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Present Prospects for a Revival in the Light of Past History

By J. C. Miles

(Matthew 16:2, 3)

Thoughtful people are much concerned today because of the present-day moral tendencies. Compared with moral conditions of even ten years ago, we are living in a wholly different age. America is today in the throes of a mighty social revolution, and God only knows what the complexion of the new order will be when finally it becomes fixed.

As I thought on these things, I was reminded of the classic utterance of President Lincoln at Gettysburg: "Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether this nation, or any nation so conceived and so dedicated, can long endure." We are as surely at war today, and our nation is as surely being tested, as it was in the days of the early sixties of the past century. The enemy is not from without, but within. The attack is not upon the group, but upon the individual, and not so much upon our form of government as upon the moral idealism of its citizenship. "Our warfare is not against flesh and blood, but against the principalities, against the powers, against the spiritual hosts of wickedness in high places."

The Philosophy of American History

"He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, it will be foul weather today; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky: but can ye not discern the signs of the times?"

There is a philosophy of history. It would be strange if there were not. There is purpose in nature. "We know that all THINGS work together for good to them that love God, to them who are the called according to His purpose." If there be purpose in things, surely there is purpose in the lives of those "that love God" and in the history of the nations which they compose from generation to generation. From such history we may "discern the signs of the times" and have "understanding of the times, to know what Israel ought to do."

1. The philosophy of American history makes a most marvelous chapter. Why was this continent with its wealth of possibilities kept hidden from its creation till the year 1492 A.D.? I was told when I studied history that the use of the mariner's compass



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and of gunpowder were necessary to the discovery and conquest of the new world, and that the crowded condition of Europe made its colonization imperative. But China knew the use of both before Moses led the children of Israel from Egypt, and surely the crowding problem was just as pressing in China. Was it not that God would have no heathen people occupy this choice territory?

2. Again, when in the fulness of the time, God sent forth the discoverer of America, that discoverer, as he approached the shores of America, saw the birds flying southward, for it was at the season when they return to their winter homes, and he turned southward, and instead of landing on the shores of what is now Virginia or the Carolinas, failed ever to learn that North America existed. Was it not that God did not intend that this land should be settled by Roman Catholic stock?

And again, though the excitement created by the discoveries of Columbus reached fever pitch, and the lust for exploration and colonization was well-nigh insatiable, yet North America was almost wholly neglected from 1492 to 1607. But what a century was that! In that century Martin Luther grew to manhood; William Tyndale translated the Bible into the English language and gave it to the common people; John Calvin and John Knox set forth their clear teachings of salvation by grace, and William Shakespeare standardized the English language. So that when that century closed, the power of Rome had been

greatly shaken, and a generation had arisen in England who had come to know the Bible and to count it more precious than their own lives.

Thus God held America until that time when a people had been prepared for Him, a people who were in need of a refuge where they might worship Him in accordance with His revealed will, a people who were willing to build just what He planned.

3. Then, for the first one hundred and fifty years of her national history America was kept remarkably free from all foreign entanglements. But today, she finds herself in a remarkably dwindled world, and for the first time in her history unable to avoid foreign contacts.

God's Purpose in American History

What shall we say to these things? Simply this: God wanted an asylum where evangelical Christianity might grow to maturity; for evangelical Christianity has been and ever shall be the instrument through which he will evangelize the world. Truly God sifted the world for the seed with which to plant America. And as truly He says to us as He said to Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be unto me a peculiar treasure above all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation."

But this does not exhaust the chapter of God's marvelous providences in American history. Three times in our national history He has visited us with gracious revivals; and these revivals have corrected the nation's evil tendencies and have made sure that "government of the people and by the people and for the people should not perish from the earth."

The first of these revivals was The Great Awakening, 1734-1770; the second, The Great Revival of 1785-1812, and the third, The Great Revival of 1857-1865. Dr. E. P. Allredge summarizes the conditions just preceding the Great Awakening, in his 1925 Handbook, as follows: "Low ideals of life and morals; English deism, French infidelity and German rationalism ascendant; gross immorality among statesmen and high political leaders; lewdness and lawlessness rampant; an orgy of drunkenness; immodesty in dress, speech, amusements and manners." That sounds strikingly modern, doesn't it? Moral conditions just preceding the Great Revival of 1800 (quoted from the same source): "National demoralization, horrible outbreaks of lewdness, vileness, drunkenness and indiscriminate disorder; religious declension; English deism, French in-

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Editorial

"It is better for the Baptist churches to go on with their own revival meetings and to wish all other people well as they go on with theirs."—Alabama Baptist.

Did you ever happen to think that the newspapers may have gone "wet" because of the lure of the advertising they hope to get from saloons when liquor is again legalized?

"The Audacity of Unbelief" is the reply of James M. Gray of Moody Bible Institute to Harry Emerson Fosdick's "The Peril of Worshipping Jesus," and it really is a reply. If you want to read a refutation which utterly annihilates Modernism get a copy of it.

The nearness with which our civilization seems to be reaching the point of utter insanity is manifested in the recent decree of the "morticians" that the dead should be buried in bright-hued pajamas. Think of it! A corpse dressed in red pajamas, hair waved, cheeks bright scarlet from rouge, and lips crimson! Who would want to remember his dead mother's body in the garb of the harlot of the days when she was a lass?

The Federal Government spends millions each year in order to prevent diseases among stock and pests in orchards. Yet it calmly assesses a tax from cigarette manufacturers and allows them to go on prostituting American womanhood and threatening the very existence of the human race. Dr. Chauncey L. Barber of Lansing, Mich., declared before the American Medico-Physical Research Association recently that SIXTY PER CENT OF THE BABIES BORN OF CIGARETTE-SMOKING MOTHERS die before they are two years old! No wonder we have a Depression!

Some of our people are raising a clamor because the rate for postage has been increased. Why should they? Because they do not know that the American people pay an enormous deficit on the Postal Department of the government each year, and that deficit is caused in the main by such things as the Literary Digest's recent straw vote during which, at enormous expense to the Federal Government, they sent out 20,000,000 pieces of advertising material under the pretext of taking a straw ballot on prohibition. The average citizen pays the deficit in taxes; why not let the big corporations pay it in postage?

ABOUT RIGHT

"A steam shovel started excavation work today for Knoxville's new \$1,000,000 post office. The job is expected to last a month."—A dispatch of June 28th. Could it be said more tersely? A steam shovel started excavation is what occurred. Two men, a big steam shovel and a dozen trucks and drivers compose the crew of men required to do in one month what a few years ago would have taken fifty men three months to do. And we wonder what has caused the depression! We can't go back to the old methods of doing our work. We can never end the depression until some new kinds of work are created—work which machines cannot do. He who devises a new social regime which will create ten million jobs for ten million men will be America's greatest benefactor.

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NOW DO IT

We have not had much to say about the Emergency Campaign so far, because we felt that our colleges had the right-of-way in Tennessee until after the 26th of June. There is but one month in the year when they may go out and make a campaign for special designations from churches and we felt they had a right to a free hand.

July is now before us, and for the one month there should be a concerted effort everywhere to do something to help raise our part (\$25,000) of the Emergency Offering. We urge our readers to do two things: (1) If your church has not made the offering or planned for it, do your best to secure a Sunday in July when a special appeal will be made and a special offering taken for Home and Foreign Missions. (2) Report to the Baptist and Reflector immediately the amount of the offering, the name of your church and the association with which it cooperates.

We can make a worth-while contribution to our distressed mission causes by being generous in this offering. Surely when the whole work is jeopardized, we can afford to make a sacrifice. Do not let July pass without taking an offering for this worthy cause. See the article elsewhere in this issue.

ADDING INSULT TO INJURY

Let our fair women take a look at the latest "Bull Durham" billboard and see themselves as the Tobacco Trust sees them! After months of portraying attractive womanhood in their cigarette advertising the Tobacco Trust has inadvertently, or purposely, unveiled their own conception of the motherhood of the race. Let our manhood boycott this destroyer of our womanhood and let our women say in unmistakable terms that "her hero" doesn't have to hide behind a panel of the fence to "roll his own" but in his God-given strength he stands four square before the world and "owns his roll."—J. C. Miles.

A CLEAR DECLARATION

We have a copy of the Bulletin of the Baptist Bible Institute issued March, 1932, and "featuring a statement of Baptist beliefs made to the Protestant Ministers' Conference of New Orleans by Prof. E. F. Haight." In this "Statement" we find a clear presentation of the basic beliefs of our faith. After setting forth in brief the items of the New Hampshire Confession of Faith, Prof. Haight explained these in detail. He did not mince words, but in a fine, fraternal spirit sought to present our beliefs and to make clear the grounds we have for holding them. Only on one point is there ambiguity and that in these words about the church. "We find two meanings attached to the word 'church', a local congregation and the aggregate of all the redeemed ideally considered." And in "we find" he is correct, for there is no such meaning except as we think of the assembly of the redeemed which is slowly congregating in heaven. We wish every Baptist professor in all the land would speak as clearly and convincingly about our beliefs when talking to Protestants.

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NOTA BENE

Postage has gone up on first class mail. Income continues on the decline. It is therefore imperative that we reduce our office expense as much as possible by eliminating all letters which are not absolutely necessary to our business. We shall, therefore, ask our readers to bear in mind that every expression of appreciation for the paper is duly appreciated by us, even though we do not hereafter write to recognize receipt of the same.

The change in type makes it necessary for us to reduce somewhat the amount of copy which we can use. Hereafter we shall give preference to such special articles as run under 1,200 words, the shorter the better. Sometimes special articles have to be long, as, for example, the splendid one on the first page this week. We shall make few exceptions, and give only the short, terse ones instead.

We trust our readers will like the new make-up of the paper, and that they will make it as easy for us as possible by sending their remittances to us before their time expires. Please watch the label on your paper, first of all to see that you are properly credited with money sent to us, and secondly to see when your time expires so that you can make remittance before we have to send statements. Remember, it costs us now five cents each for the statements, or more than \$350 per year that our readers can save us by paying ahead.

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CAMPAIGN SET-UP

Walter M. Gilmore, publicity director for the Promotion Committee of the Southern Baptist Convention, has sent out information concerning the arrangements for the Emergency Offering which is being pushed during July. J. T. Henderson will direct the campaign in East Tennessee, R. Kelly White in Middle Tennessee and R. E. Guy of Jackson will be in charge in West Tennessee. The effort now is to secure the largest possible offering from every church on July 31.

Tennessee's quota is \$25,000. Already some \$2,000 of this has come from one city.

One church which gives \$100 to the Cooperative Program has raised \$250 for the special offering. Bell Avenue Church, Knoxville, raised \$325 on a recent Sunday. McCalla Avenue raised \$150. First Church, Knoxville, has gone beyond \$1,800 in her effort to raise \$2,500.

Secretary O. E. Bryan will furnish envelopes for the offering and information relating to it, or you can write the director of your section of the state. We bespeak for the three men and for Dr. F. F. Brown the heartiest cooperation of our pastors and churches.

* *

GIRD FOR BATTLE

It now appears certain that we shall have a fight on our hands during the coming elections to see that wet candidates do not go to Congress. We have one great warning to sound and that is, let every Christian in the state prepare to cast a ballot against the candidate who runs for the national Congress or for the Senate on a repeal platform. Tennessee is overwhelmingly dry. Because Memphis (Ed Crump and Bob Church) want the prohibition law repealed does not signify that Memphis Christians want it repealed. Let them work to defeat any candidate for national office who is for repeal. Because some wets in Nashville have raised a howl that has sounded loud does not signify that Davidson County is wet. Let our people watch the candidates. **A turn-coat is worse than an out and out wet, for you cannot trust him or his word.**

The battle now is to keep enough dry congressmen in Washington to prevent the submission of the repeal amendment to the people. Let us work to the end that our senators from Tennessee and our congressmen are for the retention of the Eighteenth Amendment and the enforcement of the Volstead law. Fourteen states can keep the Eighteenth Amendment in the Constitution. Tennessee must be one of them.

* *

JUDGE HIGHSMITH HITS PUSSY-FOOTING

There is no finer man in all Georgia than Judge J. P. Highsmith, for years judge of the Brunswick Judicial Circuit, and at present a distinguished and able attorney of the Baxley bar, who writes to the Wesleyan Christian Advocate and The Christian Index deploring the lack of leadership in the religious ranks of today as follows:

"Conditions in his day caused Joel to say, 'and have given a boy for an harlot, and have sold a girl for wine, that they might drink.' If living in this day, and as wise a prophet now as then, might he not say the same thing of conditions today? Since Joel is not here, would it not seem that some of our Methodist and Baptist preachers would feel a call to speak in his stead?

"It would seem that there is very little use any more to expect anything at all of laymen, and very little of women, but what explanation is there to the sort of silence that seems to have fallen upon the preachers? Leaving laymen and women out, if the preachers had been crying out and sparing not to the extent they might have, is it at all probable that we would have made as much progress as we have toward sacrificing our boys and our girls for a return of legalized harlots and strong drink?

"Could anything be more appalling than the extent to which, with one accord, we have deserted the cause of prohibition? Who could have conceived of the invading liquor army meeting with so little resistance as has proved to be the case. On one occasion Isaiah said, 'and I looked and there was none to uphold.' If he is looking now, and his vision extends to the situation as we have it here, is it not probable that his wonder is amazingly increased?

"It seems to me that I have at some time heard of some character responsible for the well-being of his city who 'fiddled' while his city burned. It would seem that it might be said now that a mighty conflagration is in progress and that a mighty lot of 'fiddling' is going on. No mighty streams of water are being turned on the devouring flames. There is no opportunity. We have to 'fiddle.' And then, too, water on the fire might result in much stewing and smoking and sizzling. No such unpleasantness will flow from 'fiddling.' So why should we not stick to the 'fiddle' and leave the water-house safely on the reel?"

Silence in the pulpit on prohibition followed the enactment of the Eighteenth Amendment just as it followed the Seventy-five Million Dollar Campaign on missions and other enterprises of our churches, with the prospect of similar consequences, unless we have time to rally our people before the fall elections.

* *

THE SOUTH-WIDE WINNER

Miss Edna Earle Rosenheim, winner of the South-wide oratorical contest held at Ridge-



crest on June 14th, is just entering upon her sophomore year at Union University. As an award she will receive a trip to the Southern Baptist Convention with all expenses paid, when it meets next year in Washington, D. C.

Miss Rosenheim became the Tennessee representative by merit of winning in the state contest held at Clarksville last March. This gave her a trip to the Y. W. A. encampment for a delightful ten days.

Miss Rosenheim came to Union from Memphis, where she was an active and valued worker in the Shelby County Association. Since entering Union she has continued to

take a leading part in the religious activities on the campus and in B. Y. P. U. and Sunday School work.

The winning oration is entitled "The Meaning of Christian Stewardship."

It has been the editor's privilege to know Miss Rosenheim for several years. During a revival at Union Avenue Church, Memphis, some years ago, she was one of the most energetic personal workers and did much to aid in making the services the glorious success they were. At that time she expressed the sincere desire to complete her education and we rejoice in the victories which have come to her. She is a "student-aid" pupil in Union University.

* *

THAT SECOND BLESSING

Inquiries have come to us regarding the baptism of the Holy Ghost and the so-called Second Blessing. "Is it a blessing which follows some time after conversion?" "Is receiving the Holy Spirit simultaneous with regeneration?" Is what is usually termed baptism in the Holy Spirit not really the equivalent to the surrendered life?" These and many other questions have come to us from various places, especially where the Nazarenes and Apostolics are strong. We give, therefore, a brief outline for study by those who wish to know.

I. What Is the Office Work of the Holy Spirit? Upon the answer to this question depends any understanding of the problem of the relations of the Spirit to the believer. 1. He is to bear testimony to Jesus (John 15:26; Matt. 16:17, wherein the Father speaks through the Spirit). 2. The Spirit bears witness to our relation with God (Rom. 8:16; Gal. 4:6; 1 John 5:6, etc.)

Examples of the work of the Holy Spirit are found in many places in the New Testament. Jesus begotten by the Holy Spirit (Matt. 1:28). The spirit the author of all new births (John 3:16; 1 John 5:1, 4). He empowers whom and when He will (Luke 1:15; Acts 2:3, 4; Acts 10:44, etc.) He alone can make the soul, dead in trespasses, alive unto God (John 6:63.)

II. Baptism of the Holy Spirit Means an Empowering by the Spirit. This is seen in the promise of Jesus to His disciples that He would care for them in times of adversity (Matt. 10:20; Acts 2:17; 6:10; 8:29; 11:12; 16:7; 1 Cor. 2:10, etc.) Simeon was baptized by the Spirit before he saw Jesus (Luke 2:25, 26). Disciples baptized on the day of Pentecost (Acts 2: 3, 4) after baptism. Household of Cornelius baptized by the Holy Spirit before baptism (Acts 10: 44). The Holy Spirit, then, is the One who convicts of sin, reveals the truth to the repentant sinner, brings about the New Birth and then empowers the believer for his duties.

III. All Believers Are Filled With the Holy Ghost. He abides with us forever, and while our own attitude of mind and heart limits His operations through us, He abides nevertheless. One may insulate a magnet so that its power will not attract a needle, but the power is there just the same. John the Baptist was full of the Holy Spirit from his mother's womb (Luke 1:15). Jesus was filled with the Holy Spirit after His baptism (Luke 4:1). One would hardly say that

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PRESENT PROSPECTS FOR A REVIVAL IN THE LIGHT OF PAST HISTORY

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fidelity and German rationalism; schools and colleges in the hands of infidels, rationalists and agnostics; lewdness and libertinism worst in the nation's history." That reads like today's paper, doesn't it?

The same author sums up the conditions just preceding the Great Revival of 1857-1865 as "Decline of religion in the home, demoralization of social and civic life, heartless profiteering and conscienceless greed for gain." From these pictures of the times just preceding the three great revivals, it looks as if we have the same devil today that we have always had.

Is Another Revival Coming?

May we expect another nation-wide revival of religion within the near future? What are "the signs of the times?" We have seen that God has visited America with a nation-wide revival at intervals of about a half a century throughout our national history. And by these revivals He has kept American life and ideals true to His great purpose in the nation. This one is already about twenty years behind the schedule.

I have not been asked to prophesy, but in the light of past history to indicate certain "prospects", if any, for another great revival. However, I feel led to make this prophetic deliverance: "The signs of the times" indicate either that we are on the eve of the greatest revival that this country has ever known, or that we are approaching a cataclysm, that will put the whole of our civilization into eclipse. I do not feel like saying that this period of depression will not pass until another revival comes, but God help us if it does! Should prosperous times return, should work again become plentiful and money easy, before America returns to the Lord in repentance, it would fix the eternal destiny of God knows how many generations.

My friends, this is the most serious day America has ever faced. Her days of schooling have been accomplished. God's hour for her to become "a kingdom of priests" has struck, and if she fail, like Israel failed in the day of her visitation, she too must decline.

"Once to every man and nation comes the moment to decide,

In the strife of truth with falsehood,
For the good or evil side;

Some great cause, God's new Messiah, offering bloom or the blight,

Parts the goats upon the left hand, and the sheep upon the right,

And the choice goes on forever, 'twixt that darkness and that light."

Yes, "this is the day of glad tidings," and we must not hold our peace. "If we tarry till the morning light some mischief will come upon us. Come and let us go and tell the King's household."

In the history cited so far, I have seen two indications of a coming revival, namely, the fact that God has visited America with a nation-wide revival approximately every half century, though this one is twenty years over due; and second, that we "see the abomination of desolation" again "standing where it ought not," standing just where it has

stood on the eve of the three great revivals which have already come to this land. And these lead us to believe that "the coming of the Lord again draweth nigh."

Just in this connection permit me to cite another historical parallel. When our Saviour came to this world and the first great Christian revival broke upon it, He found a restless world, a world dissatisfied with its moral and spiritual conditions. Furthermore the world which He found was a prepared world, a world at peace, a world controlled by one government and having one common idea of man; all avenues of communication were open and all peoples were accessible; common laws, common language, common needs. And furthermore the Jewish dispersion had planted the Bible in every quarter of the civilized world.

Today, the world is again restless, restless because of moral and spiritual conditions. The various theories that are clamoring for recognition and trial today are but indices of the world's hungering heart. The world is not dissatisfied with Christianity, though it is dissatisfied with what it thinks Christianity is, with the brand that we are advertising. This restlessness is a wholesome sign.

Again, the world is at peace today—just such a peace as He found when He came—a peace induced by the exhaustion of war. It is not the end, but may become the worthy means to a glorious end.

And again, the world today is prepared for a mighty advance of Christianity. The world has gotten acquainted. One common idea, democracy, dominates the thinking of the nations. And never before have the avenues of inter-communication been so varied nor so open. Travel, telephone, radio, press—all these lay before us the happenings of the world every hour of the day and night. The languages of the world have largely been organized and systematized, the peoples have been taught to read the printed page; never before could so many of the race read and write. And still further, our missionaries have already awakened a thirst for God in the hearts of the peoples around the globe.

Truly God is repeating history for us. Of all the days the world has seen, isn't this pre-eminently "the day of glad tidings?" A revival such as has thrice swept over our land could not be confined to America today. God grant us that awakening, such an awakening as will lead us afield—a revival that will overleap our boundaries and sweep around the world, a revival that shall press out the ripened vintage of our three hundred years of providential preparation, a revival that will save uncounted millions, bringing the kingdom in, and causing His will to be done on earth as it is done in heaven!

There is this further similarity between this day and that day when Jesus came, and that first revival which broke upon the world, there was little evidence of a coming revival when it came.

These, my friends, are the "present prospects of a coming revival in the light of past history." Our God, always waiting to be gracious, is already sending His "mercy drops" upon us and these are indicative of the "showers of blessings" which He has for us just in the offing. Last year Southern

Baptists baptized 211,253, the largest number given us since 1925. And our foreign missionaries reported more baptisms during 1931 than the whole mission church membership totaled twenty-five years ago. And so far this year our hearts are cheered by every report that has come from the revivals in our churches.

Our Warfare

These facts and these discernings of the face of history enhearten us, but they do not remove the stern fact that we are now "engaged in a great civil war, testing whether this nation, or any nation so conceived and so dedicated, can long endure." The lines are sharply drawn between the Church on the one side and "the world, the flesh and the devil" on the other. And how well the enemy is succeeding is clearly seen from the steady, downward trend of morals today. Tragedy stalks the land while government stands impotently by; the home is no longer sacred, nor the Church longer potent. Education is avowedly unfriendly to old-fashioned morality, and the minds of our children are constantly fed on sex and scandal from newspaper, magazine, billboard, radio and movie. If we continue to move us rapidly in the direction we are going, during the next ten years as we have gone in the past ten, just what will be our attitude toward law, our sense of responsibility in citizenship, our regard for the home and the moral leadership of the race?

The Church alone stands charged with responsibility for the present moral debacle. "Ye are the light of the world," all the light this world has. If that light burn low "darkness shall cover the earth and gross darkness the people." "Ye are the salt of the earth," all the salt this earth has. There is no other stay to the corruption of society. But "if the salt have lost its saltness" wherewith shall society's corruption be stayed?

In this land the Church has gained a corner on religion. It refuses to permit the state to meddle therewith. The state must have moral citizens. Morality is a by-product of religion and the church jealously guards that realm. Therefore the responsibility for the present moral situation must be laid at the door of the Church. Our commerce will not teach religion, our schools cannot, our state must not. The Church alone can, AND THEY WHO CAN, MUST! Our problem then is not one of legislation, it is not one of education, even religious education; our problem is one of regeneration. Our first interest this Summer and Fall is not who shall be elected President of the United States, nor governor of this good state, nor who shall sit in our legislative halls or on our judicial benches. Our first interest is to see that whoever our rulers shall be, that they shall have a regenerated citizenship over whom they shall rule.

One Prospect Lacking

There is one thing that characterized the days just preceding each of the other revivals that is not in evidence today. Just before each of the great revivals in history, the people turned instinctively and with great heaviness of spirit to the Lord in prayer. With no preconcerted plan, the people began to meet in the churches, in school

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The Call of Moses

SUNDAY SCHOOL LESSON, JULY 10, 1932

By O. W. Taylor

Scripture: Exodus 3:10-15; 4:10-12

Golden Text: Exodus 3:12

Daily Bible Readings

Monday: God Cares (Ex. 2:23-25). Tuesday: The Burning Bush (Ex. 3:1-9). Wednesday: The Call of Moses (Ex. 3:10-15). Thursday: Objections Answered (Ex. 4:1-9). Friday: God's Spokesman (Ex. 4:10-17). Saturday: The Call of Jeremiah (Jer. 1:4-19). Sunday: The Call of Isaiah (Isa. 6:1-8).

Introduction: For forty years Moses lived in Egypt. Being forced to flee because he had killed an Egyptian who was beating a Hebrew, he went to the land of Midian east of the Red Sea. Here he married the daughter of and served as a shepherd for Jethro, his father-in-law. For forty years God trained him out in the great open spaces. At the end of this period came the call to deliver Israel from Egypt about which we study today.

I. A Weighty Call (Verse 10)

1. **Constraining in Logic.** "Come now therefore, etc." For forty years Moses had been communing with God in the desert and getting his bearings. One day on "the backside of the desert", near "Horeb, the mountain of God, "a peak of which was Sinai, where the law was later given, Moses saw a bush burning, yet unconsumed. Let us see in this a symbol: (a) Of the verbal revelation which accompanied it; a symbol of the self-existent, self-sufficient, inexhaustible Jehovah, dwelling in holy "everlasting burnings" (Isa. 33:14-17) and destructive of unholiness, but preservative of righteousness (Heb. 12:29). (b) Of Jehovah's people as united to Him, burning oft in the furnace of affliction, but "preserved forever" (Psa. 37:28). Out of the bush came God's voice announcing that He had seen the oppression of His people in Egypt and that He had come down to deliver them. "Come now therefore, and I will send thee, etc." A moving revelation of God, of the fact that He knows His people's problems, and of the fact that He Himself is calling to service; this was the foundation on which "therefore" rested. Have we been to some backside of life's desert, beheld a burning bush, and heard a Voice out of it sounding in our souls? Only such logic enwraps a genuine call.

2. **Challenging in Purpose.** "Send thee to Pharaoh" to "bring forth my people—out of Egypt." God had "come down to deliver"; Moses was the chosen instrument. Instrumentality is harmonious with sovereignty. Moses sent to Pharaoh from whom he had once fled! One lone man sent to deliver a nation! It was an awesome prospect. But God, who sends, knows the problem that impends. No job is too big for one if God calls him to it. The Negro preacher said: "Ef de Lawd told me to jump fru dis brick wall, I'd make de jump, and it would be de Lawd's bizness to make de hole." But before Moses was called to a larger task, he was making good in a smaller one. God wants workmen for His workmen.

II. A Complete Sufficiency (Verses 11, 12)

1. **To Meet Human Deficiency.** "Who am

I, that I should, etc.?" That Moses felt his incompetency was one of his greatest qualifications. The holiest men sense their utter littleness in God's sight. God does not want men to be sure of themselves, but sure of Him. Paul said: "When I am weak (strengthless), then I am strong" (2 Cor. 12:10). Why? "Our sufficiency is of God" (2 Cor. 3:5). "God hath chosen the weak things of the world to confound the mighty" (1 Cor. 1:27). Wrapped in God's sufficiency, see what Moses did in Egypt, that is, what God did through him. What does "Who am I?" mean, if the "I AM" is with one?

2. **To Insure Working Efficiency.** To see whether Moses became efficient or not, see the wonders he performed in Egypt, the deliverance of Israel from Egypt and at the Red Sea, and Israel given laws, solidified into a nation, and led to the borders of the Promised Land. The secret? "So then neither is he that planteth anything (that is, in himself), neither he that watereth; but God that giveth the increase" (1 Cor. 3:7). When Moses proposed to follow his own methods, he failed; when he fell in line with God, he succeeded. He became a real "efficiency expert". When a Ladies' Aid, listing the many ways of raising money which they had tried in vain, wrote Horace Greeley to suggest a method, he replied: "Dear Ladies, try religion." One is glad to see today in many quarters a shifting of major emphasis from mechanics to dynamics.

III. A Revealing Name (Verses 13-15)

1. **A Distinguishing Mark.** Many gods were worshiped by the Egyptians, such as Ammon, Ra, Osiris, etc. With an Oriental, a name is not merely a label, but the equivalent of one's very self. Dr. Mackie tells of a Jewish tradition that Pharaoh refused to grant Moses' request in the name of Jehovah to let the Israelites go because search failed to show Jehovah's name on the official register of the gods. Quite evidently, the Jewish mind from Abraham on had been more or less familiar with the name "I AM" as related to God, else it would have meant nothing special to the Israelites in Egypt when Moses repeated that Name to them. The full title God gave to Moses, "I AM THAT I AM", appears to mean about this: "He that is who He is, therefore, the Eternal I Am", and denotes God as self-existent, self-sufficient, inexhaustible, and eternal. When, therefore, Moses went to the Israelites in Egypt and pronounced that sacred Name, the Abrahamic Covenant burned anew in their hearts, and "they bowed their heads and worshiped" (4:31). A Name which no Egyptian god had and which no other false god wore, marked out Jehovah as the true God and as having sent Moses to them. Today true worshippers do not bow before a god who bears the name of "Universal Mind", "Universal Force", "Cosmic Intelligence", "Universal Law", or even merely "The First Great Cause". They bow before that personal, eternal, and loving Being Who is named in Scripture and Who reveals Himself in Jesus Christ. "Jehovah" (or Yaweh), "Elohim", "Adonai", rendered "God" or "Lord" in English, or other titles the original tongue may assign Him, are all enwrapped in that sovereign Being Who is "I AM THAT I AM", Who spoke to Moses out of the bush.

2. **A Satisfying Verity.** "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob". The true God is linked with the old, historic, divinely revealed religion. The often-reaffirmed Abrahamic Covenant is now to begin its specific and detailed fulfillment. The bondage in Egypt is to end. Jesus says that God impressed the doctrine of the Resurrection upon Moses at the burning bush (Luke 20:37). Quite likely Moses sensed the meaning of God's words more fully and unfolded them more fully to the Israelites than is recorded. If so, the revelation of God which Moses carried back to Egypt aroused the consciousness that the Israelites' beloved dead were not perished and that their bodies some day be raised immortal through Him Who is "the resurrection and the life".

IV. An Enlisted Servant (4:10-12)

1. **His Objections Answered.** Though commonly considered as two, Moses really interposed three objections to his undertaking what God told him to do. God met each. (a) Personal incompetency (3:11), "Who am I?" God met this by putting Himself with Moses (3:12). (b) The unbelief of the people, "they will not believe me" (4:1). God met that by giving Moses three miracles to perform. (1) Casting down the instrument of his calling and it becoming a serpent; taking it up in faith and it becoming the rod of God in his hand (4:2-4). (2) Putting hand into bosom and bringing it out leprous; putting it back again and bringing it out healed (4:6-7). (3) Pouring water of the river on dry land and the water becoming blood. (c) The third objection, Moses' lack of eloquence. God met this by offering Himself to Moses' mouth to teach him what to say (4:10-12). When Moses still hesitated, the Lord's anger was stirred, but He gave Aaron to Moses to be mouthpiece for him. The objections of Moses may be considered as summarizing all the objections that men offer against their commissioned service. The rod in Moses' hand was nothing in itself; with God along, it wrought wonders. The saint in himself may be nothing; with God along, he works wonders. A match between the Christian and God is more than a match for all else.

2. **His Obedience Secured (4:20; 29, 30).** A new day had dawned! Forget not that it was Moses who inaugurated it, Moses who went from an ark of bulrushes into a princess' home, from the princess' home into the Midian desert, and from the Midian desert to the kingly role of a redemptive deliverer. And do not forget that when Moses went from Midian back to Egypt, he went "with the rod of God in his hand" (4:20), the connection with and vehicle of divine power. Furthermore, as that rod was in Moses' hand, so was he in God's hand. In God's hand the hesitant, stammering man became the veritable vehicle of conquering power. Whenever there are found a revelation of God, a call from God, and a man in God's hand, we may expect three great results: (a) The words of God spoken. (b) The wonders of God performed. (c) The works of God done. And here and there, in a solemn reverence of soul, shall be found groups of people who believe and bow their heads and worship. God knows how to take a man from some

HOME AND FOREIGN MISSIONS

Nothing will so strengthen, innerve, encourage, and enhearten Southern Baptists like the raising of \$300,000 for Home and Foreign Missions. Let us complete the task. Our mission is missions. Our right to exist as a denomination is our willingness to preach Christ to a lost world. The mission work is the obligation of every church. We must keep faith.

Southern Baptist Convention Committee.

J. B. Lawrence, Chairman.

T. B. Ray.

Miss Kathleen Mallory.

FINISH THE TASK

By F. F. Brown

President Southern Baptist Convention

I am sending two words of earnest appeal to my fellow-pastors.

First, in churches where the mission causes were presented and an offering taken on June 19. I am sure that the hearts of those who shared in the offering at that hour were thrilled with a joy that none of us can express. But numbers of our people were not in either one of the services on June 19. Let us determine that the Emergency Offering shall be presented to every member of our churches. Let us use the mails, let us use the telephones, let us use special committees, let us see to it that every member of our churches has an opportunity to share in this emergency contribution. Glean! Glean! Glean—out to the last member. With unflagging zeal and determination let us finish this worthy task in the churches where it has already been started.

Second, in churches where the offering was not taken on June 19. In many of our churches there was the feeling that sufficient preparation had not been made. In other of our churches there were special State objects that pastors felt must have right-of-way. In many, many of our rural churches no services were held on June 19th. Whatever the reason, let us make every effort to have our mission causes presented to this great cross-section of our denominational life. Our people are Missionary Baptists. Many of them will respond to the missionary appeal. The moderator of the association, the director of the promotion work for the association, the Laymen's Brotherhood, where there is one, the Sunday School organizations, the W. M. U. organizations, and the B. Y. P. U. organizations—all of the forces of our denominational life will surely see that this is a magnificent opportunity to serve by offering any assistance possible to any pastor or church anywhere.

I do not discuss the values that are at stake in this offering. We are appealing now for money to feed and clothe and shelter our missionaries as they preach the Gospel of Christ at home and in distant lands. Surely, no other appeal is necessary. If this task should fail, it will fail for just one reason—because we pastors do not present the mission causes to our people and give them an opportunity to respond.

I have ever judged the religion of others by their lives, for it is in our lives, not in our words, that our religion must be read."
—Thomas Jefferson.

RADICALISM UNMASKED IN KENTUCKY

By Selsus E. Tull, Middlesboro, Ky.

(Number 3)

The grand pretext of the American Civil Liberties Union by which they attempt to enter all the states to meddle in everybody's business is their perfidious interpretation of the articles of "free speech, free assembly, free organization." This is what they call "Civil Liberties." This is the slogan on all their banners in their grand parade, and by which the multitudes are expected to acclaim them the benefactors of the oppressed. What they mean by achieving "Civil Liberties" for the country is the abolishment of all laws in all the states that can be invoked to suppress the propagation of treason, sedition, insurrection, or any other practice of syndicalism against established law and order.

The American Civil Liberties Union has compiled a map of the United States on the face of which is charted up by states "All Laws Restricting Civil Liberty." Each state that has any law on its statute books restricting radical activity is set up as an objective of the American Civil Liberties Union for the abolishment of such law. On this chart is listed all sedition laws, laws against the display of alien flags, laws forbidding inter-marriage between whites and blacks, all race segregation laws applied to schools, hotels and public conveyances, laws against the teaching of evolution, communism, atheism in tax-supported schools, laws providing for the reading of the Bible in public schools, any laws forbidding aliens from citizenship privileges, laws against blaspheming God. That is the way the American Civil Liberties Union is conquering the nation on behalf of "Civil Liberties."

Some have wondered why certain lawyers from New York and elsewhere traverse the continent to defend or to seek the release of certain classes of criminals, but that is the commissioned business of the legal department of the American Civil Liberties Union, aided and reinforced by the "moral" influence of the Federal Council of Churches. They go to Tennessee to defend a Scopes because they say a teacher has the "right" to teach evolution, communism, or any other Godless theory he pleases even though it breaks down the faith of youth in God and the flag. They go to New York to defend a Gitlow because they say a man has the "right" to preach anarchism under the protection of the flag which he seeks to destroy. They defend till the very gallows drops, and then build memorials to a Sacco and Vanzetti because they say that a murderous alien has the "right"

to come to the United States and preach and organize for the overthrow of the government! Thus it is easily seen that all this hue and cry about "Civil Liberties" is nothing short of a demand for an unrestrained license that would turn loose on this country a pandemonium of riot and revolution.

Radicalism thrives only by license. Law and property and decent restraint kill radicalism. That is the reason why the American Civil Liberties Union has set itself to abolish every law in the United States that is designed to suppress revolution, and which affords the people any recourse for protection against this alien invasion that would destroy every sacred privilege and security under the laws of the land.

The most monstrous perfidy imaginable is the fact that this insidious propaganda of destruction is carried on under the hypocritical claim of "Constitutional rights" whereby they invoke the protection of the Constitution while they perpetrate their treason against it. Their interpretation of "rights" means only animal rights. The brute in the forest exercises his "rights"—rights to maraud, to kill and destroy every thing that he wants for his own consumption or that restrains his predatory proclivities. That is the sort of "rights" sought by the modern radicalism. They care nothing for the nobler rights which flourish under the necessary restraints of culture, forbearance, and discipline.

It is amazing how this modern doctrine of "freedom" and "rights" has opened up the path to destruction in every cherished realm today. It is the instrument of every heresy in the religious realm. Every modernistic preacher wraps his clerical vestments about himself and boldly proclaims his "right" to discard the Bible and to deny the deity of the Christ he was ordained to preach. It is the stratagem of the evolutionist, communist, atheist, in the school room who claims his "academic right" to teach the youth of America any Godless, treasonous, immoral theory he pleases, while he draws his salary from the God-fearing, patriotic taxpayers of the state. It is the smoke-screen of the brazen, wide-mouth agitator that habitates especially the industrial and political realms. He would take this cudgel of "Constitutional rights" and invade and pillage every sacred treasure reposing in the inheritance of private property or guaranteed under the laws of the state.

This, then, is the grand theory of the modern radicalism chartered and defended by the American Civil Liberties Union and the Federal Council of Churches of Christ. It

is in fact the functioning of a super-government—the assumption of a censorship more determining than the courts. It is the workings of a destructive minority digging at the foundations while the great masses are kept in ignorance of their dark designs.

Time to Awake

The danger of revolution that threatens this nation today lies in a too complacent sense of security on the part of the masses respecting the power and the under-mining consequences of the present-day radicalism. The average citizen is natively patriotic, and he will act for the defense of his inheritance when he is aroused, but he can have his birth-right stolen while he sleeps. He that is truly awake today cannot fail to observe the sinister shadows of the revolutionist falling across every pathway of our modern life. Whole systems of newspapers are syndicated for its propaganda. It is popularized in the magazines. It is charted up on the picture screen. It marches with red banners through the economic and industrial fields. It swaggers through the halls of legislation. It dickers with the courts of justice. It is enthroned in the classrooms of education. It sneaks through the corridors of the churches. It parades throughout the social realm.

What does it all mean? Just one thing—LICENSE!—the license of the iconoclast who would smash to atoms every sacred tradition and every foundation of endurance upon which the pillars of this republic have rested in security! Another ten years of the reign of license in this country will mean that the remaining patriots who would save our boasted liberties will be forced to re-conquest our whole inheritance or lose forever the birth-right bequeathed to us by the founders of this republic, whose superior wisdom fixed the boundaries of just limitations in the fabric of our constitutional laws which, if properly invoked, will now dispel every vestige of the modern radicalism, and seal the future of our glorious institutions of freedom to generations of Americans yet unborn.

For the enlightenment of all earnest patriots on these significant and determining issues discussed in these articles, I refer to the following authoritative sources of information:

- “Sinister Shadows” and “T. N. T.”, by Edwin Marshall Hadley.
- “Tainted Contracts”, by E. N. Sanctuary.
- “Pastors, Politicians, Pacifists”, by LeRoy Smith and E. B. Jones.
- “Reds in America”, by Whitney.
- “Sugar Coating Communism”, by Amos A. Fries.
- “The Red Fog”, by Bonnie Busch and Lucia Maxwell.
- “Report 2290” (Fish Report), House of Representatives.
- “Revolutionary Radicalism” (Lusk report), Lyon Company, New York.
- “The Enemy Within Our Gates”, National Republic, Washington, D. C.

(All these publications can be gotten through “The National Patriotic League”, Union Trust Building, Washington, D. C.)

(Note: If you doubt Dr. Tull’s reports as given in these articles, order “Sinister Shadows” and “Pastors, Politicians, Pacifists” and see for yourselves the basis of his charges. Surely Christian America will awake and save herself!—Editor.)

**RECEIPTS AND DISBURSEMENTS
JUNE, 1932**

**Cooperative Program
Southwide**

New Mexico Bonds	\$ 300.00
Foreign Missions	3,600.00
Home Missions	1,680.00
Relief and Annuity Board.....	504.00
Education Board	240.00
Southern Baptist Theo. Seminary..	240.00
Southwestern Bapt. Theo. Seminary	364.80
Baptist Bible Institute	280.80
American Baptist Theo. Seminary	72.00
New Orleans Hospital	180.00
W. M. U. Training School	38.40

— Total

Statewide

State Missions	\$2,700.00
Orphanage	1,200.00
Memphis Hospital	750.00
Carson-Newman College	750.00
Union University	750.00
Tennessee College	750.00
Nashville Hospital	450.00
Ministerial Education	150.00

— Total

Designated

Harrison-Chilhowee	\$ 21.30
Ministerial Education	8.35
Tennessee College	76.64
Special Relief Offering	3,159.39
Home Missions	107.60
State Missions	53.41
Foreign Missions	323.31
Christian Education	20.62
Orphanage	183.98
Memorial Hospital	8.35

— Total

O. E. Bryan, Executive Secretary-Treasurer.

THAT SECOND BLESSING

(Continued from Page 3)

John the Baptist received the Second Blessing at his birth, or that Jesus was not sinless until after His baptism.

Repeatedly we are told of the coming of the Spirit in power on various believers. Peter was empowered on the day of Pentecost (Acts 2:3). He was empowered again in Jerusalem (Acts 4:8), and again when he preached to the household of Cornelius (Acts 10). Did each instance constitute a Second Blessing? Paul was pressed in the spirit (Acts 18:5), bound in the spirit (Acts 20:22) and filled with the spirit (Acts 13:9). Again the disciples were filled with the spirit (Acts 13:52). For Peter that must have been a fourth blessing!

IV. The Holy Spirit Is the Christian’s Hope and Witness. By Him David testified (Mark 12:36). By Him believers bear witness (Mark 13:11). He leads in our worship of God (John 4:24). He is received by them who believe on Jesus Christ (John 7:39). He is the witness of sonship (Rom. 8:9).

The idea of a Second Blessing is foreign to the witness of God in His Word and to the experience of true Christians. Belief in the idea is not found save among the more illiterate peoples of the land, and among a few who have had unusual spiritual experiences only once in their lives. The big trouble with the whole Christian world is found

in the fact that few of us ever give the Spirit an opportunity to manifest His power through us. He who would deny a special outpouring of spiritual power upon the believer would deny one of the most well-attested facts of Christian history. Because of the coldness and formalism of most evangelical churches, we have allowed the more emotional peoples to be seduced by the false doctrines of the fanatical religious sects, and as a result all restraint is thrown off and they plunge whole-souled into the wild orgies which are called “second blessing” and such.

Every time the believer places himself absolutely in the hands of the Spirit, he may be said to have a baptism of the Holy Ghost and hence a peculiar blessing. The editor recalls many such holy hours when the Spirit overwhelmed him and a congregation, and when there was exultation and spiritual power of a miraculous nature. These blessings will come as often as we are prepared to receive them. His Spirit abides with us always. Let us remove the insulation of sin and selfishness and doubt and let His power manifest itself through us. Then indeed will we experience anew and again the baptism of the Holy Spirit.

Those who deny my rights of property are partners of thieves and scoundrels—those who deny my rights of person are partners with thugs and assassins, but strange to say those who deny my rights of conscience claim partnership with God. Rights of property, rights of person, right of conscience, these three, but the greatest of these is rights of conscience. Truly this is a blood-bought blessing, but it cannot be long enjoyed except by those who love it and are willing to defend it. To fight the slightest encroachment upon it is resistance to tyranny, which is obedience to God.—John Garland Pollard.

Baptists were pioneers in the field of absolute religious liberty, just and true liberty, equal and impartial history. 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 become colaborers in a great cause.—John Garland Pollard.

When the Baptists began to fight (for religious liberty) they were weak and obscure. Now, under the providence of God, they have become great and powerful.—John Garland Pollard.

It is a fair inference that if a life has been honest and dutiful to society, the religion which regulated it cannot be a bad one.—Thomas Jefferson.

I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man.—Thomas Jefferson.

“To produce the fruits of piety is far more important than to explain them.”—Thomas Jefferson.

THE NEWS BULLETIN

OAKWOOD CHURCH MAKES FINE REPORT

Last week we had a most interesting report of the work being done at Oakwood Church, Knoxville, from the pastor, the Rev. C. L. Hammond.

At present the church is being re-decorated inside and out. Plans had been made to build a new house which is sorely needed, but the present financial conditions made that impossible. A dwelling next door to the church is being used for Sunday School rooms. Brother Hammond says that their present attendance could be doubled if they had room for the people when they came.

The pastor is preaching two series of sermons during this month, one on "What Baptists Believe" and the other "Love, Courtship and Marriage." Each Wednesday evening at prayer meeting during the summer months a study is being made of the great Bible characters whose prayers God answered. Often over 100 attend the prayer services, and much interest is being manifest.

Of the missionary mass meeting at Broadway Baptist Church Sunday, June 12, Brother Hammond writes that the service was a fine, far-reaching one. Twenty-five churches were represented from over East Tennessee, and several hundred were in attendance. Dr. Brown, J. T. Henderson, Mrs. R. L. Harris, J. H. Anderson, Byron Smith, W. B. Harvey and J. K. Haynes spoke in the interest of "The Special Mission Emergency Appeal." Knox County Association has entered into the campaign with much enthusiasm. First Church has assumed \$2,500 of the quota for the state.

"I presented this matter to my church, and our people are more interested in it than anything we have had thus far," says Brother Hammond. "My heart is on fire for Home and Foreign Missions as it has never been. I begin to see new interest everywhere. May God lead us to victory!"

EXCHANGE AVENUE CHURCH, OKLAHOMA CITY, REPORTS

The Exchange Avenue Church, starting right after the war, with 28 members and no property, in an industrial section of Oklahoma City and still one of the poorest sections of the city, with a consecrated hard working membership walking by faith alone, has had a remarkable growth and development, and was honored at the recent Southern Baptist Convention by the appointment of the pastor, Rev. Hale V. Davis, as the Oklahoma member of the Foreign Mission Board.

Since September, 1928, to May 26 of this year the church has given \$14,503 to missions, baptized 818 and received 842 by letter and statement. Recently a \$5,000 "Catch Up-Forward" offering was completed, and now the church is turning to leadership in the Special \$300,000 Emergency Mission Campaign. In 1930 the church led the Southern Baptist Convention with 359 baptisms, and already this year 122 have been baptized. The net membership has climbed steadily every week until now it has reached 1,605. There was an av-

erage of 317 in Sunday School in September, 1928, increasing to 1,137 average attendance for April, 1932. The B. Y. P. U. department has increased from three organizations with 79 average to 34 with 562 average.

A real New Testament program and emphasis, with a genuine religious and sacrificial leadership, have been followed, and the membership has walked by faith, worked hard and has been loyal. The three great scriptural texts of the church are: II Chron. 7: 14, Mal. 3:10 and Eph. 2:20, 21. May God bless this church in its great work.

CHURCH ORGANIZED AT OAK GROVE

Oak Grove Baptist Church was organized Monday evening, May 30, 1932, when a delegation from several of the Johnson City churches met at the Oak Grove School for purpose of organizing a church. Twenty-three came bringing their church letters desiring to be entered as charter members of the new organization. Brother Paul Roberts was called as pastor, and a request was made that Unaka Avenue Church of Johnson City, of which he is a member, ordain him to the full work of the Gospel ministry. Immediately after his ordination eight persons came forward to join the church by baptism. On Sunday evening, June 5, eight others were received for baptism.

Brothers Paul Roberts and E. B. Hale just recently closed a very successful and spiritual revival with the Oak Grove people, and as they were in need of a church in that locality, it was requested that a meeting be called for this purpose. These people have shown a desire and a zeal to see and help in the advancement of God's cause. They are badly in need of a building in which to worship.

WEST JACKSON REVIVED

A good meeting closed at West Jackson the night of June 26th. Pastor R. E. Guy was aided by the editor of Baptist and Reflector and a two-fold effort was put forth, first to win the lost and revive the church, and second to raise some money with which to pay a deficit on their paper subscription. For some time the church has had Baptist and Reflector in their budget. Pastor Guy has no other assistant, and believes the paper to be the best possible assistant in the work, hence is very anxious not to have the paper dropped from their list. The offering for the deficit was a good one.

There were twenty-five additions to the church during the eight days, about twenty of these for baptism. The congregations were good and the last night the auditorium was packed to the last nook and corner. Excessive heat prevailed during most of the week, but the people came. L. G. Frey, superintendent of a splendid Business College in Jackson, had charge of the music and Mrs. Ted Rawls, the efficient pianist, was always at her post. The editor was entertained in the home of Mr. and Mrs. Sam Reed.

Brother Guy has been with this

church for thirteen years and has won for himself a large place in the affection of the people of the church and of deep respect in the city of Jackson. There are few more tireless workers than he, and his program does not stop with the demands of his church field. Some years ago his church established a mission in Poplar Heights, where there is now a strong rural church with Brother Guy as pastor. He preaches three times nearly every Sunday and teaches two men's Bible classes for good measure. He and Mrs. Guy are a splendid team and their seven children are as great a treasure to them and to society as the famous "Jewels of the ancient queen" ever could have been.

HITS THE SPOT

Evangelist William H. Joyner of San Antonio, Texas, has just closed a great revival in the First Baptist Church, Electra, Texas, Rev. W. W. Rivers, pastor, in which there were 60 additions to the church and some 40 other public decisions for Christ, making a total of 100 professions and additions. In this revival the evangelist delivered several ten-minute pre-sermon addresses on the following popular subjects:

"Will a Decent Woman Smoke Cigarettes?"

"Is Mixed Bathing Harmful?"

"Where and When Is It All Right to Dance?"

"Shall We Patronize or Oppose the Movies?"

"Card Playing—Right or Wrong?"

These subjects attracted large crowds. They did not take up the time reserved for the sermon, but were delivered just before the sermon was preached each evening. This unique plan has been adopted in his work by Rev. Joyner.

WORD PERSONAL

By O. L. Hailey

On Thursday night, June 2nd, I was on my way to a Negro Baptist church here in Nashville to help adjust a church difficulty, when an auto struck me and knocked me nearly twenty feet and left me with both bones broken below the knee in my right leg, and bruised in quite a number of places. I was picked up by kind friends and taken to the City Hospital, where my son, Dr. David Hailey, and the Superintendent of Hospital took care of me. As a result I am lying in bed with a broken leg.

A brief notice in the Baptist and Reflector and in the daily papers announced my accident, and then there began such a stream of telephone calls, letters, cards and personal visits from so large a number of my friends that it made my heart overflow with joy to know I held such a place in the hearts of my brethren and that my work held so large a place in their denominational interests and desires. I could not believe it possible that I and my work held such an enviable place in our denominational life. Some of the most gracious letters bore personal testimony for which I shall always be grateful.

I would gladly respond personally for every single expression from the overwhelming number of brethren and sisters, but this is beyond my strength and I trust that the brethren and sisters may see this word and know that I have been in mind in thus trying to express my thanks. I shall be very much limited in my work for a time,

but I hope to see that the Seminary goes on and makes good. I pray for help.

The President of the National Baptist Convention, Dr. L. K. Williams, and a large number of my coworkers came in a delegation to see me and express their love and confidence and to promise me anew that the Seminary shall have their best support. When they left me they sent back a most exquisite bouquet of half-opened rosebuds to cheer the sick room.

So, brethren, while you continue to pray that the Lord will help me, do not forget to give Him thanks for the multitude of the tokens of His favor in all these trying experiences. May the Lord lead us and we be ready to walk in His way.

OLD LEBANON REVIVED

Old Lebanon Church at Barren Plains, near Springfield, has just closed one of the greatest revivals it has ever enjoyed. There were 67 additions, 51 of whom were by baptism. The baptizing was the first to be conducted by the pastor, Brother R. L. Hudson, since his recent ordination at Orlinda. Some 600 gathered on the Red River banks to see this great service.

The revival was led by Brother F. T. Carroll of Second Baptist Church, Springfield, Tenn. The people responded readily to his splendid messages and the Lord greatly blessed the efforts. The singing was conducted by the pastor. Old Lebanon Church (as it has been called through the years) is awakened to the great possibilities and is rapidly reaching them; last Sunday they had 190 in Sunday school.

THE PREACHERS' SCHOOL

Permit me to add my simple testimony as to the pleasure and profit of the Preachers' School recently held in Carson-Newman College. It has never been my privilege to have part in a task that was more congenial and where good fellowship and eagerness for progress was more in evidence. The group of sixty or more preachers came from a wide section and represented great interests of the Kingdom. During three weeks they united hearts and heads in the study of many fundamental subjects looking to self-culture, and many problems vital in the ongoing of the Master's work. They thought together and prayed together and studied vital subjects with the teachers. May God add His blessing to that good work.—J. W. Shepard.

KNOXVILLE BROTHERHOOD ELECTS

The B. A. U. of the First Baptist Church, Knoxville, known as the John Cruze Brotherhood, has elected the following new officers to serve for the summer: President, Dr. J. D. Henderson; vice-president, L. B. Smith; vice-president, G. K. Walters; secretary, R. B. Sizemore; quiz leaders, W. E. McPherson and R. T. Brown; extension chairman, D. S. Haworth; chorister, Jas. R. S. May; pianists, Marjorie May and Phillip Francis.

The extension chairman, D. S. Haworth, keeps in close touch with pastors and churches in all the territory surrounding Knoxville, and the brotherhood through his efforts fills engagements outside First Church every week.

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.

Strange Worlds

By UNCLE JOHN

I. MUD-HOUSE BUILDERS

"Jimmy, do you want to go on a visit to one of the strangest worlds there is?"

Let us imagine that the question was asked by one who had been all around seeing all kinds of things and who knew worlds which to the eye of the average boy and girl are never seen.

"Sure, I want to go," replied Jimmy with enthusiasm. "But are you sure it is safe to go to such places?"

"Oh, yes, it is perfectly safe," replied the man whom we will call Mr. E. X. Plorer. "I have been all through them myself and I have never been hurt very badly. One time I got into a little tilt with the people of one of those worlds and they shot me a few times, but their guns were tiny and didn't really hurt very long. I can assure you that it is all right for you to go."

"But we must ask your mother and father, for you see it would never do for a boy to go off on such a trip without their consent."

Jimmy ran into the house and in great excitement asked permission to go with Mr. E. X. Plorer on the trip to see the strange worlds. He was not quite sure just how they were to go, whether by automobile or airplane, but his parents knew Mr. Plorer so well that they did not even ask.

Soon the lad was back on the front porch where his friend was waiting, and they began to make their plans. Jimmy was a little troubled when he was told not to provide himself with any baggage, and he was more troubled when his friend told him they would not go off from home very far.

"In fact," said Mr. Plorer, "we shall spend most of our time right here in town and out in the country nearby. I have all the equipment we need except two more good eyes, a quick mind and a willingness to travel fast when we start."

The conversation occurred between the two on a Saturday afternoon, and they decided to meet the following Monday at the library in order to get their plans worked out and to make a careful list of places to visit and things to be seen.

Monday came at last. Jimmy had told a number of his friends about the trip he was to make with Mr. E. X. Plorer, and he had them all excited and anxious to go along. But Jimmy could not invite them to go with a party which another was to conduct. At the appointed hour he was at the library, and soon he and his friend were hidden away in a cozy nook with a number of books and magazines about them.

"Now we shall want to make our list of places to be visited," said Mr. Plorer. "Where would you like to go?"

"O, I want to go to the sea and then to Africa and to South America and to China and Cuba and . . ."

"Hold on a minute!" exclaimed Mr.

Plorer. "How do you think we can go to so many places as that? It would take us a whole year if we didn't stay very long in any one place."

Jimmy was somewhat embarrassed, but when he saw a smile on his friend's face, he recovered and said, "Then you say where we should go."

"All right. First we will take a trip out in the country and spend a few days there. Then we will go to the coast and see what we can find there. The rest of the trip we shall have to make with our minds and through these books. It won't be quite as interesting as to go in person, but it will save us a lot of time and a great deal of money."

They studied the books a little longer, or at least Mr. Plorer did, for Jimmy was so anxious to be off that he could not keep his mind on anything else. After an hour or two, they closed the books, returned them to the librarian, and left the building. From there they went to Mr. Plorer's home where he secured a pretty box, several small cases, a net which looked like a dip net for fishing, and they were off in his car.

They drove away out in the country and finally stopped at a big farm house.

"Right here, we visit the first strange world," said Mr. Plorer. "You have heard about its people many times, but I am quite sure you have never seen them at their work and play."

They went into the house, met the man who owned it and his wife, and Mr. Plorer told them what they had come for. He had been there many times before and they were glad to see him. They soon made Jimmy know that they were glad to have him also, and invited them both to eat lunch with them and to remain for dinner, if they would.

"We are going to spend two or three days with you, if we may," replied Mr. Plorer. "You see, my young friend here has come to visit some of the strange worlds about here, and there are so many that we can never see them all in one day."

They were told that they might stay as long as they wished, for there were plenty of rooms in the big house, and there was plenty of food in the pantry and in the storehouse out in the yard. So without waiting longer, Mr. Plorer gathered together the things they would need, gave Jimmy two packages to carry and they went out into the yard.

Barn-land

Their first visit was to the big old barn which stood about a block from the residence and which had been there so many years that it was filled with all kinds of strange creatures. Jimmy had lived in the city all his life and so did not know much about barns, and even the lads who live on farms do not discover what Mr. Plorer had found out.

When they reached the barn, Jimmy was a little timid about going in, for it smelled funny to him, and he heard many strange noises. But he would

not let his friend know that he was afraid for the world. He just walked right in behind Mr. Plorer and when they had reached a good, clean place where there was a shelf, they placed their things on it.

"Now we are going to look around and see who can find the first thing to examine," said Mr. Plorer. "Keep your eyes open, for there are many people in this barn, and they are very timid. If you don't look sharp, you will never see them."

Jimmy did not know just how to look, and so failed to see the many strange sights all about him. Before they had been there many minutes, Mr. Plorer called him and said, "Now here is the first fellow of Barnland we have seen."

He pointed to what Jimmy thought was a daub of mud on the wall, just under a little sliver of wood. Jimmy looked hard for a moment, and then Mr. Plorer put a big, strong magnifying glass into his hand and said, "Now look at that through this."

Jimmy did so and his eyes grew wide with wonder. Instead of a daub of mud, he saw that the thing was built out of mud, but built with beauty and grace. One layer after another of the mud had been spread from the board out in a half circle until the whole was about six inches long. One end was wide open like the mouth of a tunnel, and at the other end was a little hole as round as a dime and about half as large as a lead pencil. The layers of the mud were of different colors. Some were almost black, others were red, others brown and tan and yellow. Through the magnifying glass they showed up like great rings and Jimmy could see in them the bright grains of fine sand, some of which glittered in the dim light like diamonds.

"O, how beautiful!" he cried. "What is it?"

"That's the home of Mr. Dirt Dauber," replied his friend. "Now let us step back here a few minutes and see if we cannot see him when he comes home."

They stood back, and in a few seconds a little, slender creature came zooming by their heads. Jimmy thought it was a wasp and grew afraid, but Mr. Plorer caught him by the hand and whispered, "Shhh! Be perfectly still and watch."

When Jimmy looked again, the Dauber had settled on the wall not far from the mud house. In his mouth he held a ball of something yellow. Mr. Plorer pulled him up closer and held the magnifying glass so he could see through it when Mr. Dauber went up to the open end of his house. Soon the little fellow came timidly up, peered inside to see that no enemy was hiding there, and then he did the funniest thing! He climbed up on the side of the mouth of his house, began a funny little humming song, and began to spread out the ball of mud which he had in his mouth, working it down the edge of the opening until he reached the bottom where he packed it tight with his mouth. Then he went to the top and came down again, smoothing out the mud into a perfect layer, thus making his house a little longer.

Jimmy saw that he was very dark, almost black in places, that his body was made up of three parts, each joined to the other by a very small black speck. The front end was his head and on it were two great eyes

which covered more than half of it. Next came his body to which were fastened the little legs and the wings. And back of that was another part made up of rings which grew smaller toward the end where they came to a point like a cone.

"That is Mr. Dauber," said Mr. Plorer when the little worker had flown away. "Now be still and you will soon see Mrs. Dauber."

Before long there was another visitor to the house. She was like Mr. Dauber, only she was some larger and her body was flecked with touches of tan and yellow. She too carried a mud ball and worked it into the house just like Mr. Dauber had done. Then she almost made Jimmy laugh out loud, for instead of flying away, she backed herself into the tunnel of the house until only her head was sticking out. Through the magnifying glass the mud house, with the head of Mrs. Dauber sticking out, looked like a great big worm.

"What's she doing now?" whispered Jimmy, when Mrs. Dauber did not come out of the room.

(And next week we shall find out just what Mrs. Dauber was doing. Be sure to read the Young South each week and see what all Jimmy has to tell of his trips to strange worlds.)

BROWNSVILLE MEMBERS WRITE

Dear Young South:

We have been reading your Baptist and Reflector and surely enjoy the Young South page and we are writing you to tell you about our Sunday School class.

We have a class of eight boys and girls and try to have a good lesson every Sunday. We have a real good teacher that teaches us the wonderful things that Christ did.

We have preaching at our church twice a month, every first and third Sunday, which is held by Rev. J. W. Kloss, whom we think so much of.

We are again telling you how much we enjoy the Baptist and Reflector, especially the Young South page. Yours truly, Grace Stewart and Irvin Duffey, Route 6, Brownsville, Tenn.

(Thank you, Grace and Irvin. Glad to hear of that fine class. And be sure to watch for the new story in Young South, "Strange Worlds". Tell your friends. Get us three new subscriptions for one year each and receive that great story book FREE.—Uncle John.)



"Why have Scotsmen a sense of humor?"

"Because it's a gift."—Exchange.

Opto: "When a man is in love everything about looks different to him."

Pesso: "Yes, it's the same when he knocks his head against a lamp post."

Their Last Lay

Batson: "I understand some of your hens have stopped laying."

Belfry: "Two of them have, anyway."

Batson: "What's the cause?"

Belfry: "Automobiles."—Selected.

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

SUNDAY SCHOOL NOTES

Erwin had a fine D. V. B. S. average attendance first week 355. The report sounds good and we trust the results will be worth the cost.

Fred Dowell, Jr., writes that they had a fine group meeting in Midland last Sunday with six churches represented. He has on a good training school this week at Maynardsville.

Miss Collie has been in Watauga Association for the past three weeks doing some fine work. Mrs. John A. Davis writes that her work has been very satisfactory and resultful. Her work is always resultful.

George G. Watson writes from Madisonville: "I will be at Ovoca and will gladly take the part assigned me." He is associational superintendent for Sweetwater Association and is doing some fine work.

We are able to be back on the job feeling a little worse for wear, but able to do our work. Have filled all the engagements since the Regional Conventions. We deeply appreciate the kind messages sent us and all who have prayed for our work while we were unable to do our part. Such a fine spirit of cooperation and backing would induce one to do his very best all the time.

TRACTS ON TEACHING

So many calls have come in for tracts on the outlines used in these Institutes that we are having prepared two tracts for distribution. One on Lesson Preparation and the other on Teaching. These will be ready in a few days.

OUR INSTITUTES

The Institutes have been unusually fine the last two weeks. Here is a brief report:

Smithville—Attendance (average), 35, two churches cooperating.

Lawrenceburg—Attendance 45, 20 teachers, two churches.

Cedar Ford—Attendance 75, two churches.

Sparta—Three churches represented.

Cookeville—Four churches represented.

Sneedville—150 present the first night; report to come later.

Sevierville—75-100 in attendance, 11 churches cooperating.

Dresden—100 present, 14 teachers.

Parsons—Attendance 75, with nine churches represented by pastors and members; five from other states and associations.

Good reports came also from Brother Householder concerning the Ooltawah Institute, Canup and Livingstone helping; from D. W. Picklesimer, the Dover Institute, with Davis Woolley and A. M. Nicholson;

from Roscoe Smith, the Erwin Institute, Mark Harris and Tom Belcher helping. S. C. Grigsby also writes of the Loudon meeting, but report to come later. Swan Haworth reports good Institutes at Somerville and at Ripley.

CUMBERLAND GAP REPORTS

Just a brief report from our Sunday School work in Cumberland Gap Association. Sunday, June 19th, our Associational Sunday School Convention met at Big Springs Union with a big crowd present and about 20 churches represented. This is more than 100 per cent increase over last year. A good program was rendered centering around the relation of the teacher to the pupil. The reports show that progress is being made in Sunday School work in our association. Our Institute at Tazewell last week was not as well attended as we had hoped it would be, but we had a fine Institute. The average attendance was about 50 with five churches represented. Dr. Warren and Brother Wood did a fine piece of work and I am sure it will bear fruit.—F. H. Chunn.

CANUP IN TENNESSEE VALLEY

Last week-end I used the interval to visit several country churches in Tennessee Valley Association, speaking to four on Sunday. I also had conferences with the Sunday School and B. Y. P. U. leaders which I believe helped. They are to have their group meetings the fourth Sunday in July and programs are being planned for those meetings which are helpful. I saw some encouraging things which will make you happy, I am sure. There are now several B. Y. P. U.'s and graded Sunday Schools in the association. Those whom you have sent have left their imprint and the work has now begun to bear fruit. That is an encouraging thing and should make us feel good, for sometimes our work seems in vain, but it later bears fruit. Another encouraging thing I saw was that the young people were taking part and filling the Sunday School. Brother Howell of Dayton is backing the workers and other preachers and is planning an association wide training school for the Sunday Schools following the group meetings.

PROGRESS MADE

Last summer I held a Sunday School Training Course at Spencer and learned at first hand of the growth of the church there since it was organized and of possibilities for the future. Last week I was there in a Sunday School Institute and witnessed the closing of a revival meeting held by the pastor, Rev. W. H. Hodges, of Doyle. This meeting was a real victory for the Lord. It was no trouble at all to discover that real permanent progress

has been made since last summer. I believe the church is there to stay and to grow.—B. S. C. DeJarnett.

STANDARD SCHOOLS IN TENNESSEE UP TO THIS TIME, 1932

Alexandria, First Church, Cookeville; First Church, Covington; First Church, Elizabethton; First Church, Lebanon; Temple, Memphis; Prosperity, Milton, Tenn.; Grace, Nashville; Park Avenue, Nashville; First, Orinda. Who will be the next to qualify?

"ELEMENTARY LEAGUE" ORGANIZED IN KNOXVILLE

This recommendation presented before the Pastors' Conference last Monday morning.

To the Baptist Conference, Knoxville: "I recommend that we go on record as approving the plan recommended by Brother Hudgins and his workers to organize an elementary Sunday School League in Knox County Association. This league, meeting as often as it seems wise and that Miss Zella Mae Collier, who is now at Mountain City, Tenn., be notified of this action."

B. Y. P. U. NOTES

The Regional Conventions are all over and the reports show that we had around 1,400 in attendance at all three of them. It was our misfortune to miss three of them because of illness, but they went right on just the same. Harvey Douglas writes a good word for Convention No. 2 which met at Red Bank Church.

We are carrying the program for the State B. Y. P. U. Convention and Encampment in this week's paper, leaving out some of the names that have not committed. These will be filled in and the programs mailed out this week or before you read this paper. We call especial attention to the lectures by Dr. Kyle M. Yates, the addresses by Dr. R. G. Lee, the conferences and the devotional and convention sessions. The musical program will also be a main feature and the social recreation will be led by a committee with Jesse Daniel as chairman.

PROGRAM STATE B. Y. P. U. CONVENTION AND ENCAMPMENT, OVOCA, JULY 19 TO 24, 1932

Schedule

Tuesday Afternoon, July 19th

The afternoon will be taken up in getting settled in the cottages and in conferences and sectional meetings. Each region is asked to meet and plan their programs for their special days.

Tuesday Evening, July 19th

7:30—Song and Praise Convention Chorister and Associates.

8:00—Convention Session. Recognition, Appointment of Necessary Committees, Plans Announced and Other Preliminary Work.

"A Challenge to You", W. D. Hudgins, Tullahoma.

8:40—Keynote Address, Mr. J. E. Lambdin, Nashville.

9:15—Adjournment with Strict Observance of the General Program of the Evening.

Wednesday Morning, July 20th

8:30—Devotions, "More Than Inherited", Dr. J. R. Black, Memphis.

9:00—Conferences by Sections. Mr.

Hudgins in charge.

1. Personal Problems, led by Dr. Kyle M. Yates, Louisville. Sponsor, Mrs. Bess Cockroft, Memphis.
2. General Organization, led by Mr. J. E. Lambdin, Nashville. Sponsor, Mr. Aubrey Hearn, Nashville.
3. Senior Administration, Mr. Lyman P. Hailey, Louisville. Sponsor, Lawrence Trivette, Johnson City.
4. Associational and State Work, Frank Wood, Knoxville. Sponsors, Mrs. N. D. Guy, Bradford and Swan Haworth, Knoxville.
5. Leaders, Juniors and Intermediate, Mrs. J. E. Lambdin, Nashville. Sponsor, Mrs. F. P. Jarman, Murfreesboro.
6. Intermediates, Miss Roxie Jacobs.
7. Juniors, Miss Florence Privette, Knoxville.
8. Missions, led by Dr. W. Q. Maer, Dyersburg. Sponsor, Mr. Jesse Daniel, Jackson.
9. B. S. U. Sponsor, State President.

10:00—General Session, "Bible Messages", Dr. Kyle M. Yates, Louisville.

10:50—Recess.

11:05—Business Session Reports from Regions and Associations.

11:25—Address by Dr. Robert G. Lee, Memphis.

12:10—Announcements and Adjournment.

Afternoon

Recreation under the direction of Jesse Daniel, Jackson.

Special program in the afternoon by Region No. 1.

Evening

7:30—Song and Praise by Convention Leaders.

8:00—Convention Session.

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

LAW Chattanooga College of Law, an institution of recognized standing. Three year course leading to degree Bachelor of Laws. Evening classes. Reasonable tuition. Term starts September 16, 1932. For information write W. A. McClure, Secretary, Hamilton Bldg., Chattanooga, Tenn.

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Demonstration Program, "Program Planning Meeting", led by Mrs. J. E. Lambdin.
 8:30—Address by Dr. R. G. Lee.
 9:15—Adjournment followed by Regular Evening Schedule
Thursday, July 21st
 8:30—Devotions, "More Than Conquerors", Dr. J. R. Black.
 9:00—Conferences as before with Special Features each day.
 10:00—General Session, "Bible Messages", Dr. Yates.
 10:50—Recess.
 11:05—Business Session. Appointment of Committees and other suggestions.
 11:25—Address, "Young People and Prohibition", Dr. R. G. Lee.
 12:15—Adjournment and Eats.

Afternoon
 Recreation as usual with Special Program put on by Region No. 2.

Evening
 7:30—Song and Praise by Convention Leaders and Visiting Musicians.
 8:00—Convention Session, Demonstration Program, "Business Meeting", Lyman P. Haily.
 8:30—Address by Dr. R. G. Lee.
 9:15—Adjournment and a happy evening together under the regulations.

Friday, July 22nd
Morning Session
 8:30—Devotions, "More Than Spoken", Dr. J. R. Black. Message in Song, Chorister.
 9:00—Conferences as usual with added features.
 10:00—General Session. General Topic, "Object of the B. Y. P. U." 15 Minute Talks.
 1. "Increased Spirituality".
 2. "Training in the Essential Church Activities".
 10:45—Recess.
 11:00—General Session, "Bible Messages", Dr. Yates.
 12:00—Adjournment for the Dining Room.

Afternoon
 Recreation and fun as usual. Special program by Region No. 3.

Evening
 7:30—Musical Program by our leaders. Chorister in charge.
 8:00—Convention Session with necessary Business (make it snappy). Talks 15 minutes, general topic, "The Object of the B. Y. P. U."
 1. "Edification in Scriptural Knowledge".
 2. "Instruction in Doctrine and History".
 8:45—Address, "World Survey", Dr. F. F. Brown, Knoxville.
 9:20—Adjournment and a Good Time Till 10:30.

Saturday, July 23rd
Morning Session
 8:30—Devotions, "More Than Saved", Dr. Black. Message in Song, Miss Violet Ward, Tullahoma.
 9:00—Conferences by Sections. Final Features.
 10:00—Convention Session, Election of Officers. Plans for the Coming Year, Introduction of New Officers with a Word.
 10:45—Recess.
 11:00—"Bible Messages", Dr. Yates.
 12:00—Next Stop at the "Filling Station".

Afternoon
 Fun and frolic.
 Special feature by Region No. 4.

Evening
 7:30—Special Musical Program, using as many singers and musicians as possible.
 8:30—Program, "The Unusual", by the young people present.

Sunday, July 24th
 General program for both conventions.
 Regular Sunday services.

Morning
 10:00—Sunday School with Class for All Ages. Superintendent, Jesse Daniel; assistant, Swan Haworth.
 11:00—Sermon, "Missions", Dr. John Jeter Hurt, Jackson.

Afternoon
 Group meeting, "Demonstration Program", Frank Wood, group leader, in charge.
 2:00—Devotions, Scripture Reading, Miss Mildred Fleming, Sweetwater. Message in Song.
 2:15—A word from all the churches whether they have unions or not.

2:30—General Topic, "Developing the Individual", 10 minutes each.
 1. "Growth Through Bible Study and Prayer".
 2. "Growth Through Worship".
 3. "Growth Through Fellowship".
 4. "Growth Through the Right Kind of Programs".

3:10—Special music or reading by Greasy Greek Church.
 3:20—Address, "A Challenge to Our Our Country Youth", Rev. O. D. Fleming, Sweetwater.
 3:45—Reports from the Regional Conventions.
 4:00—Adjournment.

Evening Session
 7:00—B. Y. P. U. Unions for All Grades. Director, Swan Haworth.
 8:00—Preaching Service, "The Church Program and Young People" (to be selected).

WEST TENNESSEE B. Y. P. U. REGIONAL CONVENTION

The Regional Convention for West Tennessee was held in Paris June 16. The theme of the devotions was "Transformed". Addresses were given by Dr. J. R. Black, who spoke on "The Place of the B. Y. P. U. in the State"; by Dr. R. J. Bateman on "The Place of the B. Y. P. U. in the Church", and by Dr. Ullin Leavell, missionary, on "The Place of B. Y. P. U. in World Missions".

Other messages brought were: "The Aim of the B. Y. P. U.", R. Townsend; "The Sphere of B. Y. P. U.", Emmett Guy; "The Place of B. Y. P. U. in the Business and Social World", by Eugene Bull and Mrs. Armstrong, respectively, and "The Personal Element in Training", by Douglas Hudgins. Other features of the convention were the conferences by the State workers, the two plays given, and the special music by the Misses Calvert of the Bellevue quartette, Memphis, Tenn.

An offering of \$11.01 was taken during the morning session to care of the expense of the programs.

LAYMEN'S NOTES

OUR PREACHER SCHOOLS
 Nothing that we have done since we began work has meant so much to our churches in the rural churches

of Tennessee as the schools that have been held for preachers during the past three years. The two just closed have been the best yet. In the Carson-Newman School we had pastors of churches with a membership of 12,500 members. In the Jackson school it ran above the 9,000 mark. That means that in these two schools the leaders of 21,000 church members sat together for three weeks studying with the best teachers in the land the problems concerning our work in Tennessee. What will this mean to these churches? Where one of these dear men go the people know about our work and cooperate in all the programs. They are awake and upon them largely rests the future of this State.

Dr. J. T. Warren says of Carson-Newman School: "I believe this has been the best of the three schools. Almost all of them stayed through to the close. The work of the faculty has been delightfully satisfactory."

The Jackson School

Dr. J. McKee Adams: "The Preacher School at Jackson was very enjoyable. Fine enthusiasm and interest in the work. About 40 took my work straight through studying "Bible Backgrounds." I trust that great good was done. Your interest in these men and splendid helpfulness are deeply appreciated by them."

Rev. N. M. Stigler: "The fellows were dead in earnest and seemed to get much good from the instruction given."

Rev. J. H. Turner writes from Alamo: I want to thank you personally for the interest you are taking in us preachers. We all greatly enjoyed the school just closed and pray that you may have great joy from

your efforts in our behalf and trust you will soon be well again."



*I'm gaining—look
 Just you see
 Mama's happy
 As can be!
 Daddy says
 The doctor's grand
 He is—he gave me
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BAPTIST SUNDAY SCHOOL BOARD, 161 8th Av., N., Nashville

Program for RIDGECREST, Summer, 1932.

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

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.

WOMAN'S MISSIONARY UNION

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

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

RIDGECREST Y. W. A. CAMP

Again Tennessee Y. W. A.'s have been touched and blessed by our Southwide Y. W. A. camp at Ridgecrest, N. C. There were nearly 30 girls attending from our State, with the following associations represented: Madison, Dyer, Beech River, Nashville, Knox, Nolachucky, Chilhowee and Holston. Our own Mrs. R. L. Harris was camp "Ma." Miss Pearle Bourne, associate young people's leader of the Southern W. M. U., directed the camp in a fine way again this year.

The camp opened formally Tuesday, June 14th, with the introduction of the leaders, speakers, mission study teachers, and with the southwide Stewardship Declamation Contest. Our contestant, Edna Earle Rosenheim of Union University, won over her competitors and was given the honor of winner in the South. Her award is a free trip to Washington, D. C., next spring at the meeting of the Southern Baptist Convention. Her competitors were state winners from Illinois, South Carolina, North Carolina, Florida, Missouri, Mississippi and Alabama. Miss Audrey Magruder of Missouri won second place.

Each morning the daily schedule was begun by the Reveille. Various state groups would in a few minutes slip quietly away to the spring house and other secluded spots for their morning watch service. Breakfast! Then out on the veranda for the camp morning praise service. Mrs. Carter Wright of Alabama, Miss Sallie Priest of China, Mrs. R. K. Redwine, Miss Juliette Mather and others led in these beautiful, helpful services. These times were really uplifting ones, beginning the day with God.

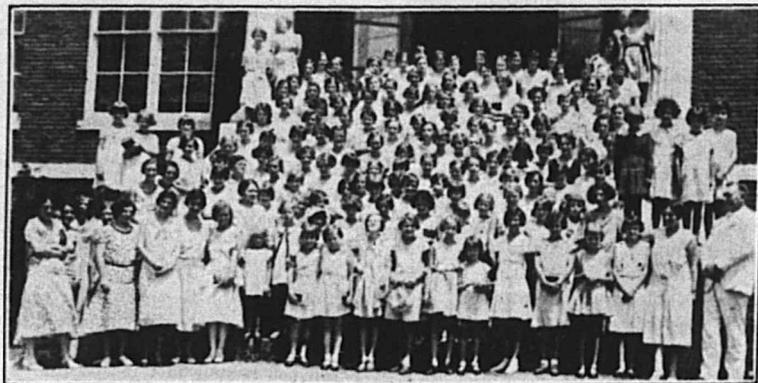
At nine o'clock the mission study classes were in session, with Miss Neale Young of Africa, Miss Marjorie Spence of Chile, Mrs. Shepard of Brazil, Mrs. George Davis of South Carolina and Miss Inabelle Coleman of North Carolina teaching. Each girl enrolled in one of these classes became intent in making the world Christian as she learned of the needs and the challenges of peoples in foreign lands.

Five conference periods were held between 9:50 and 11:00 each morning with the various state leaders leading in the discussion of Personal Service, Mission Study, Programs, Stewardship and College Y. W. A. Each girl had opportunity of visiting each of these groups and thereby taking home with her some practical suggestions for her own Y. W. A.

Song service was next led by one of the Oklahoma girls. After this came the Bible hour conducted by Dr. Harold Tribble of Louisville Seminary. His theme during the ten days was "Being a Christian," a simple but thoughtful and fitting one. In his clear, simple and forceful way Dr. Tribble spoke on the following subjects: "Who is God? or Knowing God"; "Who is Christ? or Knowing the Source of Christianity"; "Who is the Holy Spirit?" "What is the Word of God? or Knowing God's Revelation"; "What is Man? or Knowing Ourselves"; "What is Sin and Death?"

EAST TENNESSEE G. A. HOUSE-PARTIES

The East Tennessee G. A. Houseparties are ready for opening day Monday, July 11, with the Juniors coming that day and staying until Wednesday afternoon, July 13. The Intermediate G. A.'s will come Wednesday afternoon, July 13, and leave Saturday morning, July 16. Counselors or some older person are requested to come with each group of Juniors. We are very fortunate in having with us Miss Mary Nelle Lyne of China to teach the mission study books for each group. Others who will be there are: Mrs. Roy Shipley of Knoxville, Mrs. R. L. Cowan of Knoxville, Miss Ruth Walden and Miss Mary Northington, Nashville.



Leaders and Delegates Attending 1931 Houseparty at Carson-Newman College, Jefferson City

or Knowing the Enemy"; and "What is Salvation and Sanctification?" Dr. Tribble applied each of these to the Christian's experiences, and answered each of these questions out of his personal experience, through simple illustrations and clinched each with Bible references. Truly those who listened eagerly to these messages were greatly strengthened in their Christian beliefs and marveled at the clarity with which this servant of God dealt with each vital subject.

Lunch. Then the afternoons were given over to recreation. Girls took advantage of the swimming and boating in the two lakes, tennis, hikes and auto trips to Mount Mitchell, Chimney Rock, Biltmore Estate, Asheville and other points of interest near by.

Down by the little lake each evening after supper vesper services were held. As voices were hushed, hearts were caught upward by the beauty and serenity of the lake and sky and woods. Even the little animal life and the birds added their nature-touch in song. Life was deepened in the marvelous messages brought by Miss Juliette Mather the first three evenings. Miss Mather emphasized the fact that we were at Ridgecrest—on top of the mountain—just for a time, but the world should be in our thoughts; the world was waiting for our service, for the message of Christ. After ten days at Ridgecrest we should go away different. Another time she exhorted Y. W. A. girls to keep intact the Y. W. A. ideals of purity, dress, conduct, speech, reading, etc.

An inspirational and instructive program has been planned for each group of young people. Supervised recreation will be another feature of the houseparties this year.

What to bring: Pillow (if you want one), pillow cases, sheets, blanket, towels, bathing suits, tennis racquet and toilet articles.

The Intermediates will again have a missionary story-telling contest. Both Juniors and Intermediates will have stunt night and are asked to come prepared for these.

Cost: The cost of this year has been reduced. Board will be \$2.00, payable at Carson-Newman College. The registration fee of 50 cents will be sent to Mrs. Virgil Adams, Lenoir City, at once.

A welcome by Dr. J. T. Warren, president of Carson-Newman, is assured each young person who comes. Every G. A. that can possibly come should take advantage of being in our own college for that time. We urge the counsellors and parents to see that these young people come to the houseparties planned for them.—Mrs. Virgil L. Adams.

Following the Sunday vesper hour a beautiful Christmas pageant was given by some of the girls. A large Christmas tree by the lake was decorated and as the pageant was brought to a close several girls gathered our gifts in umbrellas and laid them under the tree. These gifts were given the camp missionaries to carry back to their fields.

Taps! again, and we aren't half through with our experiences at Ridgecrest. Let us tell you of several other services. Miss Kathleen Mallory spoke twice, once on "Ideals of Y. W. A." and another time on "Missionary Baptists or Baptist Missions." She asked the startling question of us, "Have we written away in our inner-most tablets the last message of our Lord, even the Great Commission?" Home Mission night in charge of Miss Emma Leachman was most inspiring. The Christian flag in a lovely demonstration was raised above the American flag, thereby challenging us to uphold and honor both, but to put Christ's work first of all. Misses Mather and Leachman spoke on the necessity of Y. W. A.'s having a big part in the EMERGENCY RELIEF OFFERING.

To many the Foreign Mission night, Wednesday, was most challenging. Miss Marjorie Spence, Mrs. Shepard, Miss Neale Young and Miss Sara Funderburke each spoke of the needs in their particular fields. The Margaret Fund children were also introduced and Miss Anderson, daughter of the Andersons in China, sang in Chinese with Miss Funderburke the Chinese Christian's favorite hymn, "Jesus Loves Me." One of these missionaries spoke for all when she said, "It is not the work that breaks the missionary down, but the work they see and cannot possibly do. We need more workers!"

A lovely reception Monday night in charge of Edwina Robinson, camp recreational director, the college day and many other features added to the success and the splendid program of Ridgecrest's ninth Y. W. A. camp. In spite of the "depression" the enrollment this year went three beyond that of last year—17 states represented!

One of the glorious things at Ridgecrest this year was the little box marked "Your Love Gift." This was a challenge to each girl to sacrifice something for the Emergency Relief Fund for Home and Foreign Missions. By the end of the camp \$325 was given. "Praise God from Whom all blessings flow" was in each heart. All of us were happy to eat an "Emergency Supper" of rolls and butter, thereby donating what the real supper would have cost!

Following are the testimonies of several of our Tennessee girls as to what Ridgecrest means to them.—Ruth Walden.

ECHOES FROM RIDGECREST CAMP

My ten days at Ridgecrest were the most glorious ones I have ever spent. The wonderful addresses, the association with both speakers and Y. W. A. girls, the hills have inspired me beyond words. As Union University's representative, I want to pledge my loyalty and desire to them to do my best to help make our Auxiliary the best ever during the next school year.—Lily McKay Ball, President Union University Y. W. A.

Sunday was a peak day during camp program. Dr. Van Ness taught the Sunday school lesson and Missionary Bunn Olive brought a heart-stirring message on the work and needs of his field—China. Dr. Tribble spoke at vesper hour on "The Gospel of Mary," using John 14. He said Mary's gospel was translated into the whole of life; and he emphasized Mary, the learner, the mourner, the worshiper and Mary in service. Again he said that the principles of Mary were exhibited in life. Her deed of pouring ointment upon Christ was an act of love, an expression of gratitude and yet a simple, humble service. Lastly, the gospel of Mary initiated a harvest that she could not begin to measure in her thinking. "She hath done what she could," said the Master. Dr. Tribble said, "What I have done subtracted from what I might have done leaves to the world my unpaid debt." He exhorted Y. W. A.'s to do their best in whatever line of Christian endeavor they pursued.

Our own Mrs. Cox came in Tuesday to remain for the remainder of the time. How happy we were to have her in our midst and to hear her three wonderful vesper messages! In her charming way she challenged each girl with the messages, "Being a Christian or I am Debtor" and "Youth and the World Kingdom." She said we as Christians are debtors to Him for His Word, to the old patriarchs, the long list of mission history and for the ordinances of our faith to millions who are lost.

Ridgecrest Y. W. A. Camp will always remain the shining spot of my life. The beautiful hills, the speakers, the fellowship of the girls meant a great deal to me. The theme of "Being a Christian" challenged me to live a better Christian life and to recognize more clearly my stewardship. I only hope that I will be able to do more after this experience, and I take this opportunity to thank Dyer County W. M. U. for sending me as their representative.—Louise Switzer, Dyer County Association Young People's Leader.

"I will lift up my eyes unto the hills from whence cometh my help." Truly we do lift up our eyes unto the hills and see God. How conscious we are that God is with us at Ridgecrest! Each girl who attends this Y. W. A. Camp feels the presence of the Holy Spirit and lets God be first in their lives, and the spirit of Y. W. A. and Ridgecrest is truly carried back to their churches.

My desire is that every girl in the Southland can attend this camp and share the vision found there.—Bill Rule, President Knox County Y. W. A.

To me, Ridgecrest has meant reconstruction, new thinking and adjustment. My stewardship has been made plainer and I have come a little nearer to Him for having been there.—Edna Earle Rosenheim, Union University Y. W. A.

My Ridgecrest Acrostic

R—idgecrest, with all its beauty rare;
I—nspiration, from those who care and share;
D—ays filled with His praise and worship true,
G—od seeming so near to me and you;
E—nthusiasm for those who came,
C—hallenge made us in His Name;
R—esolutions to know and do His will,
E—arnestness as we seek Him still;
S—tewardship of life, wealth, time and power—
T—reasures in our memories of each passing hour.

—Edna Earle Rosenheim.

DO YOU KNOW?

By Mrs. Wm. McMurry,

State Mission Study Director

That—Tennessee came first in the South in number of awards and W. M. U. diplomas and fourth in number of classes?

That—The July and August issues of Home and Foreign Fields will contain valuable teaching helps on "Handmaidens of the King in Foreign Lands," "Outriders for the King" and "The Word of Their Testimony," the new home mission book by Mrs. Una Roberts Lawrence?

That—A subscription to Home and Foreign Fields given to your associational mission study chairman will make her more efficient?

That—The new Mission Study Handbook, by Mrs. Taul White, can be procured from Baptist W. M. U. headquarters, 317 Palmer Building, Atlanta, Ga., for 25 cents?

That—"The Young Revolutionist," story of a boy of the present day in China, by Boch, price 75 cents, should be in your church library?

That—China is the general foreign mission topic and the Indians the home mission topic for the current year?

That—Mrs. Stanley Armstrong of Bellevue Church, Memphis, will lead the devotionals during our State Mission Study Institute at Tennessee College, Murfreesboro, August 25-26?

That—You are to bring or send your mission study handwork to Tennessee College for the Institute?

That—You had better start working now on those maps, posters, notebooks, model villages, scrapbooks and what-not?

That—YOU NEVER GET TOO OLD OR TOO PROFICIENT TO LEARN?

ROYAL AMBASSADOR CAMP

For several years the recreational needs of the girls have been looked after in the summer houseparties, but this year East Tennessee will provide for the boys in a great way. Not only will the first East Tennessee Royal Ambassador camp, July 25 to 30, provide the needed recreational appeal, but the spiritual lives of the boys will be deepened.

One of the best possible programs has been planned. Headed by Dr. F. F. Brown, president of the Southern Baptist Convention; Dr. J. W. Beagle, secretary of Direct and Indirect Missions of the Home Board, Atlanta,



DR. J. W. BEAGLE
R. A. Camp Speaker

Ga.; Miss Ruth Walden, state Young People's Secretary; J. T. Warren, president of Carson-Newman College, and a host of other teachers and speakers of note, the program cannot help but be excellent.

The price to be charged for the entire week is only \$2.50, which includes board and registration fee (50c to be sent to Mrs. Virgil Adams, Lenoir City). The ages of the boys invited are 11 to 17, and male counsellors will be welcomed. Where the chapters do not have a man counsellor, the pastor or some other man may come.

The camp will be at Cosby Academy, ten miles from Newport, in the heart of the beautiful Smoky mountains. Prof. L. R. Watson, president of Cosby Academy, is lending every cooperation in making the event pleasant for the boys.

The sponsors of the camp feel particularly fortunate in securing Rev. Lawrence Trivette of Johnson City as camp director and a capable recreational staff has been selected including expert swimming instructors for both experienced swimmers and beginners.

A complete program will be carried in Baptist and Reflector later. Several registrations have already been received and the news of the camp is being received over the district with much enthusiasm.

HAS IT PAID?

A Story of Missions

Una Roberts Lawrence

About twenty-five years ago Mrs. W. F. Lumbley began a sewing class of little black girls on the front porch of her missionary home in Abeokuta, Nigeria. She induced attendance by giving them bright scraps of cloth with which she taught them to sew. It did not look much like the beginning of a major educational institution for the girlhood of Nigeria.

There were many problems. In those days the ways of the white woman were to the Yoruba people magic of a most potent and fearful type. One day Mrs. Lumbley found in the market place a girl whose leg was covered with the awful ulcers common in that country. They had been smeared with manure, the usual "salve" used by the medicine men. She took the girl home with her, washed the sores, applied simple antiseptic and healing salve, and bound up the leg with clean cloths. She told the girl of the little sewing class and tried by kindness to win her promise to come.

When the girl did not come back, Mrs. Lumbley went to see her. She found that when the girl returned home with the white woman's "magic" on her leg, the family had called the medicine man, who heated irons and seared the leg to burn out the evil of the white woman's touch. The girl never came to the class.

But others did come. Some she kept in the home and fed from her own slender salary as a missionary. Missionaries do that still. By inducements of one kind and another the little school grew.

Today the King of Abeokuta and other fathers who can afford it gladly pay \$75 per year for the privilege of placing their daughters in this school which has grown from the little sewing class on Mrs. Lumbley's porch. Other parents make great sacrifices to put their girls in the school, paying what they can, the balance being provided by the missionaries and the Nigerian Baptist women.

So has the school wrought a great change. Six years ago a wall of the school fell, threatening to close the school unless it could be rebuilt. The women of our Nigerian Baptist churches came forward with a gift of \$500 for its rebuilding. That represented untold sacrifice.

Within the school the girls have reflected the new ideas they were learning from the missionaries. In 1924 when the new school buildings were erected, the girls who were dependent

upon the gifts of the missionaries and others for their support came to their teacher with the request that the penny allowed each for her breakfast be withheld and given as their part in the new school. Miss Elam refused to allow this, fearing they would suffer, for all the meals were very simple. But the girls wept and begged until she agreed. So for months these girls had no breakfast that they might have an offering the new school.

During this year there has been a crisis in the school affairs, as there has been with all our mission work everywhere. In a new spirit of devotion, the women of the Nigerian Baptist churches are meeting the need by giving seven scholarships and promising more. There is a new attitude among them. They are claiming the school as their very own, the foundation for the future of a better trained, happier and more useful womanhood of their race.

Twenty-five short years ago in Nigeria a little girl suffered the agonies of searing hot iron upon her flesh because a white woman had touched her. Today the women of Nigeria rise up to support the school that grew out of the gentle touch of that white woman upon the girlhood of the land.

HAS IT PAID TO SEND THAT WHITE WOMAN AND OTHERS LIKE HER TO NIGERIA? SHALL WE KEEP THEM THERE—OR RECALL THEM NOW?

FOREIGN MISSION WEEK

The W. M. U. is always interested in any movement which seeks to advertise our mission work.

Next week, July 11-15, is to be an old-fashion Foreign Mission week at Ridgecrest, N. C. There are to be a number of our best missionaries present and for one week all are to enjoy hearing only foreign missionaries. At our conventions we hear many complaints because the missionaries are given so little time. If you really want to hear them and desire to live in the house with them for a week, go to Ridgecrest Baptist Assembly for the week of July 11-15. Low rates will be given at the hotel, Pritchell Hall. No more delightful place can be found for a summer's vacation.

THE TWO BEGGARS

"It is better to beg bread for a little while on earth like Lazarus, than to beg water forever in hell." A FREE COPY of this striking sermon, and our catalog sent to any preacher on request.

M. E. & B. H. Willard, South Berwick, Maine

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129 Eighth Ave., N. Nashville, Tenn.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE, JUNE 26, 1932

Memphis, Bellevue	1342
Nashville, First	1003
Memphis, Temple	832
Memphis, LaBelle	670
Maryville, First	658
Kingsport, First	600
Nashville, Belmont Heights	631
Nashville, Judson Memorial	553
Knoxville, Fifth Avenue	520
Erwin, First	475
Memphis, Seventh Street	450
Etowah, First	434
Union City, First	415
Paris	393
Memphis, Speedway Terrace	378
Humboldt	353
Memphis, Highland Heights	352
Nashville, Edgefield	350
Memphis, Trinity	348
Chattanooga, East Lake	324
Trenton	312
Nashville, North Edgefield	306
Memphis, Central Avenue	301
Memphis, Merton Avenue	268
Cookeville	251

By FLEETWOOD BALL

John R. Gunn of Atlanta, Ga., supplied the Tabernacle Church, Chattanooga, on Sunday, June 19.

—B&R—

N. A. Sanders of Brownwood, Tex., has accepted the call of the church at Eden, Tex., and is on the field.

—B&R—

J. S. McLemore of Jacksonville, Fla., has accepted a call to Union Point, Ga., and is on the field.

—B&R—

Louisiana College, Pineville, La., conferred the degree of Doctor of Laws on John G. Harrison of Macon, Ga.

—B&R—

W. B. O'Neal of Okmulgee, Okla., has accepted the position of Field Agent for Mountain Home College, Ark.

—B&R—

B. R. Winchester, the pastor, inaugurated a revival in East Chester Street Church, Jackson, Sunday, June 26.

—B&R—

J. E. Pate of Wrens, Ga., has been unanimously called to the care of the church at Homerville, Ga., and has accepted.

—B&R—

Effective September 1, N. T. Tull has resigned as business manager of the Baptist Bible Institute, New Orleans, La.

—B&R—

H. Bruton Reynolds, student in Stetson University, has been called to the care of Talleyrand Church, Jacksonville, Fla.

—B&R—

Kernie Keegan of the Seminary in Fort Worth, Tex., has accepted a call to the First Church, Natchitoches, La., effective July 10.

—B&R—

L. E. Finney, 63, financial secretary of Baylor University, Waco, Tex., died Saturday, June 18th, as a result of an automobile accident.

—B&R—

W. O. Taylor of Conway, Ark., has accepted calls to the churches at Green Forest and Berryville, Ark., and has moved to the latter place.

The Second Church, Houston, Tex., awaits eagerly the answer of F. B. Thorn of Columbus Street Church, Waco, Tex., to be pastor.

—B&R—

H. C. Witherington, formerly of Union University, Jackson, is now a member of the faculty of the State College, Bowling Green, Ohio.

—B&R—

The First Church, Hampton, S. C., O. A. Eure pastor, is having a great revival, J. Norris Palmer of Mansfield, La., doing the preaching.

—B&R—

O. L. Overlin of Vine Grove, Ky., a General Baptist, lately joined the Missionary Baptists and was ordained to the ministry. Was he baptized?

—B&R—

The Arkansas Baptist Assembly is to be held at Siloam Springs July 4-13. Mrs. C. D. Creasman, W. A. Harrell, W. H. Preston are the speakers from Tennessee

—B&R—

The church at Trezevant, C. E. Hutchinson, pastor, announces a revival to be held beginning July 24 in which N. M. Stigler of Brownsville will do the preaching.

—B&R—

As a result of the revival in Central Avenue Church, Memphis, E. A. Autry pastor, in which Woodrow Fuller did the preaching, there were 35 additions, 24 by baptism.

—B&R—

R. T. Russell, the pastor, lately did the preaching in a revival in the First Church, Leesburg, Fla., resulting in 48 additions. Q. L. Fry of Atlanta, Ga., led the music.

—B&R—

L. A. Byrd, pastor of the church at Henning, is doing the preaching in a revival there which began Sunday, June 19. Mrs. W. D. Barfield is in charge of the music.

—B&R—

The trustees of Bethel Woman's College, Hopkinsville, Ky., lately conferred the degree of Doctor of Divinity on Dargan E. Montgomery of the First Church, Princeton, Ky.

—B&R—

W. E. Farr of Itta Bena, Miss., lately did the preaching in a revival with Davis Memorial Church, Jackson, Miss., J. E. Cranford pastor, resulting in 80 additions, 62 by baptism.

—B&R—

Twelve conversions and 12 additions to the church resulted from the revival recently held at Huntingdon, J. W. Jent of Jackson, pastor, in which R. E. Guy of Jackson did the preaching. L. G. Frey led the music.

—B&R—

The Second Church, Lexington, has been enjoying a gracious revival under a tent, the pastor, C. E. Azbill of Jackson, doing the preaching, and J. Thurman Williams directing the music.

—B&R—

Judge O. H. B. Bloodworth of the Georgia Court of Appeals died last week in Atlanta. He was a loyal Baptist and had been chairman of the Board of Trustees of Bessie Tift College.

—B&R—

Union Avenue Church, Memphis, H. P. Hurt pastor, with a membership of 1,400, had a great home-coming service Sunday, June 26. Last year an

average of seven new members per Sunday joined.

—B&R—

Dr. N. R. Townsend, 66, physician and preacher, died unexpectedly in his home in Arkadelphia, Ark., recently. He had been active both as a physician and pastor of several churches. He had served as trustee of Ouachita College and of the Baptist Hospital in Little Rock.

—B&R—

G. J. Rousseau of Ocala, Fla., ranking captain in the U. S. Army officers' reserve corps, has been detailed as an instructor at Ft. Barrancas, where he will spend the month in camp. In August he has been advised his promotion to the rank of major will be due. During his absence J. V. Tinning of Leesville, La., will supply for him.

By THE EDITOR

Pastor W. H. Butler of Maryville, Mo., began an open-air revival in his city on the 26th of June.

—B&R—

Pastor Ralph E. Gwin of First Church, Columbia, sent us five new subscriptions last week for which we are indeed grateful.

—B&R—

Pastor James Neil, Great Falls, S. C., reports work going in a great way. On a recent Sunday they had 600 in Sunday School.

—B&R—

O. F. Huckaba began a revival with the church at Lawrenceburg on the evening of the fifth. W. E. Davis is the pastor of this good church.

—B&R—

Third Church, St. Louis, Mo., ordained on June 16th Herman S. Ray to the full work of the ministry. He is assistant to Pastor C. O. Johnson.

—B&R—

The friends of prohibition were called to meet at the Claypool Hotel, Indianapolis, Ind., July 4th, to consider plans for the fight against the repealists.

—B&R—

T. H. Roark, for the past five years pastor at Oneida, has accepted the call of First Church, Coal Creek, and is on the field where the work begins in a fine way.

—B&R—

Beginning the second Sunday in June H. D. Mayer, formerly of Robertson County, now of Bowling Green, Ky., assumed his duties as pastor of Burksville, Ky.

—B&R—

John W. Ham and W. Plunkett Martin recently held a good meeting with the church at LaFayette, Ala. They are now with Arch C. Cree of Salisbury, N. C.

—B&R—

President John J. Hurt of Union University went to Virginia June 23rd to officiate at the wedding of the daughter of a couple whom he married early in his ministry.

—B&R—

Carlyle Brooks of Atlanta, Ga., P. O. Box 607, has been with First Church, Waynesboro, Ga., in a good meeting. W. L. Pickard of Tifton, Ga., did the preaching.

—B&R—

Curry O. Simpson, son of Pastor and Mrs. C. O. Simpson of Trenton, has located in Bowling Green, Ky., where he will make his home. His address is 523 Thirteenth Street.

—B&R—

W. A. Wolfe, formerly pastor of Shady Grove Church, near Rogersville, is now doing colportage work in Knox County. Gyles Barrette of Surgoinville succeeded him at Shady Grove.

The Moving Picture of the Orphans' Home was shown Tuesday night to a splendid congregation at Edgefield Church and F. F. Brown spoke to them about the Emergency Offering.

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

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Sixth Ave., N., Nashville, Tenn.
R. P. LOVE, Manager

Along With Everything Else in the World

our great Mission Boards have slumped in the economic trend. We urge our friends to give liberally to the Special Collection for Home and Foreign Missions, and thus have part in

HEALING HUMANITY'S HURT

in evangelism as well as in hospitalization. Translated into terms of finance, the changing scale of things is all in favor of the prudent person. With lessened income, buy little and keep up your regular gifts to Christ's cause. We need your help, too, but we can get along until after the special Mission effort.

SOUTHERN BAPTIST HOSPITAL
NEW ORLEANS

The Wesley Revival saved England from revolution and ushered in a new day for her people. A revival will save our land from revolution and bring a new day for us. Pray for the revival!

—B&R—

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.

—B&R—

Unity Church, Ashland, Ky., recently licensed Cecil Tuttle to preach the Gospel. The church has just held its D. V. B. S. with an average attendance of 240. E. L. Edens is the successful pastor.

—B&R—

On the 26th of June H. F. Burns supplied the pulpit of Park Avenue Church, Nashville. Thirty-two years ago he was their pastor, and of the members of that time four were present to hear him preach again.

—B&R—

Pastor Calvin B. Waller of Second Church, Little Rock, Ark., is listed among the speakers of the Moody Bible Institute for their Bible Conferences and will speak at Iowa Falls, Iowa, Green Lake, Wis., and Cedar Lake, Ind.

—B&R—

"New Testament Baptist News" is the title of a new Baptist paper being published in the interest of Southern Baptist churches in Arizona. It will be published monthly at Phoenix, Ariz. The subscription price is 50 cents per year.

—B&R—

W. M. Fore of Grand Bay, Ala., writes that he and Mrs. Fore plan to spend August in Middle Tennessee and he will be pleased to serve as supply for any pastor needing such service. We heartily commend him to the brotherhood.

—B&R—

"The Snake" is the title of a splendid book on prohibition published by O. J. McClure, 400 Deming Place, Chicago. It sells for 25 cents per copy and contains a lot of valuable information. Get it and prepare for the prohibition fight.

—B&R—

We were delighted to have a call recently from Editor Vergil Adams of the Lenoir City News. He was in Nashville attending the Editors' Convention. He is one of our most active young laymen and is publishing a very fine county newspaper.

—B&R—

F. F. Brown, director of the Emergency Offering for Home and Foreign Missions, spoke Monday night at West Jackson Church and held conferences with the workers of Madison County Association. We expect to see this association do a fine thing for the offering.

—B&R—

Brother W. E. Walker of Santa Fe is one of our good friends who believes that his paper is good enough for his friends, so he sends in new subscribers. He has been a reader since before Dr. Folk purchased the Baptist from Elder J. B. Chevis.

During July and August, J. W. Shepard of the Bible Institute will be available for work in Tennessee. He served long in South America and is now teaching in the Bible Institute. His address will be Ridgecrest, N. C. Churches will do well to use him.

—B&R—

The report of the Executive Committee of the Southern Baptist Convention for May shows total receipts of \$123,690.60, a little more than half of which came through the Program. Tennessee sent nearly \$10,000 through the Program and \$6,456 designated.

—B&R—

Good word comes again from First Church, Kingsport. Pastor Wyatt has been leading his people in some consecration services, aimed to help the teachers and officers of the church. Six hundred attended Sunday School on a recent hot Sunday.

—B&R—

W. M. Griffitt has resigned at Red Bank, Chattanooga, and is open for engagements to conduct revival meetings or to consider another pastorate. He is a splendid pastor, having served Red Bank for some time following a long and splendid pastorate at Monterey. His address is North Chattanooga, Tenn.

—B&R—

Pastor Ben Cox of Central Church, Memphis, announces that about \$1,000 of the \$1,600 needed to meet their next note is in hand. Because of the work this church does in feeding the poor through the Noon Prayer Meeting, he feels that friends over the state may want a part in the payment of the debt.

—B&R—

We have received a copy of the Norris-Martin Debate, a booklet of 197 large pages containing stenographic report of the discussion held in St. Petersburg, Fla., during the recent Southern Baptist Convention. It sells for fifty cents and may be had from the Fundamentalist, Fort Worth, Texas.

—B&R—

"A Higher Standard for Church Membership" is a splendid tract by Pastor J. K. Smith of Gillespie Avenue Baptist Church, Knoxville, Tenn. It is indeed worth while. Pastors would do well to order enough copies and make it the basis for a study course. It costs 1½ cents per copy plus postage.

—B&R—

Hampton Baptists have planned for a Home-Coming Day to be held Sunday. The program will begin at 9:45 and continue through the day with dinner on the ground. Dr. J. A. Gardin, Judge W. R. Allen, J. W. Arnold and Brethren S. O. Pinkerton, John W. Crowe and C. L. Bowden will be on the program.

—B&R—

John W. Ham writes from Salisbury, N. C., where he has been aiding Pastor Arch C. Cree and First Church in a revival meeting: "We are enjoying capacity audiences, filling two auditoriums each night. First invitation led to fifty-one additions to the church. We close here July 3rd and go by plane to Jackson, La."

—B&R—

We have received the annual catalog of Fork-Union Military Academy of Fork Union, Va. It is a splendid piece of work and reflects the fine quality of that school for lads and young men. John J. Wicker is president and he writes: "I am determined to make Fork Union one of the most pronounced Christian schools in the United States."

Because of the imperative need for economy, we have changed our type so that now we shall be able to use only about four-fifths as much copy each week as heretofore. Please bear this in mind. Preference will hereafter be given to articles of no more than three to four pages, double-spaced typewritten copy. News articles will have to be "boiled down close."

—B&R—

We take pleasure in calling the attention of our readers to the advertisement of the Chattanooga College of Law which appears in this issue. On the faculty of this institution are some good Baptist laymen, Mr. James H. Anderson of First Church and Mr. Gus A. Wood of Central Church. The school boasts a number of successful graduates. We suggest that pastors call the attention of their young men to the advertisement.

—B&R—

JULY IS MISSIONS MONTH. WE MUST KEEP FAITH. MAKE A WORTHY OFFERING.

A Friendly Missionary Meeting

AT RIDGECREST, N. C.

July 10-15

A Whole Week With Our Missionaries

Dr. and Mrs. George Green, Dr. and Mrs. C. J. Lowe, Dr. and Mrs. J. W. Shepard, Dr. and Mrs. L. B. Olive, and others.

PROGRAM MADE FROM DAY TO DAY FAMILIAR CONVERSATION

Under Direction of:

Miss Mary Northington, Nashville, Tenn.
Mrs. Edna R. Harris, Raleigh, N. C.
Miss Vonnie E. Lance, Columbia, S. C.
Mrs. A. F. McMahan, Atlanta, Ga.

Hotel Rates from \$1.50 up, according to accommodations.
Write R. F. Staples, Manager, Ridgecrest, N. C.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.

See the BAPTIST ORPHANAGE



A moving picture, all talkie, presenting the activities of the Tennessee Baptist Orphans' Home is now being put on the screen in our churches in the State. Our friends that have seen the picture are saying some very kind and gracious things about it. In the opinion of the Superintendent of the Institution this is one of the greatest religious pictures that has ever been produced. It is shown with modern equipment and it takes an hour and ten minutes to present it.

We are now making up itineraries for showing the picture. Write in regard to a date for your church. We can come any night in the week except Sunday. Let us bring the Orphanage to you and your people. It will be a blessing to you. There is no admission charge—only a free will offering at the close of the picture. Let me hear from you by return mail. I am,

Yours in service,

W. J. STEWART, Superintendent

P. O. Box 3, Nashville, Tenn.

NASHVILLE TENT & AWNING CO.
NASHVILLE, TENN.

Tents of All Kinds for Sale or Rent
Evangelists and pastors needing tents will find our service the best.
WRITE FOR PRICES AND TERMS

Gratifying reports are coming from every section of our Southern Zion forecasting the success of the Mission Relief Offering for \$300,000. Pastors and churches are thinking and praying about our mission work. Baptists everywhere are enthusiastic about the offering. Send immediately all money raised to state headquarters marked "Mission Relief Offering." We must keep faith.

Southern Baptist Convention Committee.

J. B. Lawrence, Chairman.
Miss Kathleen Mallory.
T. B. Ray.

OUTLOOK FOR RAISING \$300,000 EXCEEDINGLY BRIGHT

By J. B. Lawrence

No movement in the past dozen years among Southern Baptists has so caught the imagination of our people as the Mission Relief Offering for Home and Foreign Missions. In the last three weeks hundreds of pastors and workers in every section of our Southern Zion have been touched and we have yet to find one who is indifferent to this effort to raise \$300,000. Everywhere pastors are planning to take the offering. State secretaries are at work helping to get information out to the churches. The editors are giving liberally of their space to articles setting forth the needs of our Mission Boards. A story told by Dr. F. F. Brown, president of the Southern Baptist Convention, at the Promotion Committee meeting in Nashville, June 16th, will show how interest in this offering is spreading. Dr. Brown said: "We have a cottage at a mountain camp out a piece from Knoxville, Tenn., where we spend some of our time during the summer months. My family is out there now. The community is not very large and is made up of every sort of faith, but we have a Sunday School. The superintendent of that school is a Methodist man from Knoxville. Those in the camp had listened to me while I presented this Emergency Mission Relief over the radio, and at the Sunday School meeting in this mountain camp the Methodist superintendent suggested that the members of the school make an offering to help the Baptists raise the \$300,000 needed for their mission work. They made my boy treasurer of the fund and he was greatly thrilled over the fact."

If a group of people of every faith in a summer camp under a Methodist superintendent are inspired to take an offering for the relief of Baptist mission work, surely our Baptist churches all over the South will be doubly inspired to do so.

A pastor of a small church where every member has received a cut in wages, and where many are out of employment altogether, writes that his church had been given an apportionment of \$200, but that a week before the offering was to be taken they had \$250 in sight, with fine prospects of receiving \$300 or more when the offering was taken.

Surely if this struggling church can make a sacrificial offering of this sort, then thousands of our churches throughout the Southland who feel themselves possibly too poor to give will be inspired to make a like sacrificial offering for the salvation of our mission work.

Southern Baptists must keep faith with their Christ and their task and their work-

ers. From every section of our Southern Zion comes the assurance that they will keep faith. Let us then come up to the help of the Lord in this crisis-time. Let every pastor preach on missions and give the facts concerning our work to his people. Let every church make an offering to this cause, that our mission work may be saved. Let every Baptist throughout the land give what he is able to give over and above his regular contributions. Let all of us everywhere pray that our Father in heaven may lead us to do His will in this hour.

All money raised is to be sent immediately by the Church Treasurer to the State Headquarters marked "Mission Relief Offering." It is very important to send the money promptly. The Foreign Mission Board has no money to operate with after the first of July. The Home Mission Board is in similar straits.

PRESENT PROSPECTS FOR A REVIVAL IN THE LIGHT OF PAST HISTORY

(Continued from Page 4)

houses and in homes, to pray. This ushered in each of the great revivals of the past. The prayer meetings of New England ushered in the Great Awakening; the prayer meetings, particularly in Virginia, just before the Great Revival of 1800; and the Fulton Street Prayer Meeting, which began in New York but spread to other cities and other states, even to the west coast, ushered in the Great Revival of 1857.

Every great revival of history has begun thus. Before the great revival led by John the Baptist there were many faithful souls "waiting for the consolation of Israel." And the fresh impulse that was given to that same revival some three years later was stimulated by the fact that the whole church "was altogether in one place in one accord." The great revival which Moses led did not begin till Israel "began to sigh by reason of their bondage, and to cry unto God." They SIGHED and they CRIED. And when they began to "sigh by reason of their bondage" there was hope, and when they "began to cry unto the Lord" deliverance was at the door.

Our Lord's Program

Brethren, God's hand is in history today, just as surely as it has been in the past. God means for America to move out to world conquest. And He has sent this bondage upon us. Read your Judges again. Israel went off after the gods round about, God sold them into the hands of their enemies; Israel cried unto God, and He raised up a judge and delivered them. America is sold into the hands of the enemy today. Our minds are enslaved by the modernism, rationalism, agnosticism of the day. Our bodies are held

in subjection to the material. Our wills have been subdued by the crash which we have experienced. Now, we may hope for the better; we may lock our jaws and swear that we will pull out of it; we may whistle all we want to as we pass the graveyard; we may hatch this new plan and set up that new program; we may tinker with our machinery till we are tired, and then, when we get enough of it, and when we "begin to sigh because of our bondage, and begin to cry unto the Lord," we will make progress and not until then. "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

Here is the Lord's program: "Lift up your eyes and look." Look at the conditions about you; look at the gracious hand of providence in our glorious past. Then, "Pray ye the Lord of the harvest." Then, "Go." "And as ye go, preach." That's the Lord's program. We need none other.

THE CALL OF MOSES

Sunday School Lesson
(Continued from Page 5)

ark of bulrushes and connect him as a man with the onrushes of His kingdom movements.

QUESTIONS

1. Where do we find Moses in today's lesson? Why was he there? 2. What logic did God appeal to in His call of Moses? 3. What great work did God call him to? 4. In what two respects did God propose Himself as Moses' complete sufficiency? 5. What need was there for Moses to know by what name to call God? 6. What was the name by which God called Himself, and what was its meaning? 7. How did this name present God as satisfying the soul? 8. What three objections the task proposed to him did Moses offer? How were they met? 9. What was Moses' final response to God's call? 10. With varying details, what results may be looked for when a man is yielded in God's hand?

Do You Know?

That in every 100,000 of our population there are 48 totally deaf people?

That in our public schools there are 1,000,000 children who stutter or have other serious defects of their speech?

That only 4.6 per cent of our rural children ever enter college, while 12.8 per cent of the urban youth go to college?

That a normal child, properly cared for, will triple its weight the first year of its life and double its length the first four years?