT COVINGTON

I want to thank you for the splendid work that Jess and Miss Roxie have done here this week. I consider that our school was a success in every way. We had as high as 79 young people present and the high average of about 75 for each night. Almost every one of them took the examination at the close. We didn't do any halfway job this time, but we put on a real school for them. I have never seen our young people demonstrate any more real interest than they have this week.

My, but it is a real treat to hear Miss Roxie teach "The Meaning of Church Membership" to those Intermediates, and she had an average attendance of 28 every night. Any pastor or church who fails to have her at least once a year to teach this book is missing a great blessing. The more I associate with your splendid work the more I appreciate the great work they are doing.—Homer Lindsay.

CORRYTON SCHOOL

I just want to report to your our B. Y. P. U. Training Course which closed last Friday night, conducted by Rev. F. M. Dowell, Jr., and to thank you for sending him to us. He taught classes in the afternoon and at night with an average of 40 in the Senior class. Rev. Dowell is a very efficient instructor and has put things over in a great way. I feel that much good has been accomplished and know we can train more efficient workers in God's service since we have had this study course. We can recommend him and his work to any church and feel sure that great results will be accomplished wherever he goes.—Mrs. James Zachary, B. Y. P. U. Director.

GREAT SCHOOL AT GRACE, NASHVILLE

We just closed one of the greatest Training Schools in our church with something like 60 or more taking the examinations. We had an average attendance of 101 for the week with the best faculty that could be found in Nashville. We had six classes—two for the Juniors, two for the Intermediates and two for the Seniors and Adults. Miss Elizabeth White taught the Junior Manual, Miss Elizabeth Preston, Bibles Heroes; Miss Verda Von Hagen, Intermediate Manual; Mrs. R. Kelly White, Meaning of Church Membership; Mr. Keith Von Hagen, Senior Administration; and Rev. H. B. Cross, The Functioning Church. We certainly did have one grand and glorious week of food, fun, and most of all Christian fellowship and inspiration, with such speakers on the program as Rev. H. T. Whaley, William H. Preston and Mr. J. E. Lambdin, you wouldn't wonder we had such a great school.

I am enclosing a list of the pupils in Mrs. R. Kelly White's class in the Meaning of Church Membership who are entitled to a seal for taking the course. They are: Eugene Hester, Jeff Allen, Jr., Mildred Simpson, Jane McGarr, Novie Mae Moffat, Meredith Blankenship, Louise Mosier, Katherine Chandler and Myrtle Lee Buchanan; also Caroline Cross of Judson Church, who was a visitor with us.—Carl Sutton, Director.

PLEASE TAKE NOTE

General Standards

Number 2 under "II. Meetings" now reads as follows:

2. Monthly Business Meeting and Reports—(1) The General Organization shall hold a Monthly Business Meeting with all general officers and all unions participating, each Union holding its own business meeting in one period of the general business meeting. (2) At least 50% of the enrollment of the B. Y. P. U. department shall be present. (3) All general officers and the heads of all Unions shall make written reports to the General Organization in the monthly business meeting. (4) The

Director shall make monthly and annual written reports to the church.

The requested change is as follows:

2. Monthly Business Meeting and Reports—(1) The General Organization shall hold a Monthly Business Meeting with all general officers and all Unions above the Junior department participating, each Union holding its own business meeting in one period of the general business meeting. (2) At least 50% of the enrollment of the B. Y. P. U. department above the Junior department shall be present. (3) All general officers and the heads of all Unions shall make written reports to the General Organization in the monthly business meeting. (4) The Director shall make monthly and annual written reports to the church.

If we make these changes, we want to incorporate them in the revised editions of the Junior Manual and General Organization. We will not be able to put the changes into the wall standards until the next printing, but they will go into effect immediately. Please write your opinion by return mail.—J. E. Lambdin.



STYLE BOOK for Writers and Printers. Compiled by Hight C. Moore and Homer L. Grice. Published by the Baptist Sunday School Board, Nashville.

This book is what its name implies, a guide for those who wish to know how to write correctly and just what to do with manuscripts which they wish to submit to printers. It contains latest information about the use of abbreviations, things to avoid, how to review books, capitalization, giving credit, defective diction, division of words, figures of speech, italics, notation and enumeration, number, paragraphs, punctuation, Scripture references, spelling, titles of institutions and organizations and how to use them, and general information relative to the preparation of manuscripts, proof-reading, etc., for printers.

INSPIRATIONAL PROSE QUOTATIONS. Compiled by John W. Horine. Published by The Cokesbury Press, Nashville, Tenn. \$2.50.

"How does he ever learn so many quotations from other writers?" One frequently hears the question asked by him who has never learned of the existence of such-books as this. The speaker may gather them from his reading through the years, and many of his choicest quotations are had in this way. But the average public speaker does not take time to catalog such references. He depends upon the painstaking toil of some one who, like the author of this book, has collected them and published them.

This handsome volume of more than 300 pages contains more than 2,500 quotations from the various authors of the world. These are arranged under headings arranged in alphabetical order, so that when one has chosen a subject, he can readily turn to that which some noted author has said on it. For example, there are ten quotations on "Ability," twelve on "Adversity," fifteen on "Ambition," etc. With many of the quotations are given not only the author's name, but the title of the volume from which

taken and the publishers. It is indeed a splendid collection, well arranged and worth while.

THE HAGAR—SARAH ALLEGORY (Galatians 4:19-31)

Hagar represents Sinai and the covenant there made, and Jerusalem which now is. How was it that Ishmael was born after the flesh (29)? Hagar was a young woman, and it was entirely natural that she should become the mother of Ishmael. Hagar was a bondswoman (31), and her children were children of condemnation and born after the flesh (29). They had only the natural birth.

Sarah represents the new covenant, the covenant of grace. How was it that her son Isaac was born after the Spirit (29)? Sarah had long passed the stage of nature. Abraham believed the promise of the birth of Isaac, not considering the deadness of Sarah's womb (Rom. 4:19). Only the Spirit of the living God can quicken and make alive dead human flesh or bodies. Sarah's womb had long been dead. The faith that rejoiced in this promise is faith in the living God who quickens and alone can quicken the dead, and is the faith to whom is imparted righteousness. So Isaac was born after the Spirit (29). Isaac leads the long line of those saved by grace through faith. "In Isaac shall thy seed be called" (Heb. 11:8). They constitute the Israel of God. In this we understand that all Israel will be saved, whose circumcision is in the heart and not in the flesh.—G. M. S.

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KNEE DEEP IN JUNE

already! Now's the time to make your gift to the Special Home and Foreign Missions offering, if it has not been made. We urge our friends to come to the help of our great Missions Boards. Thus in evangelism as well as in hospitalization you will be

HEALING HUMANITY'S HURT

Our business followed the downward trend of the economic scale; but by further reducing salaries and making other adjustments we have met all expenses and paid all interest and maturing bonds. The regular Cooperative Program helps us mightily.

SOUTHERN BAPTIST HOSPITAL
New Orleans

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST SUNDAY SCHOOL BOARD, 161 8th Av., N., Nashville

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 Corzella Rollow, Nashville

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

ENVELOPES

If your church has failed to get envelopes for the special emergency mission relief offering, write today to Dr. O. E. Bryan, 161 Eighth Avenue, North, Nashville, and they will be forwarded at once.

We are sure the W. M. S. treasurer and the auxiliary leaders will ask their members to write the name of the organization on the envelope so you can keep your records and report the amount given to us.

A TENNESSEAN WINS AT RIDGECREST

How happy we are to announce that Edna Earle Rosenheim of Union University won in the South-wide Y. W. A. stewardship contest at Ridgcrest, N. C. She won in Clarksville the state contest so was given her expenses at the Y. W. A. camp in Ridgcrest. Now she will be sent to Washington to the Southern Baptist Convention meeting with all expenses paid by Royal Service.

Edna Earle is working her way through Union and is a very busy girl. Yet she took time to prepare her message and won out each time.

Who will win next March in Memphis and next June at Ridgcrest? Begin now to prepare for the contest.

"FELLOWSHIP IN FURTHERANCE OF THE GOSPEL"

By Miss Kathleen Mallory

W. M. U. Corresponding Secretary
 Writing to his Philippian friends, Paul said (1: 4, 5) that he made "supplication with joy" because of their "fellowship in furtherance of the gospel." Sincerely is it desired that thus the Home and Foreign Mission Boards will feel toward the participation of W. M. U. members and their organizations in the "Special Emergency Mission Relief Offering." In common with many other members in Southern Baptist Convention churches there has been a growing conviction among a host of W. M. U. women that some very special effort should speedily be made to reinstate Home and Foreign Missions in the forefront of Southern Baptists' plans and contributions. Because Woman's Missionary Union has each year its over-and-above offering in March for Home Missions and in December for Foreign Missions, and for several other carefully considered reasons, it did not seem best to the union for it to inaugurate any other over-and-above effort for Home and Foreign Missions. However, it is perhaps conservative to say that no decision of the Southern Baptist Convention in St. Petersburg brought greater gratification to Woman's Missionary Union than did the Convention's launching of the "Special Emergency Mission Relief Offering" for the Home and Foreign Boards. Immediately articles were put into the W. M. U. department of Home and Foreign Fields and in the Union's three magazines—Royal Service, The Window of Y. W. A., World Comrades—in explanation of the purpose and plan for the offering and urging every W. M. U. woman and young person to participate most heartily. They were asked to impart their enthusiasm and sacrificial spirit to their missionary organizations and to other members of their churches and congregations. Because the offering's objective is \$300,000, W. M. U. members have had their attention called to "three"—such as 30 cents, \$3, \$30, \$300. It is sincerely hoped that thousands of Sunbeam children will each give 30 cents; many Sunbeam Bands, \$3; that Royal Ambassador Boys and Girls' Auxiliary members and their organizations will do even more; and that Young Women's Auxiliary and Women's Missionary Society members and their or-

ganizations will average \$3 and \$30, with many giving \$300.

It is also earnestly hoped that whatever they give may be promptly forwarded and that it may be most carefully designated for the "Special Emergency Relief Offering for Home and Foreign Missions." More sincerely than words can express will it be appreciated if the pastors and church treasurers will enable W. M. U. women and young people to have an accurate record of their gifts to this offering. Thus will they be heartened to help in other efforts of the church.

Referring to the saying of Paul—"fellowship in furtherance of the Gospel"—it is gratifying to remember also that he often speaks of the fellowship of sacrifice. If this special effort for Home and Foreign Missions causes the churches, and W. M. U. members in particular, to "know the fellowship of His suffering," then indeed will the objective of \$300,000 be attained and there will be great rejoicing because of "fellowship in furtherance of the Gospel."

A NEW NOTE IN SOUTHERN BAPTIST LIFE

There was in Mars Hill College last summer under auspices of the Steward League of Baptist Ministers a retreat. There were thirty in it. Twelve spent nearly a month together in serious thought and prayer.

Eight states were represented in the group.

In this retreat we are not bothering about our conventions and mechanics and programs and debts. We are seeking (1) a fresh experience of Christ and (2) an open outlook on our present age.

We believe if we ministers shall simply get these two things, we can under the Spirit make Our Churches Aware of Jesus' Presence and Power. Only this will keep our conventions in the service of Christ. Only this will link up our denominational mechanics with divine dynamics. Only this will trim and sharpen our programs to the will of Christ. Only this will set us free to take Jesus to our whole race in the present world upheaval.

We are having this retreat again this year. We invite any minister who is impressed to meet with us. July 18 to August 15 is the time. High in the cool hills is the place. To wait with one another on God is the purpose. Revived ministers radiant with a renewed touch of Christ and ready to face our age with the challenge of the cross, this, we pray may be the result.

Be with us the whole month, or any part of it. Men and women who pray and work with us ministers are warmly welcome.

Write Mars Hill College, Mars Hill, N. C., for reservations.

This is what we hope the Ministers' Retreat is to be at Mars Hill this summer, a vacation that will transfigure our ministry; and at as little cost as one can stay at home.

Rooms will be free in the Brown dormitory, a quiet place apart from the rest of the college, on top of Little Mountain.

Bring sheets and blankets with you. Meals 25 cents each in the college dining room. Or even cheaper than that if you wish to camp.

Brown dormitory is open to men only. Rooms for women in other buildings will be furnished at the nominal rate of 25 cents a day.

This retreat is built upon the discovery that a group of earnest, experienced ministers of Christ tarrying together in unhurried fellowship and pouring out their souls to one another without restraint will get more than any engaged expert can bring them in a set program.

The crowd is to be small. It is to be a season of real intercession and group thought. Informal discussions are to be kept in free conversational strain.

If your soul is hungry for such a season, be with us.—Walt N. Johnson.

JAPANESE TEA PROVIDES PLEASURE FOR W. M. S.

Mrs. C. M. Thompson was hostess one June afternoon to Circle No. 3 of the Jackson First Baptist Woman's Missionary Union.

The topic for the afternoon was "Japan", and the hostess had created the perfect atmosphere, by bringing to the fore her lacquer tables and trays, cloisonne vases and Japanese pictures.

The social meeting was in honor of Mesdames Robert Kimbrough of Mississippi and Mrs. I. L. Grady. It was the first time Mrs. Grady had been out since she fractured a limb last October.

Mrs. J. S. Hayes, circle leader, called the meeting to order with brass Japanese gongs.

Mrs. J. R. Hicks, assistant leader, gave the devotional in the fervor of her spiritual magnetism, which has dual power to stir, physically and spiritually.

Glorious Revival in China

Hwanghsien, China.
 March 24, 1932.

"He is faithful that promised." "I will sing unto the Lord, for He hath triumphed gloriously." "Sing forth the honor of His name: make His praise glorious."

Last year we wrote you, asking you to pray that God would revive His work in Hwanghsien. And now we write to ask you to rejoice with us, for God has answered exceeding abundantly above all that we asked or thought. He has sent us a real Holy Spirit revival! Our hearts are saying: "Who can utter the mighty acts of the Lord?" "Who can show forth all His praise?"

Last year we had two Chinese evangelists with us who gave us stirring messages and we saw some souls brought in. But this year we have had the most remarkable revival in the history of this work. There has been almost no preaching, no exhorting—only prayer and the silent powerful work of the Holy Spirit. It began with the confession of sins among the missionaries and the Chinese church leaders.

A missionary from another station had, while holding a meeting in an out station, been baptized with the Holy Spirit. We invited him to come here for a few days to tell us about his experience. He was with us nine days. The telling of this experience stirred our hearts, which had long been dissatisfied with our own spiritual state and with the work we were doing. A heart searching time began and the result was that the Holy Spirit revealed to us all many things in our hearts which hindered His working through us.

The wonderful promise in Phil. 1:6, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ," had been brought to our remembrance about two years ago. And He is faithful that promised. All sorts of sins were brought to light, confessed for forgiveness sought from God and man. Like the King of Nineveh, many of us "arose from his throne, laid his robe from him and covered him with sack cloth, and sat in ashes." Quarrels were made up, restitution made to God and man, and misunderstandings were healed. Truly from "the failure and disappointment of our doing He has brought miracles of His doing." We have been sitting by wondering at the miracles He has wrought.

Meetings lasted five or six hours at a time with nothing but confession of sin, one after another bringing out the hidden as well as the known sins of his life. So deep was the work that hours for eating and sleeping passed by unnoticed. And so "judg-

Mrs. Robert Kimbrough taught the lesson on Japan, delighting her listeners. She emphasized two points of Japanese history of interest to Southern Baptists, that Dr. and Mrs. McCollum were the first missionaries, and that Dr. McCollum established the seminary at Fukuoka.

Before coming to Jackson, Mrs. Kimbrough was a state officer in the Mississippi Woman's Missionary Union and is continuing her interest in the Tennessee Union.

A short business session was held, and a member of Circle 3 gave the first sacrificial gift to the Emergency and Relief Campaign launched at the Southern Baptist Convention at Jacksonville, Fla.

The social session was an innovation following the custom of the Japanese, who, notwithstanding the heat of the summer, always serve hot tea. Tea cakes made by a Japanese recipe were served with the tea. At the conclusion of the service, Mesdames C. M. Thompson and C. F. Morgan, dressed in Japanese attire, imitated a Japanese hostess with her friends by sitting on the floor, while Mrs. Lena Medling served tea from a cloisonne tea set. Mrs. Medling is the widow of Paul Medling, a missionary to Japan, whose body now rests beneath the cherry blossoms in that country.

ment began at the house of God." When sin was faithfully dealt with and forgiveness received many were baptized with the Holy Spirit. It is like the story in the book of Acts.

This was during the first two weeks in February. About the middle of February schools opened, and after schedules were arranged, the revival broke out in the girls' school first. Whole nights were spent in prayer and confession of sin. Over a hundred teachers and pupils were set free from sin and baptized with the Holy Spirit.

Next came the boys' school. On Sunday, March 13th, a Sunday School class met. Upon the recital of God's work in the girls' school the power of God fell upon those boys. Before I reached the building the sound of weeping came to my ears. As I entered the room the students were on their knees crying out to God for mercy. One small boy especially attracted my attention. With eyes closed, tears streaming down his face, he seemed to be in an agency of conviction for sin. Beating his hands on the seat in front of him he said: "Lord, I am the chiefest of sinners! Forgive my sins, forgive my sins!" As sin after sin came to mind, he rose and confessed it, or called some schoolmate to forgiveness for injury done to him. Cases similar to this continued all morning. Many were released and then shouts of victory and joy went up to the Saviour for His great salvation. All the next morning I could hear small voices near my house singing "Hallelujah, praise the Lord."

"Hallelujah, praise the Lord" is the frequent greeting when Christians meet each other these days.

Christians have been convicted of the sin of robbing God of the tithe, and have brought in money to pay up the tithes in arrears. One man brought six hundred and more Chinese dollars, a woman returned eighty dollars, and a poor paralytic, whose income for a year is about thirty dollars, sent in over six dollars as her tithe for the two years she has been a Christian and failed to pay God His tithe.

The revival has been going on for over six weeks. Every week we have had at least one all-night prayer meeting. The Holy Spirit has laid on the hearts of the students a great burden for the lost, and they cried out to schoolmates to repent and confess their sins. These schoolmates came under conviction and many were saved. I sat beside one little widow in the woman's school and for a long time watched her, as with tear-stained face she poured out her heart to God for the lost. "Oh, Lord," she cried, "wait a year or two before coming to give these people a time to

repent." Then she prayed for the people all over the world. She cried in agony over the fact that they rejected the Saviour.

The most gratifying thing about it all is the zeal for lost souls which has come to all that have been blessed. Every Saturday afternoon and Sunday the students go out to be His witnesses "beginning at Jerusalem." Young and old seem to feel the responsibility of warning the unsaved that "the kingdom of heaven is at hand." I heard of a movement initiated by the students to ask for a week's holiday to go out and preach to the unsaved. A group of young girls walked ten miles to be at the Sunday service in a large market town. One was the daughter of the evangelist in that place. At the morning service these schoolgirls got up to tell of the great work of the Holy Spirit in the girls' school here. Many of the church members broke down weeping under the burden of sin. All sorts of hidden sins were brought to light. The following Sunday when a group of workers went out to that place, they found the fallow ground already broken up. Since then we have heard that twenty-two in that town have been baptized with the Holy Spirit.

The hospital also received much blessings during these weeks. Several of the personnel received the baptism of the Holy Spirit. Among these was the cook who came one morning bringing ten dollars, saying "It is not as much as I have stolen, but it is all I can pay." He was saved and several days after received the baptism of the Holy Spirit. Needless to say things have been different in the kitchen and instead of the ugly talking we have heard so often there, it is good to hear exclamations of "Marvelous Saviour."

After the little school got its blessing, the hospital came in for a larger share and nearly all of the hospital force has had this blessing. A beggar woman was brought to us nearly dead two years ago. We had little hope for her recovery for months. Her temperature going often to 105 after chills, indicated the trouble was not removed. After three operations and many months in bed she got well and strong. From time to time she has shown increasing interest in the gospel. One morning she came to nurses' prayers under deep conviction and confessed to having stolen several flour sacks, five cakes of soap and a bottle of bean milk. Later in the day she brought money to pay for these things. I failed to say that after she got well she became our gatekeeper, so has been with us all this time. During these days she has had a wonderful experience of salvation and is loud in her praises of the Saviour. One of the servants, whom we felt to be such a crooked person, was greatly revived and baptized with the Spirit. He told me not to allow him any salary next month since he owed the hospital that much. I heard him try to tell the gate woman about his blessing, but all he could say was "Tseita Sao" (her name) "Halleluia!" Since then I also heard him urging another worker to pray earnestly, and he ended with the exclamation "He is a wonderful Saviour!"

The enthusiasm among the boy nurses is especially lovely. All these boys with the exception of a probationer who had not previously heard the Gospel, have received the blessing and are rejoicing in the Lord. One boy for whom I had nearly given up hope came to the hospital the other day. He has recently finished training and set up a medicine shop nearby. He came expecting the nurses to ask him about his business, but one by one they asked him about the condition of his heart until he was quite overcome. In making rounds I found him in the ward and asked him a similar question. We invited him to stay for our chapel. After prayers he began to tell me of a confession he should make to one of the girl nurses. We called her, but as we waited he took his hat and began ripping out the lining. I said nothing though I wondered why he was doing such a thing. "This is yours," he said, handing me

the lining which proved to be one of the patient's caps. He is too far away to come to our nurses' meetings, but we are remembering him as he goes about making things right with man and God.

The sewing woman who was in deep distress about her home conditions which were very bad indeed is now happy in the Lord. She is spending what time she has to learn to read the Bible.

As in the schools so in the hospital there is a spirit of concern for the lost. On last Saturday, one boy who had an afternoon off duty went home. He had been up much at night praying and was tired. He lay down and slept. When he woke up he was very much put out with himself and for such lack of zeal, and that night when he came to the meeting bringing a boy with him to hear the Gospel, he made a very humble confession of his wrongdoing. He said "To think, I have been so lazy as to spend my time sleeping, when there are souls being lost." Time would fail me to tell of all of God's wonderful works in our midst. We may express it in the words of the favorite verse of one of our nurses, "O clap your hands, all ye people; shout unto God with the voice of triumph."

We believe that we shall yet see the walls of Hwangshien city fall down, and Jesus riding in triumph through its streets. Praise His name. "Come let us exalt His name together."—Florence Lide, Lucy Wright.

JUST FOR A CHANGE

By Mrs. J. C. Yelton, Lebanon

You asked me about our plan to stimulate interest in the attendance at missionary meetings. It just so happened that I was hostess to the Lebanon Business Woman's Circle for their May meeting. The subject you remember was China and Japan. To give a bit of Oriental atmosphere to the room I draped a Chinese wedding skirt on the wall, turned a Chinese umbrella upside down under the center light and the soft light coming through was quite atmospheric. Chinese fans and other curios were distributed about the room. When the guests arrived each one was handed a pillow and as there were no chairs in the room they were forced to sit Japanese fashion on the floor. As soon as the program was finished slips of paper and pencils were passed out. We explained that each person was to choose the missionary that she knew the most about that we had studied that night, and was to write that name at the top of the paper. Beginning at the top of the left-hand side of the paper she was to write the first ten letters of the alphabet one under the other. Then using the chosen missionary as their subject they were ready to write an incoherent true story. Each line must begin with the capital letter on that line and each line must be true.

While they were doing this I fixed the cups of tea. Then over our tea cups each one in turn read her story. It was lots of fun. Some stories were funny, some ridiculous, and some were very fine indeed. They took a vote to see which had written the best and I am sending them to you. (Here is one):

A good physician
B ryan is his name
C arries Christianity in his word
D oes his work well
E very day is Sunday with him
F ar from Tennessee is he.
G od guide him in his work
H elp him with our prayers
I n His service the motto of missions
J esus the light of the world
K eeps shadows out of the heart
L ive, love, lift.

—Miss Mary E. Jenkins.

In case you would like a contest for the June program here are two:

The June program offers wonderful opportunities. There are times when even dignified W. M. S. members wish to give time a reverse whirl and live young days over again. The following invitations might be sent out to every active, inactive and prospective member:

You are cordially invited to attend

School days, school days,

Dear old golden school days
Reading and writing and arithmetic
Taught by Mission Schools of S. B. C.

School opens 1:30

Thursday, June 30

Penalty for being tardy

The room should have a blackboard, a desk, a chair for the teacher, with a globe, a vase of flowers and a bell for calling order on the desk. After the program as so splendidly planned by Mrs. T. M. Pittman in Royal Service we are ready for our RECESS.

First, all late comers must recite a child's poem.

Second, each person is given a sheet of school tablet paper and pencil. She is then asked to write an alliteration. Since "School Bells" is our subject we think it fitting that each word begin with an S and B alternating. Here is an example:

Southern Baptist school bells sounded beckoning students. Baptist southern beaux studious bent scholars became. Baptist southern belles scholarly beautiful soul-winners became. Benumbed souls became saved bright shining beams, etc.

Third, let each person read her own. They ought to be rich with mirth or meaning.

Another contest we have found very interesting—make words from the following groups of letters:

tniasih, teducanio, sejsu, mosherepat, uteadrag, aminftiorno, priasntioni, igiosuler, omdleanonintia, htccare, rprescha, siessimnoar, lrvieva, vsnirenoc. Key to the above words: Christian, education, Jesus, atmosphere, gratuate, information, inspiration, religious, denominational, teacher, preachers, missionaries, revival, conversion.

It might be wise to explain that each word in this group is used in connection with our denominational schools.

ADVANTAGES OF BEING POOR

To be poor is not always pleasant, but worse things than that happen at sea. Small shoes are apt to pinch, but not if you have a small foot; if we have little means it will be well to have little desires. Poverty is no shame, but being discontented with it is. In some things the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after than the rich man who seeks a stomach for his meat. A poor man's table is soon spread, and his labor spares his buying sauce. The best doctors are Dr. Diet, Dr. Quiet and Dr. Merryman, and many a godly plowman has all these gentlemen to wait upon him. Plenty makes dainty, but hunger finds no fault with the cook. Hard work brings health, and an ounce of health is worth a sack of diamonds.—Charles H. Spurgeon.

INCIDENTAL TEACHING

The things which we teach incidentally are often more significant than the things we primarily aim to teach.

The character and conduct of the teacher counts for more than the formal instruction period.

The teacher who lives in Christ, for Christ and through Christ cannot fail to be a good teacher. The things he does, teach more than what he says. If he is regular, prompt and reverent in the discharge of all his religious duties his class will learn these things even if he fails to get the specified lesson of the day before the class as it should be presented.

On the other hand, the teacher who comes in late is teaching, too. The teacher who fails to prepare the lesson teaches also. The teacher who is irreverent in public worship is doing some effective teaching. This is incidental teaching of a destructive and far-reaching kind.

Pupils are always learning, in class, out of class, in church, out of church; wherever they are they are learning, continually learning.

Teachers are constantly teaching, in class, out of class, in church, out of church; wherever they are, they are teaching, constantly teaching.

What we want is teachers who teach the right things through their lives, as well as teach the right things

when before a class. Skilful lesson presentation must be backed up by spiritual living. We want both, but we can get along better without the skilful teacher than we can without spiritual lives.

Watch your incidental teaching as well as your presentation of the lesson.—J. L. Corzine, Baptist Courier, S. C.

Obituaries

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

BRUER

Resolved: That the Reelfoot Baptist Church records its profound respect for Brother Ezra Bruer and its sense of great loss through his death. His life was an example of service and self-sacrifice which is inspiring.

Our church extends to Mrs. Bruer and to the members of his family its deepest sympathy and joins with them in mourning the great loss of not only a splendid church member, but a worthy citizen.

Resolved: That a copy of this resolution be spread on the church book, one sent to Baptist and Reflector and one to his family.—Reelfoot Baptist Church.

WADE

March 28, 1932, records the passing of James Houston Wade, who was born February 26, 1864. He was married to Miss Clemmie Henson, December 1, 1887. He was converted and united with Third Creek Baptist Church, Knox County, when a young man. Later he joined Glenwood, where he was a loyal, faithful, consecrated member for 40 years.

Therefore Be It Resolved: That we as a church bow in humbleness to the One who doeth all things well and that we extend our deepest sympathy to the family.—Mrs. Mamie May, J. C. Gibbs, Vinnie R. Bishop, Committee.

IN MEMORY OF T. J. YORK

The following statement regarding the sad death of Associate Secretary York was adopted unanimously by the Executive Committee of the Baptist Brotherhood of the South at its regular monthly meeting on June 3, 1932:

The announcement of the sudden and unexpected death of Associate Secretary T. J. York came as a great shock to the Executive Committee of the Baptist Brotherhood of the South. The Committee wishes to record its high estimate of Brother York's Christian character and to express its appreciation of his faithful and efficient service. The Committee realizes that the Brotherhood suffers a great loss in the going of this loyal servant.

The Committee extends to the bereaved family its deepest sympathy and invokes upon each member the Heavenly Father's favor in a most gracious way in this hour of their sorrow.—J. T. Henderson, Sec.

TALLENT

Mrs. Sallie Manis Tallent, aged 62, passed to rest May 11, 1932, after a brief illness. She was converted at the age of eight and lived a quiet consecrated Christian life. She was married to W. L. Wilson, who died in October, 1897. Three children were born to this union. She later married S. H. Tallent, and to this union two children were born. She is survived by her husband and her five children.

Mrs. Tallent was a loyal and devoted member of the Englewood Baptist Church and a member of the Sunday school class of which the writer has the honor of being teacher. Her last words to her loved ones and friends were: "Keep the Faith."

We bow in submission to God's will, and join with friends and with the entire membership of her church, and especially with the members of her Sunday school class, in extending our deepest sympathy to the bereaved.—Mrs. R. N. Cagle.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR JUNE 12, 1932

Nashville, First	1127
Chattanooga, First	1049
Nashville, Grace	797
Maryville, First	688
Nashville, Belmont Heights	657
Chattanooga, Avondale	649
Chattanooga, Ridgedale	621
Chattanooga, Highland Park	595
Nashville, Judson Memorial	589
Nashville, Park Avenue	562
Etowah, First	519
Nashville, Eastland	514
Erwin, First	484
Chattanooga, Calvary	472
Chattanooga, Woodland Park	470
Chattanooga, Northside	440
East Chattanooga	434
Chattanooga, Clifton Hill	432
Cleveland, First	403
Chattanooga, Chamberlain Ave.	401
Chattanooga, Oak Grove	400
Paris	389
Chattanooga, Tabernacle	381
Union City, First	375
Humboldt	367
Nashville, North Edgefield	360
Trenton	330
Nashville, Lockeland	305
Chattanooga, East Lake	302
Chattanooga, Edgewood	289
Chattanooga, Summerfield	286
Ducktown, Mine City	267
Covington, First	260
Cookeville, First	253
Lenoir City, First	253

By FLEETWOOD BALL

Southside Church, Tuscaloosa, Ala., loses its pastor, W. M. Olive, who resigns because of ill health.

Grove Avenue Church, Richmond, Va., is fortunate in securing as pastor C. S. Green of Durham, N. C.

John Farrell has resigned at Christopher, Ill., after serving six years to accept a call to Springfield, Ill.

H. O. Hughes has resigned the church at Malone, Fla., to accept a hearty call to the church at Jasper, Fla.

The call to the church at Fulton, Miss., was declined by T. H. Farr of Gordo, Ala., who could not leave his present field.

G. G. Joyner of Parsons will do the preaching in a revival at Piney Creek Church near Reagan beginning Sunday, July 17th.

Woodie W. Smith has resigned as pastor at Crowell, Tex., to accept the care of East Fourth Street Church, Big Spring, Tex.

R. G. Lee of Bellevue Church, Memphis, has concluded a successful revival in the church at Murray, Ky., J. E. Skinner, pastor.

Edward Groner, son of F. G. Groner, is being signally blessed as the new superintendent of the Baptist Hospital, Alexandria, La.

J. E. Byrd of Mt. Olive, Miss., is to do the preaching in a revival at Inverness, Miss., C. W. Baldrige, pastor, July 31 to August 6.

A. P. Blaylock of Little Rock, Ark., is doing the preaching in a revival at Malvern, Ark., L. M. Keeling, pastor, and P. A. Stockton is leading the singing.

W. L. King of Parsons is to hold a revival under a brush arbor at Reagan beginning the fourth Sunday in July. We need more of such meetings.

His friends will rejoice to learn that J. H. Wright of Boulevard Church, Memphis, has sufficiently recovered from illness to occupy his pulpit last Sunday.

G. T. Mayo of Dresden will be aided in a revival at Cottage Grove by R.

N. Owen of Paris beginning July 17th. Bert Arnold of Parsons will lead the singing.

E. A. Petroff of Rogers, Ark., lately did the preaching in a revival in the First Church, Altmo. Okla., C. E. Wilbanks, pastor, resulting in 71 additions, 59 by baptism.

Raleigh Burruss of Memphis and Miss Maxie Dennison of Jackson were married in Lexington Sunday, June 12, the writer officiating. They are estimable young people.

Tabernacle Church, Chattanooga, is in the midst of a good revival, R. W. Selman of North Chattanooga Church doing the preaching and Charles O. Miller directing the music.

A revival began Sunday in the First Church, Ada, Okla., C. C. Morris, pastor, in which J. B. Leavell of Houston, Tex., is doing the preaching. John Fleet will direct the music.

H. A. Turner, a former Tennessean, is pastor at Norphlet, Ark. He was lately assisted in a meeting by H. M. Geren of the Second Church, Eldorado, Ark., resulting in 92 additions.

William McMurry of Speedway Terrace Church, Memphis, is to do the preaching in a revival in the church at Hubbard City, Tex., M. O. Cheek, pastor, beginning Sunday, July 17th.

It is pleasing to his hosts of friends to learn that O. L. Hailey of Nashville, recently injured in an automobile accident, is able to sit up and use a wheel chair. He was 80 years old June 21.

Capt. J. L. Hancock, a conductor of the Southern Railway, was lately ordained to the ministry by the First Church, Rock Hill, S. C. He has been the supply pastor at East Marion Church, Marion, S. C.

Thirteen additions, 6 by baptism, resulted from the recent revival held at Lyons, Miss., H. L. Carter, pastor, in which J. W. Mayfield of McComb, Miss., did the preaching and L. B. Cobb of Memphis led the singing.

Tabernacle Church, Columbia, S. C., A. B. Kennedy, pastor, has recently experienced a gracious revival in which the preaching was done by Bishop J. Willis of Sumpter, S. C. There were 56 additions, 38 by baptism.

Mrs. Georgia Snider Graves, aged 89, widow of J. R. Graves, founder of the Baptist and Reflector, died Thursday, June 16th, at 7:30 o'clock after a brief illness in the Baptist Hospital, Memphis. A good woman has gone home.

The Executive Board of Beech River Association met in Lexington Wednesday to lay plans for a revival in each of the 46 churches cooperating with that body. Volunteer evangelists are desired. Write Lock Drawer 244, Lexington, Tenn.

Excavation work began last week on West Helena Church, Helena, Ark., with unemployed members of the church doing the work. I. M. Prince is pastor. A modern brick building with a large Sunday School annex will be constructed at a cost of about \$35,000.

The ablest series of sermons possibly ever heard in that church and one of the best meetings in its history are the reactions of the people to the revival concluded last Friday night by William McMurry of Memphis in the First Church, Lexington. Bert Arnold was superb in leading the singing.

There were 136 additions, 108 by baptism, in the recent revival held in the First Church, Houston, Tex., J. B. Leavell, the retiring pastor, do-

ing the preaching. On the last day his son, J. B. Leavell, Jr., was ordained to the ministry and another young man licensed. Six boys announced their decision to preach, among them Robert Bryan Leavell.

BY THE EDITOR

W. O. Beaty, formerly of Memphis, has been elected president of the Baptist Pastors' Conference of Louisville, Ky.

On June 12th the church at Springdale, Ala., ordained Brother J. W. Gibbs to the full work of the ministry.

Fayette County Association meets with Mt. Olive Church near Somerville, July 21, 22, writes Brother F. B. Towles of Rossville.

Forty-one members were added to Parkland Church, Louisville, Ky., during their recent meeting. Pastor W. M. Bostick did the preaching.

Former Editor of the Baptist Messenger of Oklahoma C. P. Stealey and Mrs. Stealey are visiting their son, Dr. S. L. Stealey of Waddy, Ky.

H. B. Woodward, pastor of the Somerville Church, will be assisted in a meeting by W. Q. Maer of Dyersburg beginning Monday, June 27th.

Pastor M. E. Staley of Carrollton, Ky., is leading his people in the construction of an educational building which will be completed September 1.

A recent fire at Mooringsport, La., destroyed the pastor's home and everything therein. Pastor J. H. Brooks and family were absent at the time.

W. Henderson Barton of Edgefield Church, Nashville, was one of the speakers during the Institute held with First Church, Clarksville, last week.

Brother J. M. Rogers of Nashville has some unengaged time for the summer which he would be glad to have used by churches needing supply or wishing revivals.

The heaviest rain reported since 1902 fell in parts of Lawrence County last week. A lot of damage was done to farms, poultry was killed and some buildings wrecked.

Pastor W. D. Hudgins, Jr., of Radnor Church, Nashville, is leading the singing in a meeting which began Sunday at Carthage. Pastor Floyd Starke is doing the preaching.

John F. Soren, son of Pastor Soren of the First Baptist Church, Rio de Janeiro, Brazil, was graduated from the University of Louisville during their recent convocation.

Fifty-one members were added to the Indian Church near Porum, Okla., in a recent revival conducted by an Indian youth converted some time ago at Chilocco Indian School.

Thirty members were added to Rutledge Avenue Church, Charleston, S. C., during a recent revival with Secretary Charles A. Jones of the State Board doing the preaching.

He is 86 years old and has spent 55 years in the ministry, but was able to deliver a good sermon to Shiloh Church, Alabama, on the 12th inst. He is the venerable W. C. Woods.

H. B. Cross of Nashville was elected president, W. R. Pettigrew of Springfield vice-president and J. H. Sharp of Nashville secretary of the Nashville Baptist Pastors' Conference at their meeting June 13th.

Word from Brother S. J. Cannon, 1248 Brook street, Louisville, Ky., brings good news of successful revivals. He is a safe, sound evangelist, and our churches can count on him and his preaching.

R. E. Guy of Jackson led the church at Huntingdon in a revival which closed the 12th. Nine professed faith and seven united with the church for

baptism. Dr. J. W. Jent of Union University is the pastor.

Pastor Matthew L. Wood of Fifth Avenue Church, Huntingdon, W. Va., died on the 12th after a protracted illness. He was a beloved preacher and a denominational statesman whose going is mourned by the entire state.

Livingston T. Mays spoke at Park Avenue Sunday morning and at Edgefield Sunday evening, both in Nashville, on the needs for conserving our Lords' day. Every church in the state should open to hear him on this vital subject.

If you want a splendid poster for your Sunday school, class room, school room, library or other place, send 25 cents to E. J. Richardson, 1014 Grace-American Building, Richmond, Va., and get that of Robert E. Lee and his famous declaration on alcohol.

Send your check immediately for renewal on your subscription and save one cent postage and the two cents tax on the check issued after July 6th. And remember, during June you get one free month for every dollar paid on subscription. Act immediately and save money.

Harry Hurt, son of President and Mrs. John J. Hurt of Union University, Jackson, is operating a filling station in Jackson, seeking to lay aside funds with which to do his professional college work later on. His station is one of "immediate and courteous service."

Please let all churches report to us immediately the success of their campaign for the Emergency Relief offering. If you have not planned to take it during June, then make your plans immediately for a July offering. We must provide the needed funds for our mission boards.

Pastor James B. Leavell led First Church, Houston, Tex., in a revival just before closing his work with them, and about 150 members were added to the church. What a testimony to the faith and consecration of a man who had served the church for thirteen years!

ANTI-TOBAC. Positively cures the tobacco habit, or money refunded. Harmless, yet effective, enables you to stop at once or regulate amount used. Send \$1.00 for box and agent's proposition by mail postpaid. Wm. Coleman & Co., 1714 Simpkin Street, Nashville, Tenn.—adv.

The brethren who are asking about reductions in salaries of our Southern agencies will be pleased to know that the salary of the head of every Southern Board has been reduced or will be reduced at an early date. So far as we have been able to discover all of the salaries save one will be quite a bit below the customary \$6,000 which such employes have received for several years.

Young ministers should not forget the fact that young men break down and that young men die. The protecting incomes provided through the Service Annuity are a bulwark against dependency either on account of disability or old age. The widows of members of the Service Annuity will receive supporting incomes which will make them unafraid to live. The best protection for a widow is a monthly pay check. Will your wife be dependent upon others after your death? Brother minister, you have it within your power to answer this question negatively. Address, Thos. J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.—adv.

Governor of his state and now president of a great college—that is Pat M. Neff of Baylor University, Waco, Tex.; yet when he left home to go to school years ago, he had \$25 in his pocket which he had from the sale of five-cent cotton. The lad, who will, can do likewise today.

It was the happy privilege of the editor and wife to have as their guest one day last week Secretary L. E. Barton of Alabama. He reports the outlook for the Emergency Offering in his state as very promising. Surely Tennessee will do her part by raising at least \$25,000 for this offering.

During the period when our government kept the records the beer manufacturers paid into the treasury only \$2,362,361,000 in taxes—that for the period 1862-1919, or 57 years! During the same time the brewers took from the pockets of American citizens the gigantic sum of \$66,644,266,598!

Tabernacle Church, Nashville, reports prosperous conditions. During the year just closed there were 51 additions to the church. Six members were added on a recent Sunday, among them Prof. J. E. Kincaid, who has led their singing for several months. Pastor Clifton Bridges is happy on the field.

Tennessee can be proud of the delegation sent from her borders to the National Republican Convention held last week in Chicago. Of the entire band, only one member voted against the very dry plank on prohibition, and that the Memphis alleged ward boss, Bob Church. Will our Democrats be as true?

James B. Leavell has moved his family from Houston, Texas, to Nashville, Tenn., from which place he will carry on his evangelistic work. Engagements already made, we understand, will keep him busy during most of the summer. We heartily commend him to the brotherhood as a safe, sound Gospel preacher.

Pastor J. E. Skinner of First Church, Murray, Ky., is rejoicing over the wonderful revival just closed with them. Robert G. Lee of Memphis did the preaching. Sixty-nine united with the church, 37 of them by baptism and 32 by letter; 127 members have been received by this great church since Brother Skinner became pastor.

The Baptist Messenger was instructed by the Executive Board of Oklahoma to publish a sixteen-page issue every other week during the summer, rather than an eight-page paper every week. Economies are being effected on every hand in our Baptist work. We are trying to keep from having to omit our regular issues or to reduce the size of our paper.

The revival at Collinwood resulted in 28 additions to the church, 21 of them by baptism. The church has installed a baptistry, the first in Wayne County, and the converts were baptized in it, many people witnessing such a beautiful indoor scene for the first time. Brother Mays was aided in the revival by Joe Canzoneri, and they are now leading the Waynesboro Church in a revival.

The prayers of the godly women who went to Chicago to fight the battles of right were answered by the Father in heaven, and the plank placed in the Republican platform is soundly American and safeguards the rights of every ardent prohibitionist. Let everybody pray that God will overthrow the wet Democrats and bring such a plank into their platform with a man to stand on the plank.

The "International House" of Chicago University is to be opened for use of students entering this fall. It is to house graduate students from all nations, one fourth of the space being reserved for American students. It is in charge of Bruce W. Dickson whom we have known since he was Y. M. C. A. secretary in the University of Arkansas. The building is the gift of John D. Rockefeller, Jr.

The Baptist pastors of Richmond, Va., have issued a vigorous protest and stern rebuke to the News Leader of their city for a statement to the effect that "Church members as a rule do not observe the Eighteenth Amendment." That is just another of the wet falsehoods used these days to seduce voters. Beware of John Barleycorn! He never told the truth nor allowed his friends to tell the truth about him.

IMPORTANT NOTICE
Owing to some changes which we are compelled to make for the sake of economy, there will be no issue of the paper next week. With the first issue in July, we will come out in the new dress, or rather type. Many of our state papers always omit the issue preceding the Fourth of July, but we regret that we feel compelled to do so this time. Please do not be disturbed when your paper fails to come next week. You will be pleased with the following issue.

Dr. A. J. Barton writes to send a correction. In the report of the message sent President Hoover by the Convention, we had the address "To the President of the United States," whereas correct usage requires only "To the President." He says: "Nowadays we have so many presidents of baseball leagues and other like organizations that some may suppose in addressing the President it is necessary to address him as the President of the United States. But we have only one President in America, and all persons properly informed use the proper form of address."

"I appreciate your sending the paper on for three months. I will try to have as much as \$1.00 by the end of that time. I only got \$2.00 for my service last month at one church, and this month they have not paid me a cent. Had three calls for last Sunday, but could fill only one of them as I have no way to go save walk."—The quotation is taken from one of the several letters which come to us. The editor cannot pay for the extensions on all these papers. We cannot add the cost to our deficit on the paper. Why not take an offering June 26th for this purpose? Every penny sent us will be used to send the paper to preachers and others who have no money but want their paper.

GOD'S "WHO'S WHO"
I read a book which told of the deeds of the sons of men. It was a story of war, conquest, pillage. I read of hate, jealousy, deceit. I read of seduced innocence and betrayed friendship. One was acclaimed great whose hands were read with blood, another generous who had devoured widows' houses.

Sick at heart, I closed the book, and walked in thoughtful mood, down a quiet street. And as I walked, this is what I saw:

A woman with a babe at her breast, and she wot not that her face was shining.

A white-robed child kneeling in prayer.

A man and a maid keeping love's tryst.

A young girl reading to one whose eyes were sightless.

A poor widow dividing her loaf with one who was poorer still.

A housewife carrying dainty food to a sick neighbor.

All this and more, I saw in my walk.

And I thought of all the little, quiet streets in God's world where people were doing these same fine deeds. And as I thought, I thanked God and took courage.

But why, O Pen of History, should these go unrecorded, while so much that is sad and unlovely burdens the pages of literature?

It will be different when God's "Who's Who" is written.—E. C. B., in American Baptist.

If all of us who give money, thought our duty ended there, the church would die. It exists not on dollars, but on men and women.—Edgar A. Guest, in Exchange.

A SOFT ANSWER
We are told in the Proverbs that "a soft answer turneth away wrath, but grievous words stir up anger."

There is no weakness to which the average person is more prone than that of "touchiness." How quick we are to take offense and how quick we are to give a hot answer to those who dare to criticize us. How un-Christ-like such conduct is! It brings shame on our profession, and neutralizes many of our most earnest efforts to advance the kingdom. Others remember the words that we speak on such occasions long after we have forgotten them. Let us cultivate the grace of giving a "soft answer" when

men intentionally or unintentionally try our patience. It will work wonders. It will unhorse many a warrior. It will put to shame many a boorish and ill-mannered foe. It will give us a new self-respect. It will give us a new influence as servants of Christ. Nothing should humiliate the child of God more quickly than the possession of a peppery disposition. Let us be heartily ashamed of our quick and flashing tempers. Let us strive to be like our Master, who when He was reviled, reviled not again. Let us remember what the Bible says of the word fitly spoken.—Watchman-Examiner.

Program for RIDGECREST, Summer, 1932.

June 14-24
Y. W. A. CAMP—Under direction of Woman's Missionary Union.

June 24-July 1
BAPTIST STUDENT RETREAT—Under direction of Department of Student Work, Frank H. Leavell, Secretary.

July 2-8
NORTH CAROLINA STATE B. Y. P. U. CONVENTION—Under direction of North Carolina State Mission Board Workers.

July 10-15
MISSIONARY WEEK—(To be arranged later.)

July 17-22
SOCIAL SERVICE WEEK—Under direction of Dr. T. J. Watts, Dallas, Texas. Baptist Hospitals, Orphanages and Good Will Centers. Special Speaker, Ex-Governor Pat Neff of Texas.

July 24-29
NORTH CAROLINA STATE SUNDAY SCHOOL CONVENTION—Under direction of Perry Morgan, Raleigh, N. C.

July 31-August 6
SUNDAY SCHOOL TEACHERS' WEEK—Under direction of Mr. William P. Phillips, with special reference to practical teaching and administration in the Young People's-Adult Department.

August 7-13
MODERN CHURCH PROBLEMS—Under charge of Dr. P. E. Burroughs, with Dr. H. W. Tribble and Dr. Ellis A. Fuller, participating.

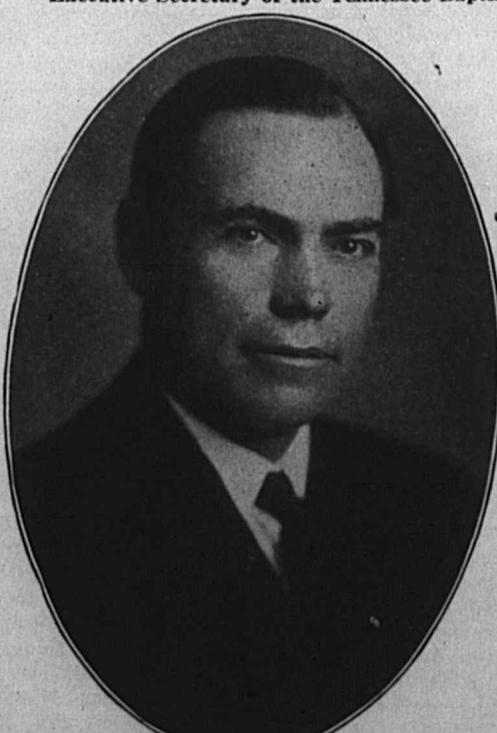
August 14-21
PREACHING TWICE DAILY—Dr. George W. Truett.

August 22-25
TEACHERS' RETREAT—Under direction of Association of Southern Baptist Colleges and Schools.

"CAMP RIDGECREST" FOR BOYS—First Session, June 30-July 27. Second Session, July 27-August 25.

Near Mount Mitchell, the Highest Point East of the Rockies.
For Hotel Rates and Reservations and Other Information Write or Wire R. F. STAPLES, Manager, Ridgecrest, North Carolina

WORLD CONQUEST
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Baptist and Reflector, 161 Eighth Ave. N., Nashville

Every church has the privilege of helping to save our mission work by taking part in the \$300,000 Emergency Offering. It would be a pity for any church to be left out, or for any Baptist not to take part. If we do this needed thing cheerfully, hilariously, it will refresh and strengthen our people all over the South.

Southern Baptist Convention Committee.

J. B. Lawrence, Chairman.

TAKING CHRIST'S COMMISSION SERIOUSLY

By F. F. Brown, Knoxville

Here in Knoxville, pastors and churches are facing the Emergency Relief Offering seriously. The second Sunday after the Convention the pastor of one of the churches preached on missions, with no thought of taking an offering. When he had closed the service the choir director spoke up and said, "I want to give \$5.00 to the emergency offering this morning." The pastor expressed his appreciation and said that there was no thought of asking for a collection in that service, but if there were others who wanted to make an offering they might come forward after the benediction and place the offering on the table at the front. He told me that about \$85.00 was placed on the table that morning. Of course this church will do much more than the amount just indicated. I tell this story because it illustrates what will take place in the great majority of our churches as our pastors pour out their hearts in missionary appeals.

Another church in Knoxville definitely started the movement by presenting to the congregation a resolution passed by the Deacons and Finance Committee a few days ago. The resolution was that the church undertake to raise \$2,500.00 for the Emergency Relief Offering. The church unanimously voted to accept this goal. The pastor then announced a special committee, composed of people who held strategic positions in the church life, to promote this movement in the church. The pastor then began the service by saying that if 24 members of the church would join him in giving \$100.00 each, the suggested quota of the church would be raised and the rest of the membership might match it with an additional \$2,500.00. None of us know just what will be done. But already four or five people have told the pastor that they will join him in giving as much as \$100.00. The church will reach its quota and go beyond it. I tell this story because of the conviction, deep as life, that any pastor who leads his people by the challenge of example as well as message will win a hearty response.

As Dr. Lawrence well says: "We must keep faith." The \$300,000.00 goal for Home and Foreign Missions will be reached and surpassed if we pray, if we exercise faith, if we manifest a spirit of sacrifice. Two or three things call us in this emergency appeal.

1. **Loyalty to Christ.** One of the great values that will come from this emergency offering is that Southern Baptists are going to be called to Olivet. It will be glorious for us to stand in thought by our risen Lord and watch Him as He points to the whole world with His body, His arm, His mind, and His heart. Our hearts will be very quiet as we hear again the Great Commission from His own lips: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

2. **Loyalty to our missionaries.** And they are ours. We sent them to their various fields. Wherever they stand today they stand as representatives of Southern Baptists. A few years before his death, Dr. George McDaniel said: "Never in all history has any country sent out an army and forgotten to furnish that army supplies." Surely, surely, we have not forgotten and will not forget to send supplies to the soldiers of the Cross whom we have sent to distant lands.

3. **The life of our churches is dependent upon keeping the missionary spirit alive.** We are Missionary Baptists. That is part of our historic sig-

nificance. With a New Testament in my hand, I declare emphatically that any church which declines to hear and follow our Lord's imperial command to "Go" is already dead. That church may have a "Name to live", but it is dead. The seeds of death begin to operate in any life or any church that is built upon the declaration of selfishness.

Recently I said to my congregation that if our church were to withdraw from missionary support now, my deliberate judgment is that within twenty-five years it would be dead. This contradicts all human judgment, but it is absolutely true. The church that is not missionary is dead already. It may struggle along for a few years, but the cold hand of death is already closing about the heart of the anti-missionary church. God bless Southern Baptists as we face the Cross of our Saviour and decide what we will do to support His cause to the ends of the earth.

BUT YOU DON'T

Tell me where you worship God on Sunday, and I will tell you the kind of a Christian you are.

You can worship God in your home Sunday. But you don't.

You can worship God in the woods and in the fields. But you don't.

You can worship God on the lakes and on the rivers. But you don't.

You can worship God on the road, in the automobile or in the buggy. But you don't.

You can worship God in a different church each Sunday morning. But you don't.

You can worship God in your lodge and neglect the church. But you don't.

You can worship God by sending the children to Sunday School and staying at home. But you don't.

You can worship God by going to church and taking the children with you. But you don't.—The Baptist Reporter.

ROMANS 8:35

The seasons change; the time is shortened; the end draws near. All the more, I rejoice in and repeat Paul's victorious challenge—Who shall separate me from the love of God which is in Christ Jesus my Lord? Perhaps He will loosen his handgrasp of me in the valley of the shadow, and when I go through the flood on foot; other friends, tried and well-beloved, are compelled to do so. Nay, death can not separate me. Perhaps my moods that vary from day to day, and my constantly recurring temptations, and my never-ending needs, will weary out His vast patience at length. Nay, life cannot separate me. Perhaps the spirits of darkness with their craft will snatch me from His keeping. Or else the sons of light with their nobler service will withdraw His regard from me. It is impossible. Angels and principalities and powers cannot separate me. Perhaps the demands I make on Him, and will continue to make to my latest hour, must limit His kindness and revoke His promises. It is a vain fear. Things present and things to come cannot separate me. Perhaps my foolish despondencies will send Him, disappointed, wearied, despairing, from my side. I need not be afraid. Height and depth cannot separate me. Is there anything, then, in heaven or earth or hell, that will remove Him from me, and will banish me from His presence and graces? No, no, there is not any creature. God's love in Jesus Christ is always watchful and always sufficient.—Alexander Smellie.

"What a fool I have been"—Churchill (an agnostic at death's door).

HE IS A NEGRO

Mike Clarke of West Tennessee writes to his home paper: "I bought a Ford instead of a farm and it is worn out, but the farm I figured on is still O.K. I invested in a radio instead of a cow, and the radio gives static instead of milk. I am feeding five negro hounds which answer to the names of Red, Black, Wing, Slober, Jake and Bayrum, instead of five pigs. I had our piano tuned instead of the well cleaned out. I spent all of my cash in 1928 and used my credit in 1929 and traded up my future wages in installments in 1930, so hard times caught me in a bad shape last fall. If I had spent my last ten dollars for flour and meat instead of gas and oil, I would have been O.K. . . . I'm on a cash basis now, but I've got no cash. . . . I had four dollars saved for a rainy day; it turned dry and I spent the four dollars for two inner tubes. . . . I'm worried plus to the bone and my wife's kinsfolk are coming over next Tuesday to spend two weeks."

We do not know Mike Clarke, but he certainly sounds like a Negro.—National Baptist Voice.—As like many of his white brethren would sound if they speak the truth.—J. D. F.

Do You Know?

That the ventilating system in a modern Pullman coach costs as much as did an entire car of the first make?

That the Pullman company uses 147 miles of belting on the car generators and spends about \$250,000 per year for that item alone?

That the early Pullman cars were equipped with organs and hymn books?

That Catholics publish nine daily newspapers in the United States?

That Rome has 310 daily and weekly newspapers published in the United States through which she can wage her propaganda?

That the wild effort to make America "wet" is in all probability a camouflaged movement to hide the sinister motives of movie magnates, power trusts and an alien ecclesiastical government?

That legally a Baptist church is that part of the membership of a church which holds to the doctrine and polity set forth in its charter regardless of how small a minority it may be?

That if one had all the different volumes in which the Apostle Paul, his life, times and writings, are discussed, he would have a large library?

That the average American citizen does not use one-fiftieth of the words in our language?

That Christmas is a Catholic term meaning "a mass to Christ"?

That between five and seven o'clock each morning in the United States, seven million cows are milked?

That the return of legalized intoxicants to our country would cause at least two million milk cows to become worthless or rather the value of milk cows would decline to that extent or \$150,000,000?

That powdered gold, pearls and diamonds are considered an Elixir in India?

That Uncle Sam has issued a patent on a growing rose bush?

That the land of a real farmer grows richer with each passing year and more productive?

That the first telephone conversation between Boston and the Hawaiian Islands was between a Foreign Mission Board and a missionary in Honolulu, who talked from the throne room of the palace?