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## Missions in the Minister's Education

W. O. Carver

Christ Jesus is a world Saviour. Christianity is a world religion. Any narrower interpretation is so far misinterpretation. Any other than a world Christianity proclaiming and following a world Christ is either immature or disloyal, and immaturity may be disloyalty. We are all under obligation to grow, as rapidly and roundly as the grace of God provides, into accurate knowledge and full expression of the meaning and mission of our Master.

No church that fails to function as a factor in the universal commission of the Christ is both truly and fully Christian. For this full vision and program pastoral leadership is essential. It is so provided in the plan of our Saviour, in God's plan of the ages which He projected in Christ Jesus. The ideals and example of the pastor soon become the ideals and practice of the effective membership of his church. Either that, or he soon proves himself no pastor and passes on to fail to be pastor to some other flock; or, if he is a true pastor and his church no true church, he is called on to some church that will follow Christ under the pastor's lead.

The churches respond to leadership which links them up to the God of all men, to the plans of the Christ who is the propitiation for the whole world, to active, praying, supporting participation in work that comprehends all men. The work of the Gospel is truly both universal and eternal. Once let the pastor and his church be truly gripped by that conviction and devoted to that passion and we have a glorious group of saving servants of the Redeemer.

It is not too much to say that such ideals as are here briefly stated were in the founding and the fashioning of the Southern Baptist Theological Seminary. It was to contribute to the preparing of such pastors for such churches for such a Christ that the institution has lived and grown these seventy odd years.

It was a nominal expression of the vision and spirit of this Seminary when a third of a century ago it readily adopted the suggestion to organize a **Chair of Missions**. It was not adding a new subject to its curriculum. It was making new and special provision for emphasizing and teaching a subject which had had place in every course of the curriculum from the first. Nor did the instituting of a Chair of Missions mean removing the missionary passion from the class-rooms of other subjects. This specializing did not

contemplate, and did not result in, lessening the volume of the missionary note in all the curriculum. It was early agreed that Home Missions would be the peculiar field of Church History while the "Missions Course" would deal especially with World Missions. All courses would have still their missionary emphases, as must be the case in any theological subject, rightly handled.

No claim is made that the Southern Seminary was the first to teach Missions, although it did teach Missions from the first. It was the first, one thinks, to make Missions a major subject with a professor to teach it. The effort has been to give the missionary interpretation of the Bible, the history of missionary expansion, and expositions of missionary principles and practices. Some sixty thousand copies of the Missions professor's books showing the missionary character of the Bible have been sold. He has recently had published the most comprehensive history of Missions yet

### SONG OF ALL-WET BUCCANEERS

By William Grant Burleigh

Aye, tear the Constitution up  
And trample on the law!  
Too long we've craved the sparkling cup  
And held dead men in awe.

What matter that our fathers wrought  
To build the Ship of State?  
What matter that they bled and fought  
To make the nation great?

What matter that the children cry?  
Who cares if mothers weep?  
What matter though the nation die?  
Our tryst with Hell we'll keep!

We're sick of all this hero stuff—  
Of Washington and Lee,  
Of Lincoln's 'mancipation bluff—  
We want real L-I-B-E-R-T-Y!

We hate the flag, each stripe and star,  
And all they represent!  
We hate each legal check and bar—  
We're Bolsheviki bent!

So tear the Constitution up!  
Its sanctions are the bunk,  
With boon companions will we sup  
And drink ourselves dead drunk!  
Grayson, Ky.

written covering the whole course of missionary expansion from Jesus to the present. For next session a special class is proposed for the detailed study of Baptist Missions.

The present world conditions are ideal material for Baptist workmanship. The situation is ready for the Baptist message. Permanent solution of the world's problems must lie along the lines of the principles peculiarly claimed by Baptists. But if we are to serve Christ in saving the world our principles must be proclaimed as well as acclaimed.

Nothing more spiritually tragic could well be found in Christendom than the failure of Baptists to sound aloud in all the earth the Gospel as it has been given them to see is, in a day when world conditions make men supremely ready for that message. We cannot all at once recover our lost ground. We cannot hope quickly to meet our unprecedented opportunity and challenge. We can make a beginning. We might make rapid progress. We must begin with the ministry. All who are not too old, too much asleep or too dead, to see and hear can begin the education of our great people in the full Gospel and its full meaning for the Lord Jesus and for the lost world. But to this end the ministers must educate themselves, under the lead of the Holy Spirit and by use of the materials abundantly available for all who are sufficiently awake and interested to seek them.

There are hundreds—I write quite deliberately, hundreds—of ministers who ought to spend from four months to four years in seminary study better to equip themselves for the great day which is upon us. God is going to do marvelous things through some denomination, or some denominations, before 1950. I have a deep, jealous longing in my soul for Southern Baptists to be God's instrument in doing these marvelous things. I believe our Seminary can help the ministers by whose leadership God will do these things. Let us pray to that end.

### A SABBATH IN LONG BEACH

By G. M. Savage

The Sabbath here referred to was the first Sabbath in July. I am able now to attend the Sabbath School and 11 o'clock services. While in this city I go to Taubman's Bible Class. Eight years ago and three years ago this class met in a spacious wooden building under whose floor the waves from the ocean were constantly splashing, and I felt a little uneasy when 1,800 or more men assembled. Mr. Taubman on the action of baptism speaks with clearness and force like a conscientious and fearless Missionary Baptist, and in all those three years only twice could I see he was not a Baptist. Once was the

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# Baptist and Reflector

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## Editorial

The Supreme Court of Mexico recently upheld the law limiting the number of Catholic churches and priests in Mexico City to twenty-five each. We know many places that get along with less than that number of them.

The skies are brightening in the West. The price of hogs has about doubled the low mark of a few months ago, and a wave of optimism is spreading. Better times are around some corner, so maybe the hogs will root them up.

For the small sum of one franc, a resident of Marseilles, France, may now have his telephone operator awake him at any hour of the morning he may choose. There used to be a time in America when the "hello girl" would give you such a call gratis. And you once could go in a drug store and call home without a nickel!

The famous East Side of New York City is losing its romance and glamour for tourists. Since 1910 its population has decreased from more than half a million to less than a quarter million. But then Al Smith moved away and prohibition came on. The old-time tenements with their herded paupers cannot exist apart from legalized intoxicants.

A French electrical engineer has discovered a process by which electricity, passing through a light bulb filled with gas, will make a light almost the same as daylight and make it much more cheaply than the present electric globe can produce it. That ought to be good news to eyes and to everybody but the Power Octopus.

Texas Democrats have launched their organization to fight against repeal of our prohibition laws and to oppose the Democratic team for the presidency. The movement is headed by former State Senator Thomas B. Love and Alvin Moody, the two who led Texas to go against Al Smith and his wet platform by an avalanche of votes in 1928.

We had left on hand a good bit of copy already in type of the small size, so as occasions arise, we are "running that in". Soon the paper will have only the two kinds of type. We appreciate the many words of commendation concerning the change in type. Not only is it saving us money, but it is pleasing a large group of our readers. We wonder who will send us some new subscribers right off so as to help stem the depression tide?

## TWO JOLTS FOR THE WETS

We do not understand how the editors of our daily papers ever allowed the news to get by them, but it did, even if it got only ten lines on an inside page. Here it is and it should be printed in box car letters and spread all over America: **LEGALIZATION OF INTOXICANTS IN FINLAND HAS NOT STOPPED BOOTLEGGING AND RUM RUNNING!** An Associated Press dispatch of last week carried the news that smuggled liquor sells for less than the liquors which are taxed and "police have had several fights with smugglers who are loath to give up their business".

The New York Times of July 10th carried a half column story of conditions in Ecuador, South America, where they have legalized liquors. There moonshining has become so notorious that the government is greatly concerned. One state of the nation has "State Control", but it does not control. In a recent raid by revenue officers on one big moonshine still, seven of them were killed. A larger force went into the region and were forced to flee by boat in order to escape. Conditions are evidently worse there than they ever were in Chicago during recent years, and there is grave danger of a regular whisky rebellion on the part of the advocates of "personal liberty".

These two stories tell their own tale. **The crowd bent on manufacturing and selling alcoholic drinks are not going to obey any law. They never obeyed our laws in America when we had legalized intoxicants.** Moonshining went on in every section where people lived who wanted liquors. Revenue officers were slain when seeking to apprehend the criminals. Police officers were often notoriously lax in the enforcement of any law against the saloonkeepers. Racketeering went on in every city of any size. The Buckingham Theatre of Louisville, Ky., was one of the many places notorious for its bad influence on the life of the younger people, and ward politicians were the "Al Capones" of the criminal world.

Near Caddo Gap, Ark., was for years a moonshiner's paradise. It was noted far and wide as the section out of which the "Revenooers" did not come back. In one raid thirty moonshiners were captured before the Federal government, backed by the saloon crowd in those days, finally broke up the ring. "Whisky Mountain" near Cove, Ark., stands as a monument to the avarice and crime of the liquor manufacturers, for it got its name from the number of moonshine stills once operated around its base, during the hey-day of legalized liquor.

The first effort of the American government to enforce control of the liquor crowd met with open defiance from the liquor barons, and there has never been a day since that they have not defied every effort to control them. Prohibition has not caused the crime in America. It has only made it possible for wets to hold up before us the criminal class who find a field in which there is sure money and enough of it for them to be able to buy officers of the law and thus carry on their nefarious business without serious molestation.

What America needs, what every hamlet

and city in it needs, is a wave of popular sentiment for the enforcement of all law, especially the laws against graft and corruption in public places. The exposures of crookedness in almost every department of our political life have been enough to make decent citizens ashamed of their carelessness during the years of plenty. The overhead expense of nearly every branch of government is 50 per cent more than it ought to be, and an examination into causes will show that the extra money is being spent for the satisfaction of human greed.

The violation of our prohibition laws is no more criminal than is the treasonous use of public funds for selfish purposes. Manipulating the ballot for the sake of holding a certain clique in political power is the basest of all crimes, yet it goes on everywhere, and when one asks a good citizen about it, he usually replied: "Well, what are you going to do about it?" Honest citizens have thrown up their hands in surrender, and the criminal element seem to know it.

If there is a drop of patriotic blood in our veins, we are going to make a careful study of the field before us this August and November, and we are going to vote right! We are no longer afraid of being called "traitors" and "turn-coats" when we fail to be regular in our party affiliation. Tens of thousands of American people have lost all respect for the old line parties. In the coming presidential election, people everywhere are not going to vote because they are Democrats and Republicans; they are going to vote for what they want of the President. Is it not time that the same rule should find expression here at home?

Beware of the smoke screen now before us and called "Prohibition Repeal". It has been raised primarily to hide the greater issues of the day, and the greatest of them all is the wild extravagance in government right under our own noses, in county and city and state, with very few exceptions. If we are big enough dupes to be led into endorsing a man who openly espouses the repeal of the Eighteenth Amendment, whether he be for constable or for governor, we are doing exactly what the political lords want us to do. With liquor once more entrenched behind the Federal constitution, the wardheelers will have power enough to hold the American taxpayers just where they want them. With prohibition continued as a national policy, it will be but a few more years until the crooked politician will join the ranks of the crooked liquor manufacturer and seller, and our land will begin to look up to a new and happier day.

Let every good citizen ascertain the view of every candidate on the prohibition question, and if one of them, regardless of what the office desired may be, is in favor of repeal, vote against him, even if you have to bolt your party to do so. The liquor crowd will not obey any laws. They are disobeying our present laws far less than they did the laws which gave them the right to manufacture and sell intoxicants under state and national control. Finland repealed her prohibition law to get rid of bootleggers, and she got more of it, for she raised the price

of liquors by her taxes. Exactly the same thing will happen in the United States if we repeal the Eighteenth Amendment. Assume your rights as citizens and defeat every candidate who runs on a liquor truck!

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### SEEING THE CONVENTIONS

Al Smith nominated himself, mistook the galleries for the Convention and took the count for the second time in four years.

Manager John Jacob Raskob has learned that two cannot win a championship in national politics.

Judging from convention speeches, Roosevelt was nominated by an anti-wealth vote.

Massachusetts, Connecticut and Rhode Island remained loyal to Alfred Immanuel Smith, but just wait until November and see how much of it was not due to religious intolerance!

Two recourses are now left the dries; one is to launch a prohibition party, and the other is to center all their powers on electing dry congressmen and senators. The amendment to repeal the Eighteenth Amendment cannot be presented the people of the United States without a two-thirds vote of Congress! Keep this in mind. The Democratic platform calls for the repeal of the Eighteenth Amendment and the immediate modification of the Volstead law to allow for the sale of wine and beer. The Republican platform calls for the enforcement of the prohibition laws, while the effort at repeal is being made in Congress and by the states. Let every friend of prohibition decide his vote in the light of this fundamental fact.

The great crowd of Chicagoans, who filled the galleries during both political conventions, seemed to think they were attending prize fights—and they were not far wrong.

Thanks to the radio, the American people have now learned what prize nin-com-poops the majority of the national political conventions are, and just exactly how the President of the United States is elected. While they remained at home "listening in" on the proceedings, the flaming demagogues were ranting and raving in the Chicago stadium. And about the most anyone of either party had to say was, "Our man is the prize angel of American history".

One thing we should all get into our heads is this: the founders of this republic never intended that the President of the nation should be selected by any such wild parties as the two held recently in Chicago. What voters are supposed to do is to elect "electors" who are pledged to select a man who will carry out the principles of government set forth in party platforms, and when these electors have been chosen, they are to meet and elect a Chief Executive. Now a few demagogues get together, choose the man who will suit their purposes, pull wires to nominate him, and then select such a platform as they think will most surely guarantee his election. The Electoral College, provided by the wise founders of this nation, is thus a mere farce. A permanent government depends upon its restoration.

We have now seen very clearly that America is to be ruled either by Americans, the majority of whom are in the South and West, or by Americans of alien lineage and ideals from the North and East.

The coming presidential campaign will go down in history as the worst mud-slinging national campaign since slave days. Watch and see. And whoever is elected President will be about as much respected by the populace as Al Capone. While we are making a President this year, we will also make hundreds of thousands of anarchists.

Give us a good, honest, upright American statesman, with brains enough to see the situation before us and courage enough to espouse the cause of true Americanism, including prohibition, and we will surprise the two old fossilized parties by a commanding vote. The dries now hold the balance of power, if we only have sense enough to organize it and direct it.

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### THE SABBATHS ABOUT THE RESURRECTION

O. L. Hailey

The truth is tested by the Sabbaths. The Sabbaths that are recorded in connection with the resurrection of Jesus Christ are here meant. There are three of them, and they greatly help in determining several important things. Please get them clearly in mind. They were the Passover Sabbath, the Seventh Day Sabbath and the First Day Sabbath. They are marked by such identification that one need not be uncertain about them.

#### The Passover Sabbath

From Levit. 23:3-8, 15-16, one may readily see that the 15th day of the first month was always a Sabbath. That was the next day after the Passover, and was determined by the Passover Day. Now, since the Passover might occur on any day of the week, this could never be the Seventh Day Sabbath unless the Passover Day was a Friday and the 14th of the month. Then the Passover Sabbath and the Seventh Day Sabbath were one and the same day.

The Passover Sabbath, which occurred in connection with the Passover on which Jesus was crucified "drew on" or "began to dawn" just as they were burying His body, as indicated in Luke 23:54. It began, as all Bible students know, at six o'clock in the evening, immediately followed the close of the Passover Day, and was already begun when the burial was finished. If it seems a little confusing to say that a Sabbath "drew on" or "dawned" at six o'clock in the evening, let us remember that the Jews so used the word, as any standard Greek lexicon will show. The Revised Version, at this place, puts in the margin "began to dawn." And in Matt. 28:1, where the same word occurs, to indicate the hour of the resurrection, they translate it "began to dawn." So it was the Passover Sabbath which "drew on" or "began to dawn" while they were burying the body of Jesus.

Mark 16:1 says that the women rested during this Sabbath, and when they had rested during the Sabbath, afterwards they bought and prepared spices to anoint the body of Jesus. For several reasons this Sabbath of Mark 16:1 cannot be the Seventh Day Sabbath. One sufficient reason is that Luke 23:56 says that after the woman had prepared the spices they "rested on the Sabbath" before they went to the tomb. Now these were the same women, and it was not possible that they could rest on a Sabbath before they prepared the spices, and then rest on the same Sabbath after they had prepared the spices. So here are two Sabbaths between which the women prepared the spices.

#### The Seventh Day Sabbath

This is so well established as a day of rest among the Jews, that we only need to consider its relation to the activities in connection with these tragic days. The Passover Sabbath appears at only two places in the narrative. In Luke 23:54 it began to dawn just before the burial was completed. And in Mark 16:1 it says the women rested on that day and that after resting during a Sabbath, which could be no other than the Passover Sabbath, they prepared the spices, because that after preparing the spices some of them visited the tomb on the Seventh Day Sabbath.

All the other Sabbaths that are mentioned were

the First Day Sabbaths or the Seventh Day Sabbaths. The last of these Seventh Day Sabbaths and the one which closed the Mosaic series, as we are told in Matt. 28:1, ended just before the resurrection. "Late in the evening" of that Old Testament Sabbath, the women came to the tomb, where the angel "with a face like lightning" spoke to them announcing the resurrection of "Jesus, which was crucified." Thus, Jesus had been in the grave two whole Sabbaths, at least, the Passover Sabbath at the beginning of which He was buried (Luke 23:54) and the Seventh Day Sabbath, at the close of which He arose (Matt. 28:1). The Passover Sabbath and the Seventh Day Sabbath were not concurrent in that year nor did one immediately succeed the other, as the third Sabbath of this narrative did follow the second one. There was a day between the first and second Sabbaths in which the women could and did prepare the spices.

#### The Third Sabbath to Be Explained

But there is another Sabbath to be taken account of in the story of the resurrection. It is marked out by a new word in the Greek. It does not occur in the New Testament before we reach the resurrection. It does occur several times after the resurrection. It is the First Day Sabbath. Along with this Sabbath there is always the Greek word "Mian," meaning "first," or some other word meaning "first" as "proton" (Mark 16:9). In Matt. 28:1 it is "the first of the Sabbaths." It is translated here "the first day of the week." But in the original in Matt. 28:1, it is exactly like the first word in that verse, which is translated "Sabbath." Doubtless, the word "day" should be understood. It would then be "the first Day Sabbath" or "first day of the Sabbaths," meaning "the first day of the week." It is not only the first of the seven days which make a week, it is likewise "the Sabbath." **The Sabbath is transferred from the last day of the week to the first day of the week.** The resurrection occurred on this first day Sabbath, within the first minutes of it, just after six o'clock, just at the time of day, according to Luke 23:54, when the burial was completed, and exactly "three days and three nights" after that hour.

The First Day Sabbath is several times used as immediately following the Seventh Day Sabbath, without any intervening time. But it is never confused with it. It is marked by the distinguishing word "Mian" meaning "first." It is called "the first Sabbath," in several places.

All four Gospels have both "the Sabbath" and "the First Day Sabbath." The First Day Sabbath is everywhere distinguished by the use of the word "first" (Mian). The order of time is always preserved. The "Mian" is never used where the Seventh Day Sabbath is referred to. Another fact deserves careful attention. The time words which mark the hours of the day when any event took place are carefully and consistently used. This is of great value in determining the order and succession of occurrences.

#### Let the Scriptures Speak

It will be worth while to carefully note the Gospel narratives. The purpose is to show that the First Day Sabbath follows the Seventh Day Sabbath and is identified by the limiting word "Mian," meaning "first." The Greek word for Sabbath is used in each case.

#### Examples:

In Matt. 28:1 are these words: "Now late on the Sabbath Day, as it began to dawn towards the first Sabbath Day."

Mark 16:1, 2: "And when the Sabbath was past Mary Magdalene and Mary the mother of Jesus, and Salome, bought spices, that they might come and anoint him. And very early on the First Day Sabbath they come to the tomb when the sun was risen."

Luke 23:56-24:1: "And they returned and prepared spices and ointments and on the Sabbath they rested according to the commandment. But on the First Day Sabbath, at early dawn, they came unto the tomb, bringing the spices which they had prepared."

These quotations will make plain what is here undertaken to be set forth. There are several other passages in which the First Day Sabbath appears. Because of the length of this article, references to these will be omitted.

## PUBLIC OPINION

### THOSE WET WOMEN

It was a significant thing that a man of "wet" leanings said a few days ago as the question of those "women wets" was under discussion. He was of the opinion that the efforts of women in the various anti-prohibition organizations were reacting against them and will help defeat what they are aiming at. And this is the reason he gave: "Man has always looked on woman as a sort of balance wheel. While he considered himself her natural protector and defender he still expected woman to be the spiritual monitor and feels safe so long as she opposes his dissipations; but when she begins to defend them and even to fight for them he begins to grow alarmed."

There is sound logic in those words, and few men will disagree with the position taken, even though they may never have thought of it in that light. Of course the man who wants the return of the liquor traffic is glad to have the help of the women, but unless his depravity has reached the final stage, he has less respect for the women who offer that help. There is no question that many a man who has been fighting for the return of legalized liquor would prefer to achieve that object without the help of women and would feel more comfortable in the matter if the women would stay out of the fight—for booze.

Men know the rottenness of the liquor business far better than the women do, just as they understand some other forms of evil as women generally do not and cannot understand them. Even men who are not bound in their personal habits by strict moral scruples would be actually "alarmed" if they found that their wives, sisters or sweethearts condoned or defended the practices for which they themselves make no moral defense. Let not those women who are trying to break down prohibition take any satisfaction from the commendation of encouragement that the wets of the opposite sex may offer them. While these men accept their services as allies in the pro-liquor fight, yet inwardly many of them, who still retain a vestige of moral convictions and a sense of the fitness of things, feel mighty sneaking about it. These zealous female exponents of an unrighteous cause would themselves be "alarmed" if they could read the secret thoughts of their male partners in that cause and find themselves despised for their attitude and efforts. In fact, these women have disappointed the great mass of men throughout the country. They are doing that which men never expected of them and the propriety of which even the most liberal of men seriously question.

Another thing which these women should consider is that it was the dry men of the country who won for them the right of suffrage. Wet men and wet interests were the avowed enemies of the Nineteenth Amendment, for they expected the wives and mothers of the country to represent a standard of citizenship that always would be against the legalized liquor business. Had there not been sufficient dry sentiment among the men to make the Eighteenth Amendment possible, it is by no means likely that the Nineteenth Amendment ever could have been written into the Constitution.

It is true that the godly women of the country worked and prayed and sacrificed to bring about the prohibition victory, but it remained for the men to put it over by their votes. And the men did it quite largely for the sake of the women and children who, they well knew, were the greatest sufferers from the tyranny of King Alcohol. In view of that fact surely these wet women are putting themselves in a most unfavorable light when they work and vote to undo what the men have done so largely out of consideration for woman's welfare.

Then let these women remember that the same moral sentiment is largely responsible for both the Eighteenth and the Nineteenth Amendments, and if one can be repealed it is quite possible for the other to suffer the same fate. At any rate let these wet women understand that they have proven a disappointment not only to the dries of the opposite sex,

but to the wets also. Their attitude is one of the greatest blots on the life of our nation, and if that blot alarms the country so as to bring about a reaction of sentiment among the liberals it will be but a working out of a fundamental principle, for which all classes ultimately will have occasion to thank God.—Religious Telescope, April 30, 1932.

### ONE DENOMINATIONAL PAPER OR NONE

By W. W. Hamilton, Baptist Bible Institute, New Orleans

Recently in our mid-week prayer meeting at the Napoleon Avenue Baptist Church, while urging our people to subscribe for the denominational papers, I tried to tell them of the great joy which comes to me each week as I look through the eyes of the denominational press upon the work of the several states and of the Southern Baptist Convention.

An effort was made to contrast the interest of those who read all of our denominational papers and those who receive only one, the paper published in the state in which the individual Baptist lives. What a loss our people sustain when they do not have the privilege of reading the papers from the several states!

The speaker, calling to mind the probable lack of interest which must result from seeing only one of our good papers, then asked the question: "What must be the effect upon those of our Baptist people who never have in their hands even a copy of the paper published in the state in which they reside?"

Surely it would be a great investment for our churches and all of our denominational interests if we would adopt the plan of having the denominational publications sent to every family represented in our churches. There would be disseminated the information needed, and as a result there would be new interest and greater gifts and more earnest praying and more blessed results in the work which has been entrusted to us by our Lord and Saviour.

### A SABBATH IN LONG BEACH

(Continued from Page 1)

day mentioned above. It was when before 2,000 men he invited all who would to attend his services. In answer to the question if at his communion service outsiders were invited to take the bread and wine he said they were, and gave as his Scripture for his answer, "Let a man examine himself and so let him eat". Here he showed he was not a Baptist. The other time, perhaps eight years ago, what he said on apostasy was not Baptist conviction.

Let me say here by way of parenthesis that a logical mind, upon Scripture investigation, patiently and reverently and conscientiously made in the study of the pure word of God (and what I mean by this, the naked and unannotated, even the old English Bible of our mothers) will be convinced, unshakably convinced, that the members of the same church, at most, of the same denomination, constitute the communicants at this solemn memorial service instituted by our Lord Himself. When Paul, who, by the way, with the other eleven Apostles alone of all them would could speak with unimpeachable authority on this subject—when he said let a man examine himself, was addressing not such an assembly as sat before Mr. Taub-

man, but the members of one and the same church. When the men present were asked to stand up if they were then present for the first time in their lives, I could see that from fifty to seven-five men stood up. It must be remembered that Long Beach is a tourist city and now in the near prospect of the Olympic games men are here and gathering here from all parts of the world.

From here I went to the First Baptist Church, where the communion service also was observed. The pastor, Brother Jenson, preached such a sound good Scriptural sermon to a congregation which seemed to me packed the first floor and galleries and who listened with quietness and reverence. At the end of the preaching service permission was given those who wished to retire and the communicants seated in the galleries at the same time to come down to seats on the first floor. This shuffling and readjustment was effected without noise and confusion. It was an impressive service. All the deacons must have been present, at least there was one for every plate.

What use was made of the plates? Why, on the back of every seat was a slip of paper for every communicant to write his or her name. And a slip of paper was put into one of the plates together with the offering. Though I was seated by my daughter and her husband, who are members of this church, and partook of both the bread and the wine, I did not, but I did what is the duty as well as privilege of every person that goes to the house of God—make an offering. During the arrangement for the service nothing was said to indicate that outsiders were or were not invited; that slip of paper would show whether any certain one was a member. I know the safest way to do is for only the members of the local church to commune. The only ground I can see for the Supper to be denominational is that there are not two words in the New Testament—one meaning the local church and the other the denomination. **But in no Baptist church would I pose as a communicant unless I was known by them to be a Baptist in good and regular standing.**

What is the safe way about this and all other matters of faith and practice? To know God. Uzza and Ahio did not know God when they were attending the cart. The men of Beth-shemesh did not know God when they looked into the ark of the Lord and 50,070 men were smitten and perished however reasonable their excuse might seem.

But to return to the Taubman Bible Class. I will not attempt to comment on his blows fearlessly given the three ships anchored three miles out for gambling and other ways of debauching young people.

### DO YOU KNOW—

That many of the great universities of our land, founded and maintained by money contributed by millionaires, are now teaching the youth to hate the very founders and to plan to take by force all their property?

That in the University of Chicago reformed crooks were to be added to the faculty in 1931 to lecture on "Applied Crime"? (See Chicago Evening Post, December 19, 1930.)

## The Deliverance at the Red Sea

SUNDAY SCHOOL LESSON JULY 24, 1932

By O. W. Taylor

Scripture: Ex. 14:10-16, 21-22

Golden Text: Ex. 15:2

**Introduction:** On their journey from Egypt toward Canaan under the leadership of Moses, the Israelites went northeastward from Rameses to Succoth. Thence they went northeastward to Etham, thence south-eastward, by divine command, to a place on the western side of the northern arm of the Red Sea, now called the Gulf of Suez. Here our lesson has its setting, and here the great deliverance of Israel from Pharaoh's army took place.

### I. A Disturbing Situation (Verses 10-12)

Our lesson finds the Israelites encamped "before Pi-ha-hiroth, between Migdol and the sea, over against Baal-zephon" (14:2). On the west was an impassable desert, on the south difficult mountains, on the east the Red Sea, and on the north the pursuing Egyptian army. The situation looked hopeless. We note concerning this situation that it was:

**1. Ordained of God.** By His express command, Israel had been turned from Etham on the direct and shortest route from Egypt to Canaan to this point on the Red Sea, still on the border of Egypt and away from the direction of Canaan. God brought the Israelites into this situation to display His power, strengthen their faith, if they would be susceptible, and accomplish the spectacular overthrow of the Egyptian army.

**2. Ominously Interpreted.** In forgetfulness of His wonders in Egypt, the Israelites "cried out unto the Lord" in fright, but did not appeal to His might. They looked down, around, in front, and behind, but not up, and saw nothing but disaster in sight. They took out their fright, if not their spite, on Moses, through whom God had led them into that situation. Blaming the preacher, if the Lord's cause gets one into a tight place, has the sanction of ancient example! Moses encouraged the people and pointed them to God. When, in a discouraging time, Judson was asked concerning the prospects for the work in Burmah, he replied: "As bright as the promises of God". If hemmed in with no escape visible, God has for us an unseen one He is going to reveal. Banking on the Lord enables one's interpretation of life's bitter experiences to be luminous instead of ominous.

### II. An Available Protection (Verses 13, 14)

It was found in God. Because of it the Egyptians became "dead corpses" and the menacing situation of the Israelites ended in jubilation. Two elements in this protection:

**1. A Provided Salvation.** This was a salvation from the Egyptian army and its purpose of harm. It was not a type of the salvation of the soul. In type this had already been accomplished when the atoning blood stood between Israel and the midnight judgment (12:13). This was not salvation from judgment, but from an enemy which threatened harm after such salvation. Israel's re-

demption in Egypt depended only on the applied blood. Israel's deliverance from the power of Egypt depended only on walking inside the provision which God Himself made. This walk was not the exploitation of Israel's merit, but the appropriation of God's grace. The Christian's deliverance, from the foes which press upon him after he has already been saved and which war against his influence and service, is not accomplished by physical movements, will power, and self-effort, but by soul-movements of faith in the path of God's revealed provisions of grace (Gal. 2:20).

**2. A Performed Warfare.** In the actual vanquishment of the Egyptian army, Israel did not have to lift a finger. When they availed themselves of the divine resources, God did for them what they could not do themselves. Having availed themselves of these resources, the Israelites did "stand still" on the other side of the sea and behold "the salvation of the Lord" as He fought for them. The Christian versus the world, the flesh and the devil, is victorious, not by fighting himself against these, but by turning the job in faith over to that Divine One, Who will wage the warfare and gain the victory (Gal. 5:16, 17, 25; 3:2; 1 John 4:4).

### III. A Testing Challenge (Verses 15, 16)

Moses and Israel's response to God's challenge to commit themselves to God's way and resources would evince their faith and furnish the occasion when those resources would be liberated. Two elements were in this challenge:

**1. Follow Prayer with Action.** "Wherefore criest thou into me?" was not a censure upon Moses for praying, but an interrogative announcement that the answer was already assured. Action was now called for. This action was not the exploitation of merit, but the appropriation of grace. "Speak to the children of Israel that they go forward". God's question to Moses subjects the quality of prayer to a test. Is prayer engaged in simply as a mechanical habit, or as a kind of a bid with the audience for popularity, or because the Spirit constrains unto it? And, further, a given prayer is no longer proper when the answer has been assured. The next step then is to appropriate the "grace to help" which the prayer elicits. Having prayed and been assured, then get busy.

**2. Employ the Vehicle of Power.** "Lift thou up thy rod, and stretch thine hand over the sea". Not until God made arrangement to open the sea, though unknown to Israel, did He expect them to march into the sea. The same principle applies to the difficulties into which God moves us to go. Ours to obey; His to open up the way. "He has been there before you, and is waiting for you". The source of power to pierce the difficulty in front of us is God. What is the vehicle through which it shall flow? It may be some word we are bidden to speak, some handclasp we are bidden to give, some tear we are moved to shed, the influence we are urged to exert, some method prayerfully arrived at, some prayer we pray, some gift we make, or some calling we follow. Unlifted, it shall be a mere inert rod; uplifted under divine command, it shall divide the sea.

### IV. A Marvelous Deliverance (Verses 21, 22)

**1. An Accommodating Presence** (verses 19, 20). "The angel of the Lord", meaning "the Angel of His Presence" (Isa. 63:9), of which the pillar of cloud by day and pillar of fire by night was the symbol and localized abode, went before Israel when they needed guidance on the march. This Presence hovered near them to give light and to protect them when encamped. Here that Presence came behind them to divide between them and the Egyptians and to protect them from the latter. God was light to Israel and darkness to the Egyptians. God so loves us that He accommodates Himself to our need. "I am among you as one that serveth". What accommodation do we show to Him?

**2. A Tribute Upon Nature.** Whatever natural forces may have been brought into play, we cannot, without violence to the record, employ here a mere naturalistic interpretation. A miracle was performed so that the waters of the Red Sea became so adjusted that a path for Israel through the sea was made here. To a candid mind toward the Bible, it is enough to say: "The waters saw Thee and were afraid" (Psa. 77:16-19), and "Stood upright as an heap" (Psa. 15:5). Natural means and natural law are not against God's miraculous dealings for His people, but enlisted therein.

**3. A Delivered People.** Into the sea upon dry ground, with the water divinely held in a wall on their right and on their left, Israel went and marched through to the other side to where deliverance should be realized. However, had they known it, they were as safe at the outset as at the retrospect. God was there!

**4. An Overthrown Enemy.** Moses' rod was uplifted again, this time in judgment-decree, not grace, God's restraint of the waters was removed, fateful lightnings and thunder were loosed, confusion reigned, and the Egyptian army was engulfed in the sea. God makes obstacles matters of grace to His people and turns those matters into judgment upon His enemies. In the future the present day of grace shall end and judgment shall ensue. On what side of the sea shall you be found when it begins? Will you be behind the waters with the eternal enemy of your soul, or across with God's people singing the song of victory with Moses? (15:1-21).

### QUESTIONS

1. Where was Israel at the time of our lesson? 2. Into what disturbing situation were they found? 3. What was its meaning and what was Israel's interpretation? 4. What two elements of divine protection were available? 5. What testing challenge did God propose? 6. How was God's presence accommodated to Israel's need? 7. How did God lay tribute upon nature in Israel's behalf? 8. Describe the deliverance of Israel and the overthrow of the Egyptian army. 9. Was there a miracle in the case or not? 10. To what does Israel's song of victory point?

**Lesson for July 31:** "The Giving of the Manna" (Ex. 16:1-5, 14, 15, 35).

When the people of God federate with the world, it is always the cause of God that it hurts and never the people of the world that are helped.—A. D. Muse.

## From Priest To Prophet

### A Thrilling Story of Conversion and Light

A few years ago a young priest and his venerable mother moved into a certain residence in the city of Campinas, San Paulo, Brazil. There moved next door, about the same time, a distinguished family of devout Roman Catholics. In the process of time the padre's mother fell sick and the neighboring mother and her devout daughter ministered to her needs as courtesy and religion dictated. The sickness was her last. In that sad hour the tenderness of the kind neighbors was very comforting to the bereaved young minister. Suddenly he realized his heart was lost to the young sympathetic neighbor.

His soul was already wrestling with the problems every priest must face. Is a wafer God? Can he create God by a priestly word, an ecclesiastical maneuver or recipe? Can a sinner forgive sins? Should a man ask the questions to a woman in confessional a priest is bound by his vows and trained in his Moral Theology to ask? Does the supernatural reside in material sacraments, to be appropriated by physical acts? Why this unbridgeable chasm between the Bible and the dogma and practice of Roman Catholic religion? Is this secret episcopal politics, of basest sort, the statesmanship of the Kingdom of God? And on.

Such questions must arise in any thinking priest's mind. Our friend was sent to follow a corrupt colleague whom public wrath had obliged the bishop to remove. In the holy receptacle where the wafer was kept he found no care had been taken of this sacred wafer, superstitiously supposed to be the body, blood and divinity of the Son of God. Behold a transubstantiation had taken place in the sacred object of worship. Jesus, the Sacrament, before whom multitudes had bowed in divine worship, had become a mass of stinking worms. He was horrified at the sacrilege of his predecessor. Never had his reverent faith met such a problem before. He telegraphed his bishop post-haste for instructions. They came promptly: "Burn them," and so he burned his God. But in that foul smoke went up somewhat of former credulity, also.

The young priest had had the best training his church could give. He had come on the recent order of things. He tells us that about 1920 the widespread knowledge of the Bible in Brazil, resulting from the missionary movement in the land, caused the prelates to decide that their priests, too, must know more of the Bible. So study of the Hebrew Old Testament and the Greek New Testament was begun in their theological seminaries, where Latin had held the monopoly until then. (They used a French-Greek dictionary and the Italian translation of Dr. A. T. Robertson's Short Grammar, in their studies, by the way.) He was now vicar of a rich and prominent parish in the greatest State of Brazil, had had special favors from the pope, was professor of biblical exegesis in the local Catholic Seminary, and even now quotes his Latin Bible fluently, with greater ease than he cites the Portuguese Scriptures. His faith, he says, was unshaken in the tremendous supernaturalism and mysticism Rome trades with, when he was alone. Singularly enough it was when he performed the supposedly dynamic ceremonies for the infusion of grace into others that he doubted the reality of it all.

In a while his resolution was formed, and he wrote the father of his beloved, proposing that he would leave the priesthood and asking the hand of his daughter in honorable marriage. No answer came, for an exasperating length of time. Then consent was given. At the earnest request of his family, he remained on till he could say the mass for the repose of the dear mother's soul, a year after her death, and then became a free man, married by the laws of Brazil. He and his wife were still Roman Catholics. But the bishop excommunicated him, with the usual barbarous courses, for being married by the civil authorities. In spite of persecutions, however, he was happy in his home and was a successful teacher, founding after a while a school of his own in Sao Paulo, near the church where Brother T. C. Bagby is pastor. There a great old ex-priest, Hypolito de Campos, was winding his rich ministry to a close, in what proved to be his last protracted meeting. He sent an invitation to the young ex-priest to come hear him. Out of a rather hostile

curiosity he went. He became infuriated and left the building and wrote him a challenge to a public discussion of the matter in hand. The old minister refused, for he knew that the defense of dogmas would deepen their hold on the mind of the troubled heart. He came again, and again, and was converted. The robe of the weary but ever serving Campos, after decades of testimony to Christ in Brazil and Portugal, fell on the young convert, as Elijah's mantle fell upon Elisha. And he has, in due process, become a flaming evangel of the grace of God, evangelist of the Sao Paulo Convention, lent to us for a season recently here in North Brazil.

Tirelessly he preached for three months hand-running in our churches. God has wonderfully blessed his ministry to the awakening of multitudes all over the North. The people begin to come four and five hours before the time for the worship to begin, in any church where he speaks.

The Capunga Church here rented a microphone and a loud-speaker from the local Radio Club and put the latter on the corner of the wall of the church yard. Hours ahead of time the church, choir, platform, baptistry, windows, sidewalks and Sunday school rooms would fill. Some brought a long ladder and stood on its rounds to see and hear. The streets would then fill—the church is on one of the principal corners of the city, in front of the college and of a park. Traffic was almost completely blocked for hours, but motormen and police were very patient. I stood before that loud-speaker several times, as I was generally too busy to take a book to church in the middle of the afternoon and read it through before the service would begin. There were compensations. All around one could hear occasional whispers from some new investigator of the Gospel: "That is the pure truth!" And when the appeal was made, one man lifted high his hand in front of that invisible voice that mechanically sounded from the metal device.

In five states he has gone among our churches now, unassuming, tireless, winsome, deeply evangelical, charming the young with his great heart, the poor with his simplicity and approachableness, and the learned with his solid knowledge and courage. I have marveled at his grasp of Baptist principles so soon. His description of an infant baptism would compare with Elijah's irony concerning the rite of the priests of Baal. You know there is quite a bit of the priest's spittle used on the child in the ceremony of infant baptism. In the interior here the Catholics like to bring their children for baptism on Christmas Eve. One Christmas Eve an aged priest was appalled when he stood before a row of 80 babies to be "baptized." "Ah! Merciful God," he exclaimed in despair, "where will I find spit for the baptism of all these?" Many urged that a theater be rented for him. He refused instantly and firmly, saying: "No. I had rather preach in the humblest hut in town and let those who come know where to return for further truth and let all who pass and see the crowds know that here is a little Baptist church, than to have thousands hear me in a theater and the results be dissipated and unrelated to the permanent Christian activity." God keep him humble and simple in purpose. "There is no place on earth for an ex-priest," he said, "but a Baptist church."

The missionary mothers all say the baby is the best and prettiest they ever saw. On the approach of his advent, when it became known in Campinas that a child was to be born to the ex-priest, the bishop solemnly cursed it and declared that it would be a monster. When he was born, the grandmother took him over to the nearby hospital to weigh him, a hospital where the nurses are nuns and where the baby's father was once chaplain. The doors and windows were filled with the curious as the little bundle passed by, eager to see if the "Padre Gioia's baby" was deformed. Said bishop does not weigh as much in the public esteem as the said baby. He played politics with the losing side, in the recent revolution, and the young victorious revolutionary lads ran him out of town, one of them dressed up in his gaudy robes, paraded in them on a donkey, and they ransacked the ecclesiastical palace and

found a lot of love-letters which they presented to the leading daily papers in Brazil and filed on exhibit in many public organizations. So his curses and excommunications weigh lighter than air.

There are five ex-priests now members of the Baptist churches in Sao Paulo. This one has the gifts of an evangelist. He never saw an American evangelist and has none of their tricks, so he cannot imitate our baser sort of professionals, thank God! He had four conversions in one meeting, 140 in another. In both he was the same. Happily, he does not dwell much on his old life, far less than the multitudes would like, but uses the opportunity to preach Christ. We had a free hour over the radio here for him to broadcast the gospel. It was very fruitful.—W. C. Taylor, in Letters Home.

### THE JOY OF FORGETTING

Text: "This one thing I do, forgetting the things which are behind" (Phil. 3:13).

Grape nuts used to have an advertisement which read, "Tell me what you eat, and I'll tell you what you are." Without making any apologies to Grape Nuts, I would say, "Tell me how good a forgetter you have, and I'll tell you what you are." Many people boast of a good memory and that is very fine in its place, but there are times when a good forgetter brings greater happiness than a good memory could possibly afford.

It is very important what a man does with the criticisms and slights and seeming unfairness that come to him along the pathway of life. To keep them about him, and clutter up his life with them, is one of the stupidest of things, and it is to be feared that it is exactly what quite a few people do. A grudge against anyone or anything is one of the very poorest and most miserable companions that any man can carry about with him, and the mere fact that there might seem to be some justification for the carrying does not help the situation. It isn't after all so difficult to refuse to do this very foolish thing; indeed the habit of not doing it is one that can be established without too serious struggle.

I used to have a friend who in his philosophy of life put these words, "Nobody can insult me, for a gentleman would not try to do so, and I would not consider an insult by anyone other than a gentleman."

If a man criticises, even in what seems to you quite an unfair way, after taking a good honest look at the criticism so that you may profit from whatever point it may have, you can forget it. But you can do this instead. You can treasure it up so that when that man's name is mentioned or any thought of him crosses your mind, there is at once stirred up in you some feeling of bitterness or resentment over and over and over again, until your whole life is soured and embittered. You can; but my, what a folly and stupidity it is to do it! Especially when you can keep life sweet and wholesome just by forgetting.

Part of the wonderful attraction of Jesus Christ is His ability to forget. He prayed for His enemies and taught His disciples to do likewise. The glory of His forgiveness of the sinner's offenses is that He remembers them no more forever. Christ says He puts sin behind His back. Now my readers, do not pray for a good memory unless you have sweet thoughts to remember, but take the example of Jesus Christ. Forget what is behind you. Press onward toward that goal.—Warren L. Steeves, Waterloo, Iowa.

"Oh, Lord, help me. Oh, God, what have I done to suffer so much? But there is no God. But if there is, what shall become of me hereafter? Stay with me, for I cannot stand to be left alone. Send a little child to play with me."—Tom Paine, while dying.

"I say again, if I had the whole world to dispose of, I would give it to live one more day. I am about to take a leap into the dark."—Hobbes (a rationalist).

There is only one sense in which the word modernism can be used legitimately. That is, to represent a group of men who profess to be Christians, but have turned away from the basic principles of the Christian religion.—Winrod.

**MEETING AN EMERGENCY WITH HEROIC SPIRIT**

By G. S. Dobbins

Emergencies test intelligence and character. This truth is being demonstrated day by day in the business world. Men of interior intelligence and mush-room character have gone down like rotten and poorly rooted trees before a gale in the financial storm through which the world has been passing. Perhaps this is one reason for the apparent disaster. Just as the storm is nature's method of getting rid of trees that are unfit in order to make room for new growth, so are emergencies God's way of weeding out from positions of responsibility those who are unfit and unworthy. Men of sturdy intelligence and real character will emerge from the present economic crisis, and into their hands will fall power and authority. The old group of self-seekers, plungers, manipulators, demagogues of business and politics, will go down into oblivion, while another group with sounder sense and tested worth will be elevated to positions of industrial and civic leadership. It is not otherwise in religious circles. For example, in a certain church were two men of wealth. The financial crash swept the fortunes of both away. One man cancelled his church subscription, dropped out of active service, and grew sour, pessimistic—a living picture of defeat and failure. The other man walked cheerfully into the church office—and increased his subscription! It is easy to see which of these two men will come out of the crisis equipped for leadership and success in the new era that lies just ahead.

As it is with individuals, so will it be with churches. Some churches, faced with decreased income and discouraged by "hard times," will take the easy and cowardly way out by cutting off their gifts to denominational objects. Other churches, with the spirit of true heroism, will stand by the program and prove their faith by their sacrifices. It is not difficult to forecast which of these churches will emerge victorious and powerful in the great new day that is bound to come.

The emergency that confronts the Home and Foreign Mission Boards is the most critical in the history of these two great agencies. Further retrenchment is impossible without disaster. The limit has been reached, and some speedy means of relief must at once be discovered and made operative if we are to avoid calamity from which it will take many years to recover.

Have Southern Baptists sufficient intelligence and character to meet this emergency successfully? To ask the question is to answer it. Of course we have! Our numbers now approximate three millions. Out of this vast multitude of church members will undoubtedly be found as large proportion of men and women with good minds and noble souls as in any similar group in the world. They need only to be challenged with the problem to show themselves capable of and willing to work it out.

Since the regular income from Cooperative-Program gifts is not enough to meet the urgent needs of the two boards in this emergency, the only logical thing to do is to seek an extra offering. The sum of about half a million dollars has been tentatively set by the Promotion Committee as the amount needed to tide over the Home and Foreign Mission Boards, to take care of the immediate needs of the seminaries, and to provide for the expenses of the Executive Committee. A half million dollars from three million Baptists is a relatively small sum, and beyond doubt can be easily raised provided the pastors get whole-heartedly behind it.

Does some one object that a special offering breaks faith with the promise implied in the budget that no other offerings will be taken? Two replies occur immediately: (1) A very great number of churches do not operate on the budget plan, and if they give at all it will be as the result of an effectual appeal for a special offering; (2) the great majority of churches on the budget plan never reach all their members, and rarely do those who subscribe pledge all that they can or should give. A special offering for a great cause does not exhaust the fountains of giving as some suppose; rather, it unstops the fountains and starts the water flowing in even greater volume. Of course such special appeals, in a budget church, must be occasional, and must be based on

unusual need, else they will interfere with and even destroy the plan for systematic weekly giving; but to refuse to permit any special appeal whatever would be dangerous and unwarranted. In the best regulated family, where the income is most carefully budgeted, emergencies arise calling for extra expenditure, as in cases of illness or accident. To say, "We have a certain item in our budget for illness, therefore we cannot take care of this unexpected need" would be absurd. Equally unjustified is the attitude that "We have made up our budget, hence we cannot take a special offering." The emergency is upon us, some of the interests dearest to the hearts of Baptists and of our Lord are in jeopardy, and to refuse to heed their appeal and to fly to their relief would be disloyalty to the denomination and to the Master whom we all own and claim to love.

If the pastors of the Southern Baptist Convention will get on their heart the burden of our missionary crisis and spend much time in prayer concerning it, and then go to their people with Spirit-endued passion for this emergency appeal, there is not the slightest doubt about the outcome. Will not you, Brother Pastor, as you read this message, accept the call and acknowledge the responsibility, determining to throw your very soul into this effort to relieve our boards and seminaries of the burden that threatens to crush them?

In an emergency that tests our intelligence, our devotion, our loyalty, let not one of us be found wanting. The time will come when we shall bitterly regret it if we fail now, and rejoice with joy unspeakable if we stand fast and do our duty.—Home and Foreign Fields.

**REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION**

**SOUTHWIDE FUNDS—JUNE, 1932**

**Receipts**

<b>Cooperative Program:</b>	
Alabama .....	\$ 2,689.82
District of Columbia .....	197.77
Florida .....	1,682.38
Georgia .....	1,400.00
Illinois .....	165.47
Kentucky .....	6,143.11
Louisiana .....	299.63
Missouri .....	1,319.55
Mississippi .....	1,807.16
North Carolina .....	2,981.00
Oklahoma .....	2,259.85
South Carolina .....	4,966.17
Tennessee .....	3,437.50
Virginia .....	15,000.00
Arizona .....	72.20
Carrollton Avenue Church, New Orleans, La. ....	50.74
Napoleon Avenue Church, New Orleans, La. ....	25.00
Coliseum Place Church, New Orleans, La. ....	93.75
First Baptist Church, Jonesboro, Ark. ....	103.41—\$44,694.51
<b>Designated:</b>	
Alabama .....	\$ 114.38
Arkansas .....	19.37
Florida .....	411.42
Georgia .....	1,142.05
Illinois .....	25.87
Kentucky .....	1,019.48
Louisiana .....	757.38
Missouri .....	339.81
Mississippi .....	242.36
Maryland .....	284.60
New Mexico .....	5.00
North Carolina .....	1,141.74
Oklahoma .....	886.90

South Carolina .....	19.63
Tennessee .....	795.08
Texas .....	1,868.25
Arizona .....	19.00
Arkansas W. M. U. ...	75.70
First Baptist Church, Pine Bluff, Ark. ...	1.60
Home Mission Board Bond Coupons ....	60.00
Herrick - Stout Fund Bond Coupons ....	180.00—\$ 9,409.62
Total Receipts .....	\$54,104.13
Special Emergency Relief Offering (included in above).	
Foreign Mission Board .....	\$612.81
Home Mission Board .....	353.02
<b>Total .....</b>	<b>\$965.83</b>

**Disbursements**

Education Board ...	\$ 1,394.54
Southern Baptist Theological Seminary..	1,521.84
Southwestern Theological Seminary...	2,087.38
Baptist Bible Institute	1,700.31
W. M. U. Training School .....	334.52
American Baptist Theological Seminary	417.92
Foreign Mission Board	26,705.08
Home Mission Board	13,601.32..
Relief and Annuity Board .....	3,443.28
New Orleans Hospital	1,086.76
Southern Baptist Convention Bonds ....	1,811.28
<b>Total Disbursements .....</b>	<b>\$54,104.13</b>



That the Federal Council of Churches is evidently seeking to load the entire cost of the World War upon the backs of American taxpayers and doing its best to bring our nation into utter helplessness in case of foreign invasion by its campaign for disarmament?

That Pilate wrote a letter to the Emperor, Tiberius Caesar, telling him of the trial and crucifixion and resurrection of Jesus? (See "The Archko Volume" by W. D. Mahan.)

That an old church building has been unearthed near Tiberias in which were found relics of the fourth century depicting the miracle of the loaves and fishes?

That the idea that the Anglo-Saxon race is made of the "Lost tribe of Israel" is pure fiction?

That Leon Trotsky built a monument in Moscow, Russia, to Judas Iscariot, "The most misunderstood man of the ages"? (Such is Sovietism's love of traitors.)

That Harry F. Ward, president of the American Civil Liberties Union is the dean of Union Theological Seminary?

That there are 310 Catholic papers published in the United States? (Yet we have business men who wish to see the few Baptists papers eliminated.)

That the Federal forces in and around Norfolk, Va., had 64,000 refugee slaves under their acre by the second year of the Civil War?

That the longest telegram ever sent over the wires was that which carried a revision of the New Testament—Matthew to Romans—from New York to Chicago—for publication in a Sunday newspaper. It contained 118,000 words.

That the first steamship to cross the Atlantic Ocean under steam power alone carried copies of a book by Professor Lardner of Oxford University containing "absolute proof" that no steamship could ever cross the ocean without sails?

## THE NEWS BULLETIN

### TENNESSEE STUDENTS WIN PRIZES

The Department of Southern Baptist Student Work, Baptist Sunday School Board, Frank H. Leavell, secretary in charge, announces the results of the Annual Southwide Prize Essay Contest for students. This annual contest is promoted by the Student Department for the Baptist Sunday School Board.

In Tennessee Jimmie Lee Taylor of Tennessee Polytechnic Institute, of Cookeville, and Miss Annie Dee Rice, Union University, Jackson, won, respectively, the first and second state prizes. The prizes were \$100 first, \$50 second.

The paper winning first prize in each state was entered in a Southwide contest. The winners in this Southwide contest were: First, Virgil Henry of Southern Illinois State Normal, Carbondale, and, second, Andrew Armistead, Baylor University, Waco, Texas.

The subject of the essay this year was: "National Prohibition. (a) What Effect It Has Had on the Moral Life of America, and (b) What Can Be Done to Make It More Effective." More students than ever before participated.

### HALLS REVIVAL

June 12-23 the Halls Baptist Church had Pastor E. P. Baker of the LaBelle Church, Memphis, in a revival. A fine preacher, safe, sane, consecrated, the pastor's understanding helper and friend, that is E. P. Baker. The church unanimously invited him to return next year. The music was under the direction of T. G. Avery and Miss Frances Hurt, local choir director and pianist, with Miss Rebekah Avery assisting at a second instrument.

Up to the time when Brother Baker had to leave because of hoarseness, 17 had joined the church. On the Sunday following, 5 more came. Of this total, 13 were by baptism. There were 12 conversions. The meeting was a distinct blessing also in the consecration of many.—O. W. Taylor, Pastor.

### OUR NEW BUSINESS MANAGER

I. J. Van Ness

The Sunday School Board at the recent annual meeting accepted a recommendation that a Business Manager should be elected, having as his specific duties supervision of employment (other than elected officers), purchasing and printing, three lines which in the aggregate are very large, and while under the general direction of the Executive Secretary, have really of necessity been handled largely in the various departments separately. It is believed that it will be better for these matters to be concentrated in one office for closer attention in the growing work of the Board. I think this is a very wise decision, and one which will greatly facilitate our work and provide a more economical administration.

The choice of the Board for this position is Dr. J. T. McGlothlin of Anniston, Ala. Dr. McGlothlin has been a member of the Board for sev-

eral years, a successful pastor and a man of wide denominational experience. He has shown a fine grasp of all the details of our work as a Board member.

He has accepted and will begin his services on August 1st. Personally, I welcome the coming of this capable and sympathetic ministerial brother, who comes to share with us in our many and complicated tasks, and our constantly enlarging opportunities.

### TONY SHOWED THE FAITH

Una Roberts Lawrence

Tony is a young fellow of about seventeen, whose parents sorely need his help in the support of the family. During the winter of 1930 the father lost his job, and for more than a year he had only a day or two of work now and then. An older brother worked half time in a shoe factory across the river in St. Louis, but his earnings would not provide bread for the family. So all rejoiced when Tony secured a position as chauffeur and house boy for the family of a doctor in one of the small towns that lie around East St. Louis.

Tony is a serious young Christian and took seriously the problem that immediately presented itself in his new job. He must not only drive the son and daughter of his employer to the Catholic church every Sunday morning, but it was required of him that he attend also and worship. He carefully explained that he was not a Catholic and did not want to be one. But finally he had to choose between his religion and his job. He chose to have an unmarred witness to his faith. So Tony worked only two weeks! Could he not have compromised a little and saved his job? Certainly, but there where the lines are drawn so closely on that mission field, a compromise is so much like apostasy that Tony is happier to suffer that he may be wholly loyal.

A few weeks ago Tony stood in the pulpit of our little mission at Fairmont and told how the Lord had spoken to his heart, saying, "Come, follow me."

How happy was that little band of believers and the faithful missionary when they realized that out of bitter trial there had come to Tony the highest call to any human heart, to be a minister of the eternal truth of the Gospel.

How Tony will go to school, how he will have the means to study, we do not know. But we do know that Southern Baptists must not withdraw that missionary from that field so long as there are lads like Tony to be won.

### ENTERING ANOTHER NEW MISSION FIELD

By W. W. Hamilton, Baptist Bible Institute, New Orleans, La.

Members of the Napoleon Avenue Baptist Church and of the Spanish congregation at Coliseum Place Church, led by Pastors W. W. Hamilton, Jr., and S. G. Posey, have just inaugurated a new work at Alluvial City on the east side of the Mississippi River between New Orleans and the Gulf.

The first service was held on the street in front of a store, and there were between one and two hundred present. The singing in English was led by R. A. Marston and in Spanish by Isaiah Valdivia, and prayers were offered in French and Spanish and English. The sermon was by Brother Valdivia of Chile and many tracts and gospels in the language of the people were given out and were eagerly accepted.

Following the sermon there were many requests for prayer, mostly from the men of the congregation, and as was done on Pentecost, the different workers talked to individuals each in his own tongue. The next service will be arranged for Sunday afternoon. One man in the group has offered the ground on which to build a church.

Students of the Baptist Bible Institute, who speak these various languages, join with the churches in such missionary journeys and make possible the taking of the gospel message to the many localities nearby. We wish those who are giving of their money and prayers to B. B. I. could go with us and look upon these fields so responsive and so white unto harvest.

Mr. Ruben Vergara, a young man from Lima, Peru, came to the United States to study aviation, and entered a school equipped for this purpose. While in attendance upon a Masonic lodge he met a Baptist minister, who invited him to attend the church of which he was pastor, and the invitation was accepted. Mr. Vergara was led through this good pastor to trust in Jesus as his own personal Saviour, and now he has it in his heart to carry the gospel message which saved him back to his own people in Peru.

Is there some Baptist man or woman, some Sunday School class or missionary society, some brotherhood that will provide help for this fine young Peruvian Christian to take the training which he needs? President W. W. Hamilton is eager to make possible the attendance of Mr. Vergara upon the Baptist Bible Institute in New Orleans. Write him about this at once. If you cannot give the full amount needed maybe you can give a part of it. The total for the year's board and room is \$176.

### THE SOUTHWESTERN SEMINARY FALL OPENING

By L. R. Scarborough

The Seminary is having one of its best summer sessions. One hundred and fourteen fine men and women are here doing intensive study in many fields of learning under a great faculty. We have more well trained promising leaders studying with us proportionate to our enrollment than before—preachers, their wives, song leaders, religious education workers and missionaries—a noble group of them. The next session opens September 26 and the prospects for a good enrollment are promising. Depressions, debts, decreased income, panics, nothing can stop this great school of prophets from going on. We have a comfortable seat on predestination and belong to the things unshakable. Too much depends on us. There are too many churches looking to us for trained leaders to let little things like depressions block us. We need more income; lots of it, to take care of our teachers and debts. We believe God has a far-

reaching purpose for this school. We are here to train the right sort of leaders. Come to us and stand by us.

### BIBLE SCHOOL TO CONTINUE

Friends of the West Kentucky Bible School voted, in a mass meeting at Murray, Ky., July 5, 1932, to continue the school and chose as its president Roy O. Beaman, a teacher in the school for seven years. He succeeds Elder H. Boyce Taylor, who died May 31, 1932.

A board of advisors was chosen, consisting of five members from the mass meeting of interested friends and one from each of the churches that choose to cooperate with the school. Every church interested in the future of the school is encouraged to elect a member of this board. There will be a joint meeting of the friends of the school and the members of the Board of Advisors in Murray at 10 o'clock on August 9, 1932. The school closed its eleventh session in May and has had about 400 students through the years. Anyone desiring further information respecting the school may write to Roy O. Beaman, Murray, Ky.

### ELIZABETHTON HAS GOOD MEETING

The four weeks' revival at Elizabethton, Tenn., conducted in a large tent by Evangelist Marshall Mott of Winston-Salem, N. C., reached the peak on the closing Sunday night when there were 105 conversions. At the request of 2,000 people who stood to their feet with Ben S. Siler, general chairman, another service was held on Monday night when 47 people responded to the invitation to accept Christ as their Saviour and Lord. Pastor C. L. Bowden, pastor of First Church, and his people labored untiringly during the month and saw the reward of their labors. The gospel was preached in power and brought conviction. More than 300 surrendered their all to Christ, and many church members rededicated themselves to Christ and His cause.

Associated with Brother Mott for the summer months are Mr. and Mrs. Powell Lee of Miami, Fla., who are in charge of the music.

Special meetings began at Newport on July 3, which are being sponsored by First Church, of which the Rev. Mark Harris is pastor, and the Baptists of Cocke County. In spite of heavy rains the crowds and interest have grown with every service.

### ORDINATION SERVICE HELD

The people of Clinton Association are very much pleased over the ordination of Brother T. J. Gross to the full service in the ministry. Brother Gross taught school for eighteen years and has lived to see quite a number of his students become preachers. He has been the principal of Coal Creek High School, served a term in the State legislature and was one of the voters to make Tennessee dry.

Brother Gross served as moderator of Clinton Association for seventeen years. He, E. B. Britt and S. H. Johnston organized the Sunday School Convention of the Association. He served as its president for several years. With J. W. Redd and J. L. Tiller he organized Campbell County Association. He has devoted most of his time for the last two years as music director in revival

(Turn to Page 16)

# 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.

## TRY THESE

Try your brains on these things. Here is a little verse. Get busy and translate it into good English:

A mule has 2 legs B hind,  
And 2 he has 2 B 4;  
U stand B hind B 4 U find  
What the 2 B hind B 4.

Now see how quickly you can answer this question: "How many geese were in a drove when there were two geese before two geese, two geese behind two geese and two geese between two geese?"

## Strange Worlds

(Continued from Last Week)

Jimmy looked again and there he saw something which he could not believe. The little lid had been loosened and lifted up. The microscope showed the inside very clearly. A little creature was inside which had begun to take the shape of the creatures he had seen on the board.

"Look carefully at the lid of the pan," said Mr. Plorer.

Jimmy did so and saw on the inside of it a little piece which was fastened at each end to the lid and swung out in the center exactly like a spring. And the end near the edge it seemed to slip through a groove and had a little latch on it.

"I see a little thing which looks like a catch on a door," he said to his friend. "And there is a little spring fastened to it."

"Yes," replied Mr. Plorer. "The woodbug lays an egg which is shaped like a dainty little pan. Inside the lid is a little catch which holds it closed until the baby woodbug has grown large enough to press stoutly against it, and then the spring is pushed up, thus letting the catch slip back so that the lid will open. He does not have to peck his way out of the shell like a chicken, for the little spring catch opens itself when the baby is large enough to come out."

For a long time Jimmy stood studying the strange little things before him, and his brain was fairly buzzing with thoughts. Finally he turned to his friend and poured forth a stream of questions.

"O, Mr. Plorer," he said, "how did you ever find out about these little fellows? How did they ever come to be like that? How did the woodbug get such powerful jaws and come to live in old boards and eat wood? And who ever would have thought of making eggs like pans with locks on the inside which the baby would open when it grows large enough? It's so wonderful I cannot believe my eyes, and yet there it is right before them. O, how could it ever be?"

His friend watched until his excitement had cooled and he had finished asking questions, and then he said, "Let's sit down here on the door sill and I'll tell you all I know about it."

They sat down beside each other. Jimmy turned sideways, propped his elbows on his knees, placed his chin in his hands and turned his eyes up to the face of his friend and teacher. His heart beat fast, for he was indeed

in a new world about which he had never before dreamed.

"The woodbug can teach us many lessons," began Mr. Plorer slowly. "He is a strange creature for whose presence we cannot account and about which we can only guess. As far back as records go, there have been little creatures which bore into wood and hasten its decay. Just how they came, no one can tell, unless we just believe that God made them to help the fallen trees, the old stumps and other pieces of wood to hurry and rot so that other plants could eat them up and grow in their places.

"Their bodies are made for their special places of living. They have to have powerful jaws in order to cut the wood fiber to pieces. Living in the dark as they do, their bodies are milk colored. Perhaps if they were to get outside and live like ants do, they would turn black or dark brown or even red. But they do not live in the sun.

"As for the eggs, no one can tell by what process they came to create such marvelous eggs. They have always laid eggs like that—that is, ever since there were woodbugs. You just cannot account for such things. The egg of the woodbug is shaped like that of the common louse which pesters pigs and sometimes gets on men when they do not keep their bodies clean, but the louse does not make the little spring catch inside its egg. Just why, we do not know. In fact, Jimmy, all we know about it is that the Creator made woodbugs to do what they do and to lay the kind of eggs they lay. No living man could create a thing like that egg. He could make a little pan, even a tiny pan, and he could put the catch on the lid and close the shell up. But the woodbug did not make it that way. Inside the mother woodbug the shell was made around the egg, just as a hen makes her shell around the egg after it is full grown. And the miracle of it is that the mother woodbug makes the shell from the inside out, so that the spring really comes along first as the very lining of the shell is taking shape around the little egg.

"Could you imagine yourself making a house by building the closets and plaster walls first? Could you imagine yourself making a trap by beginning with scraps of wood, chewing them to pieces, swallowing them, and then from some secret chamber of your body turning out a trap all ready to set for mice?"

"No? Well, that is what the woodbug does for eggs. She eats some wood fibers and the other things that grow in the rotting wood. They go into her body and she turns them into that wonderful little shell which you have just been studying, bowl, lid, spring and all. And she does it exactly the same every time she makes a shell for one of her eggs. No mechanic on earth could do it. Man could never create any kind of machine that would do it, much less build such a shell around a tender little egg such as that which the woodbug lays.

"There is but one answer to your

question, Jimmy, and that is the answer we found for the Dirt Dauber. God made the woodbug to do what it does and just like it does. It could never lay an egg, even one like the ordinary louse which seems to be its cousin. It could not lay an egg like a fly or a beetle. It has to lay its own kind of egg because God made it that way. You can't breathe water into your lungs and live, because God did not make your lungs for water. They have to have air and they take in air if they have a chance to live. Even so does the woodbug live where it does and lay the strange little eggs just because it cannot help it. If it lives its own life as the Creator intended, it just naturally builds its house in rotting wood, has its tiny home, lays those strange eggs and goes on doing it thousands of thousands of times in the same way because God made it to do those things."

Jimmy was silent for a long time. His brain was wrestling with the new world which he was discovering, and he was finding things that startled him.

Why could a tiny bug like that do things he could not do? And how did it learn to do such things? Where did it go to school to learn such wonderful things? Who was its teacher to begin with? If it learned those things for itself, then it had learned to do what man with all his brains could never do, therefore, that tiny, wiggly little thing must have more sense and cunning than man! And how did it happen that it never forgot? He learned to work a puzzle one day and forgot how to do it before the next day! On and on his brain raced piling up questions after questions until his brow was wrinkled and his head ached. Finally he asked:

"Mr. Plorer, can that tiny little bug have more sense in its head than I have in mine, or you have in yours? You could never learn how to make an egg shell as wonderful as that. And of course we could never make an egg to go inside of it. Even if we could make the egg, we could not put the shell around it like the mother bug did. O, it makes me dizzy to think about it!"

"It is good for you to think about it, Jimmy," replied his teacher. "That is why I was so anxious to have you go with me on this trip. You see, when we discover all the mysteries about us we will be less apt to think too highly of ourselves.

"Of course the woodbug has no wonderful brain like yours. It could never learn to do the things which you have learned to do. In fact, it does not learn to do anything. It comes out of its shell, a full grown bug in a brief time, starts cutting wood, laying eggs and doing other things just exactly like a trap springs when you have touched the trigger. If you do not touch the trigger, the trap does not spring. If that power which we call life did not operate in the beetle, it could never do things. And the Power which touches the trigger in the nature of that little creature and causes it to do all the wonderful things it does, is the great Mind of God. How He does it, we cannot know, but as surely as the bug lives, it lives under the control of that Power, hence just naturally does what it does. You choose the things you do; the woodbug has no choice; it does only that which its nature fits it to do, and it got its nature from the Creator."

Jimmy drew a big sigh. He was not satisfied, but he was compelled to keep still. Somehow, back in his brain sang the words of a poem which he had read in school during the past winter,

"Great, wide, beautiful, wonderful world"

it started off, and he knew that he had just begun to discover how wonderful and beautiful is the world in which he was living. For a long time he sat in silent study, and was startled when Mr. Plorer said to him:

"Don't try to take in too much of it now, my boy. You have a whole lifetime before you. I am simply opening the doors for you, so that you can carry on your studies in the days ahead. There are many strange worlds which man has not yet found. You do not have to go to the stars for experiences that are thrilling. Just make a larger microscope, learn how to use it and how to trap the things about you, and you will perhaps some day be the most noted explorer who ever lived.

"And now we are ready for a new adventure. What do you say about going into a great factory that is running out here on the farm and see what we can discover out there?"

"What kind of factory?" asked Jimmy, jumping to his feet. "I didn't know they had factories out here on the farm."

"O, yes they have, but they are not man-made factories. They are factories that operate day and night, and without them people like us would be hard off indeed."

"Let's go and see them," said Jimmy.

(And next week we shall go with Jimmy and his friend, Mr. E. X. Plorer, to visit one of the most wonderful factories one ever heard of, a factory that you perhaps have seen dozens of times, but because it is in a strange world you didn't know what it was. Be sure and follow Jimmy in his rambling in Strange Worlds.)

## GOOD JOKES

Richard Ford of Jackson has sent us a fine lot of jokes for our "Smiles." He has joke-collecting as one of his hobbies, and we have never seen a finer lot of clean, funny stories than those he sent us. They will appear after another week or two and there are enough of them for three or four weeks. We thank you, Richard. Watch for some more like these.



## Dad Will Understand

"Ninety-nine per cent of college students are journalists."  
"Explain yourself."  
"Well, that is, they write for money."—Exchange.

Minister's Wife: "How is Johnnie? We've missed him from Sunday school."

Mother: "O, Johnnie isn't well."

Minister's Wife: "Isn't that too bad. How long has he been out of school?"

Mother (indignantly): "Why, he hasn't missed a day."

# 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      Miss Zella Mal Colle, Elementary Worker.  
Frank Wood, East Tennessee.      Miss Roxie Jacobs, Junior and Intermediate Leader.

**SUNDAY SCHOOL NOTES**

**JUNE A BIG MONTH**

The four regular B. Y. P. U. conventions were held with an attendance totaling more than 1,300. Two Preacher Schools were put on at Carson-Newman and Union University with an enrollment of around 100 preachers who studied three weeks under the best Seminary professors that could be had from all our denominational seminaries. The pastors who attended these two schools are shepherds of more than 20,000 of our country Baptists over the state. Nine regular training schools were conducted by our workers and those under our direction which is a fine record for any one month. Sixty-seven Teachers' Institutes were conducted with an enrollment of 4,318. Among this number there were 2,175 teachers and officers; 307 different churches were reached; 402 addresses delivered besides the study periods in the regular study classes. In addition to all this the regular associational and group meetings were held and many of these were attended by our own force. Two or three new associational organizations were brought about. This in spite of the fact that the superintendent was in bed for eight days and disabled for three weeks. Fifty-seven pastors gave their time to help in these institutes without compensation and many of them would not even allow us to pay their gas bills to and from the institutes. With this kind of a program and this spirit of cooperation we can take the state for Christ.

**RURAL WORK TOTALED**

Fifty-four weeks of work done; 78 schools and institutes conducted; 6,476 people studied in class or in institute; 425 churches touched with definite work; 515 addresses made by all the force. This does not include the work of our regular workers like Miss Collie, Miss Jacobs and Mr. Daniel. It is confined to the added force for the summer.

**HELPERS IN INSTITUTES**

Following are the names of helpers in the Institutes giving their time: Arthur Fox, Morristown; T. N. Hale, Dresden; E. P. Baker, Memphis; C. E. Wright, Winchester; C. E. Wauford, Knoxville; Sam Edwards, Cookeville; Mark Harris, Newport; A. M. Nicholson, Orlinda; A. A. McClanahan, Chattanooga; S. C. Grigsby, Knoxville; J. C. McCoy, Memphis; O. L. Rives, Tullahoma; W. B. Woodall, Brush Creek; D. A. Ellis, Memphis; D. Edgar Allen, Murfreesboro; H. J. Hughey, Milan; J. H. Oakley, McKenzie; Homer G. Lindsay, Covington; H. T. Whaley, Nashville.

The following brethren gave unusual help and would not even allow us to pay their expenses: W. Rufus Beckett, Nashville; W. R. Deal, Maryville; C. D. Creasman, Lewisburg; W. C.

Creasman, Shelbyville; Sam P. White, Knoxville, T. C. Wyatt, Knoxville; W. R. Wyatt, Kingsport; Pastor Pinkerton, Bluff City; David Livingstone, Chattanooga; O. D. Fleming, Sweetwater; J. G. Hughes, Union City; Lynn Claybrook, Bolivar; L. W. Byrd, Henning; J. B. Tallant, Harriman; H. L. Smith, Clinton; L. W. Smith, Knoxville; J. T. Warren, Jefferson City; Carl Howell, Dayton; Carter Helm Jones, Murfreesboro; R. G. Lee, Memphis; W. H. Barton, Nashville. Possibly there are others who were substituted that are not on our regular list. If so, we appreciate what they did just the same.

**WHAT PASTORS THINK OF INSTITUTES**

H. T. Whaley: "I was glad to have a little part in this work."

Rufus Beckett: "I was glad to have part in this program. No charge for what I did."

J. B. Tallant: "I was glad to do the work in the Institutes. I send no account for expenses."

Rev. Roscoe Smith: "If any pay is to be made, I think it ought to be going your way instead of our way. Nobody owes me one cent for the little I did. But I owe a great debt to you and those who made these Institutes possible. I believe they meant more to us preachers than to anybody."

R. R. Denny, pastor, at Ooltewah: "Our superintendent said no school had been worth as much to him as this one. Many such expressions have come from our people. All in all, we have been greatly blessed, and our work strengthened by it. There were four churches represented each evening. Attendance averaged about one hundred."

Swan Haworth: "The Institute at Memphis was certainly a fitting climax to our Teachers' Institutes in West Tennessee. Our enrollment was 250. Dr. Lee gave great messages every night on 'The Teacher: a Personal Soul Winner.' I think this is one of the best plans we have ever used. It has hit at the very heart of the work of the teacher and has encouraged them to go on and do better work."

**RELIGIOUS CENSUS AT MONTEREY**

We give the following striking facts revealed:

1. Out of 73 possibilities for the Junior Department, only 2 are Christians and members of the church; 71 are lost!

2. Reports show 63 possibilities for the Intermediate Department: 37 enrolled and 26 out of Sunday school. Note the tabulations for the class of 15- and 16-year-old boys: 16 possibilities for the class with only 4 who say they attend Sunday school. Only six of the 16 are Christians!

3. Of the 126 possibilities for the Young People's Department, the cen-

sus reveals we are reaching the maximum of 44 including a large number who work in other departments of the school. Among these possibilities are 69 who are lost, while 58 of these 69 are not being reached by the Sunday school.

4. An Adult Department with possibilities of 241. Of these, 86 say they attend the Sunday school. (But many are very irregular); 77 members of the church say they attend, while 78 say they do not attend the Sunday school. Of the 75 among the possibilities who are lost, only 9 are in Sunday school. Reports show that the Ladies' Bible Class does not have an unsaved person in it, while there are 22 people among its prospects who are lost.

5. "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest." (John 4:35).

**TEACHER TRAINING AWARDS FOR JUNE, 1932**

Association	Diplomas	Seals
Big Hatchie	7	3
Giles	1	1
Holston	2	2
Knox	2	65
Madison	4	4
Maury	8	8
Nashville	22	25
Nolachucky	3	..
Ocoee	..	12
Robertson	..	2
Shelby	10	31
Wilson	..	7
Total	54	160

**SUNDAY SCHOOL ADMINISTRATION**

Holston	2	..
Nashville	2	2
Providence	1	2
Watauga	32	..
Total	37	4

**CHURCH ADMINISTRATION**

Polk County ..... 9 ..  
Total diplomas, 100; seals, 164; awards, 264. This added to the B. Y. P. U. makes 721 diplomas, 760 seals, or a total of 1,481 awards.

**INFLUENCE OF MOUNTAIN SCHOOLS**

Frank Wood has just spent a week at his old home at Helena and writes concerning his observations there. Helena is the home of one of our mountain schools of the past:

"One has but to look about and observe the atmosphere to see the contribution of the Baptists through the Mountain Mission schools. My candid opinion is that the Baptists did more through that school for this mountainous section than the church will be able to do in decades, if ever. The entire community and the spirit in all the work has changed in many ways. It is impossible for the school operating under the state system to make its moral contribution as did the Baptist leadership."

We heartily agree that the best mission money that can be spent in the mountains is to discover and educate and train the bright young Baptist life that is found there. Unless we give more attention to this we had about as well withdraw from the mountains and let other denominations take the territory. The public

schools will not and cannot do for these mountain boys and girls what our Baptist mountain schools have been doing in the past.

**"TEACHING THE LESSON"**

The tract, "Teaching the Lesson," is ready now for distribution and will be sent upon request. The other one, "Preparing the Lesson," will be ready soon.

**TAKE NOTICE**

Last week we had a letter from Mr. H. C. Alderdice asking for some outline programs for his group, but there is no P. O. address given and the envelope was destroyed before we noticed that there was no address on the letter. We are anxious to send the programs, but cannot find where to mail them.

**PROSPERITY PROSPERS**

Prosperity Church, Salem Association on July 10 had 206 present in the school. This was six more than our entire enrollment. Our school seems to be building up from every viewpoint and we are greatly encouraged. —E. L. Edwards. (Is that not a good report? This church was among the first ones to hold the Old-Fashioned Training School like we used to put on.)

**ERWIN HAS FINE D. V. B. S.**

The school was held June 13 to July 8th. They had 291 enrolled as follows: Baptists, 204; Methodists, 24; Presbyterians, 32; Disciples, 18; all others, 13. The cost of the school was around \$30. How we do wish that every church in the state would put on this D. V. B. S. especially in towns and villages where the boys and girls have no regular work to do during the vacation months.

**GOOD NEWS FROM FORMER TENNESSEAN**

John D. Davis, who once was superintendent of Bellevue Church, Memphis, but who is now superintendent of the First Church, Greenville, Miss., sends report of work there since he took hold of the Sunday school. In 1929 they had 230; in 1930, 310; in 1932, up to 410; and in 1932 they reached the high work of 530. The average attendance has been for three years: 1930, 286; 1931, 367; 1932, 456. We congratulate him and covet him for Tennessee again.

We had a fine week at Clear Spring this week. In spite of the rain right at the time of the meeting each night we never had less than 60 people. We had 105 the last night. I graded the school Thursday night, and I believe the school will put in literature in all classes.—F. M. Dowell, Jr.

A recent census at Centerville reveals the following facts: 127 possibilities for the Baptist church with 51 enrolled in the Sunday school; 61 church members with 46 lost among the possibilities; 18 of the 61 church members not belonging to the local church but having their membership elsewhere.

**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

Miss Myrtle Treece, Newport, is doing a fine piece of work in a country church where she is visiting her sister. If all our people would spend their vacations doing mission work like this we could dismiss some of the paid force and still do more than we are doing. She has just finished a fine class at Pleasant Grove Church. They had no B. Y. P. U., but she has given them a study course and organized a fine Union as result.

**DR. JOHN JETER HURT SAYS**  
The preachers who attended our Summer School were highly pleased with the lectures of Dr. J. McKee Adams of the Louisville Seminary. Dr. Adams has made three trips to the Holy Land and I am sure he will prove to be a very attractive speaker at the Sunday School Encampment, which is to be held at Ovoca, three miles from Tullahoma, July 25 to 30. If you cannot come for the entire week drive over for two, three or four days or even one day. Excellent accommodations at moderate prices.

**LAST CALL FOR THE TEACHERS' CONFERENCE**

The time for the Teachers' Conference at Ridgecrest, N. C., July 31 to August 6, is rapidly approaching. Leaders and teachers of young people and adults are turning their eyes toward the mountains and their thoughts and their prayers for this Third Annual Conference. Soon they will be finding their way to the railroad station, where one fare plus one dollar will cover the expenses of the transportation.

The conferences held every morning will provide all of the opportunities possible for solution of the problems of the teacher and superintendent, particularly in the matter of teaching. Demonstrations will present in the most concrete form the various meetings of class and department and many ways of teaching a class. Current Sunday school lessons will be demonstrated by G. S. Dobbins and John Caylor, eminent teachers who have demonstrated lessons so successfully and helpfully at the past two sessions of this Annual Conference. The inspirational will not be overshadowed, however, by the practical. Each day Frank Tripp, pastor of the First Baptist Church, St. Joseph, Mo., will address the group on "Some Practical Contributions of Teaching to Everyday Living" at the noon hour and on "Standards of Christian Living" in the evening session. The afternoons will be free for rest and recreation such as only Ridgecrest can provide.

Write your State Sunday School Secretary or the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tenn., for complete information and program. Don't delay! This is the last call for Ridgecrest Teachers' Conference.

**B. Y. P. U. NOTES**

Let's begin now to plan for the biggest year's work ever for 1932-33.

Miss Roxie reports a fine attendance at the Butler Encampment and a good time.

Before you read this note our young people from all over Tennessee will be in camp at Ovoca. We are

hoping for a big crowd. Many of our young people cannot come, but we feel sure that all will be praying for our meeting there. Many have already registered and others coming in each day. If you find that you can come for only a day or two, come on anyway and get what you can out of the sessions that you attend.

Next week we will give most of the page to B. Y. P. U. notes for the report of the Convention and Encampment will appear in that issue of the paper.

**ESSAY WINNER**

Mr. Jimmie Lee Taylor of Cookeville won the first place in the contest put on by the B. S. U. of the South. This was for Tennessee. His paper will be read at the State Convention and some special mention made of the contest in order to stimulate work for next year.

**MAURY COUNTY B. Y. P. U.**

The Maury County B. Y. P. U. Convention met with Second Church, Columbia, on last Saturday with almost all the churches represented. A splendid program was rendered and a delightful fellowship had. Haggard Howell of the Second Church was elected president and a corps of fine helpers with him. Prospects are fine for a great growth in the work of that association.

**B. Y. P. U. AWARDS FOR JUNE**

Association	Diplomas	Seals
Big Emory .....	4	..
Big Hatchie .....	51	30
Campbell .....	..	13
Chilhowee .....	1	1
Duck River .....	..	2
Gibson .....	25	5
Grainger .....	26	94
Holston .....	29	13
Jefferson .....	14	24
Knox .....	32	30
Madison .....	61	12
Maury .....	3	..
McMinn .....	1	55
Midland .....	26	..
Nashville .....	48	113
New Salem .....	12	..
Ocoee .....	101	17
Polk .....	..	16
Robertson .....	80	1
Shelby .....	42	117
Watauga .....	34	22
William Carey .....	5	..
Wilson .....	26	31
Total .....	621	596

**LAYMEN'S NOTES**

It is hoped that our men will attend the Encampment next week, for we are to have some very fine things for men. The series of addresses to be put on at night cannot be surpassed, and every man in this country should hear them. Never have we known a time when men should be more interested in these "World" problems than at the present time.

**AUGUST LAYMEN'S MONTH**

Let our laymen get busy and be ready for the programs in August. Not only should our group meetings be held in all the groups but our men should go afield and help in every program being put on this season.

**OUR MEN IN CHURCH ORGANIZATION**

It is our honest opinion that in small churches where we have only one class of men in the Sunday school that we should work through these organized classes and not load the church down with a lot of additional machinery. Let the Men's class be organized into a Brotherhood class and let the same men act as officers for the class and Brotherhood both for they are doing the same things. Have only one set of officers and do the work of both the class and a local Brotherhood. Much can be accomplished if the men will put the Brotherhood Program on through this simple organization and at the same time interest the men in the Sunday school and other activities of the church. We believe more and more that the church should be reorganized for training and iron out all these overlapping organizations throughout. Why not have the church organized for Training, Mission Study, etc., as well as for Bible Study. The same general lines must be drawn anyway, and why have separate meetings now for men and women since they all have equal rights and privileges in the church? The men can continue to have their separate meetings for fellowship and the women can meet for study and personal service, but for the main program of the church the entire church should be organized into one great program under the general direction of the church. This will be a step in that direction. Then at the B. Y. P. U. hour let the men and the women come together for a program of training. Whether it be a B. A. U. or something else, they could profit by such a meeting and thousands of men enlisted and used who are not touched now by any kind of a program.

**THIRD QUARTER: "DRAWING IN THE FISH"**

**July**  
Winning men. Helping in revivals. Doing personal work. Pressing out into the needy sections with the gospel of salvation. Attending the Ovoca meetings.

**August**  
Emphasizing the local Brotherhood meetings. Making much of the group programs and discovering men and talent everywhere and harnessing the same for God. Group topic, "Harnessing the Man Power."

**September**  
Associational campaigns. Special programs with special emphasis upon evangelism.

**PROGRAM FOR AUGUST**

- Group Director, Presiding**  
**Sunday Afternoon**  
2:30—Devotions, "Drawing in the Net." Selected speaker.  
2:45—Talks from the floor. (Reports from churches expressing the greatest need.)  
3:00—Discussion, "Harnessing the Man Power."  
1. "The Needs of Our Weaker Churches in Our Associations."  
2. "Enlisting Men in the Church as Teachers and Officers."  
3. "Enlisting Men for Volunteers and Using Them in Mission Work in the Association."  
4. "Pay for the Harness." (Support of all Missionaries.)  
4:00—Old-time song.  
4:10—Address, "Conserving Our Young People and Harnessing Them for God."  
4:30—Where shall we meet in November?  
Adjournment.

**FOR PASTORS AND DEACONS AND OTHER LEADERS**

**RIDGECREST**

*Your August Vacation Center*

SOUTHERN BAPTIST ASSEMBLY GROUNDS  
IN THE HEALTHFUL HILLS OF N. CAROLINA

**REASONABLE RATES!** A VARIED PROGRAM . . .  
GOOD BAPTIST COMPANY

*Three Specially Interesting Weeks — Stay for Them All*

**AUGUST 1-6—SUNDAY SCHOOL TEACHERS' WEEK**  
Not the ordinary school of methods, but a whole week of how to teach — Demonstration Classes — Free Discussion — all on TEACHING.

**AUGUST 7-13—MODERN CHURCH PROBLEMS WEEK**  
The Problems of Modern Church Management —  
Speakers: DR. P. E. BURROUGHS, DR. ELLIS FULLER, DR. HAROLD TRIBBLE—Open Conferences.

**AUGUST 14-21—DR. GEORGE W. TRUETT WEEK**  
Preaching twice daily by this great leader.

**AFTERNOONS FREE**  
For Amusement: Croquet, golf, tennis, shuffle board, boating, swimming, fishing, tramping — For the children: children's play ground, with competent supervision—mothers can rest.

**ACCOMMODATIONS**  
Varying rates to accommodate everyone. PRITCHARD HOTEL, a modern hotel with annex — rooms with or without bath.

SPRINGDALE ANNEX, moderate prices, but convenient and comfortable.

THE CABINS, two room apartments with double decker beds (central bath) at exceedingly low rates. All Eat in General Dining Hall.

RIDGECREST BOYS CAMP Can accommodate a few more boys for the second half term, July 27 to August 25.

For Hotel Rates and Reservations and other information, Write or wire  
**R. F. STAPLES, Manager, RIDGECREST, N. C.**

## 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.

### WEST TENNESSEE G. A. HOUSE-PARTY

Union University, Jackson, Tenn.,  
August 2-5

**Time**—The girls will be expected to arrive at the college, Crook Hall, before 12 o'clock Tuesday, August 2. The program begins at 2 o'clock that afternoon. The first meal is served Tuesday noon, and last meal is served Friday breakfast.

**Who?**—All Intermediate G. A. members and their counselors, Junior G. A. members if counselor accompanies them, and any other Baptist girls of the same age who are interested in G. A. work. The college can accommodate only 125 girls, so those who register first will be accepted. Not more than 12 girls may come from each G. A. We are sorry to apportion each group, but it was necessary in view of the space at the college.

**Bring**—Notebook, Bible, 50 cents for Mission Study Book (or two girls may purchase a book together), swimming suit, tennis racquet, simple summer clothes, any costume for stunts, etc., light blanket and sheets for single or double bed, towels, toilet articles, etc., white dress if you hold a G. A. rank. But—bring yourself!

**Program**—Bible studies, Mission Study classes, inspirational talks by our leaders, conferences, hikes, swims, stunts, tennis—well, just come and see!

**Cost**—Fifty cents for registration fee and \$2.50 for board and room for three days. Registration fee should be sent to Mrs. Howard Gauldin, Trimble, Tenn., before July 27th if possible.

**Chaperones**—Who assist the director will be some of the G. A. counselors and other leaders. Recreational leader will have charge of the recreation. All girls are expected to abide by camp program.

**Who's Who?**—Mary Nelle Lyne of China, Dr. and Mrs. J. J. Hurt of

Union University, Mrs. Gauldin (West Tennessee leader), Mrs. A. B. Clark, Miss Alice Pepper, Miss Mary Northington, Mrs. Mark Fergis, Mrs. C. M. Thompson, Miss Ruth Walden, Miss Louise Switzer and others.

### WEST TENNESSEE Y. W. A. HOUSEPARTY

**Hello!**—This is to remind you of the West Tennessee Y. W. A. Houseparty at Union University, Jackson, Tenn., August 5, 6 and 7, 1932.

**Sponsored**—By the West Tennessee Woman's Missionary Union.

**Hostesses**—Union University and the Jackson women.

**Guests**—All young women of West Tennessee in Y. W. A. or young women interested in Y. W. A. from Baptist churches where there are no Y. W. A. organizations. We know that you belong to one of these groups, so you are expected!

**Begins**—Friday morning, August 5; closes Sunday afternoon at 2 o'clock.

**Program**—Missionary messages, inspirational talks, talks on Y. W. A. Ideals, special music, talent hour, stunts and other recreations. Conferences.

**Who's Who**—Miss Mary Nelle Lyne of China; Mrs. Howard Gauldin of Trimble, Mrs. Charles M. Thompson of Jackson, Miss Mary Northington of Nashville, Miss Alice Pepper, Mrs. A. B. Clark, Miss Ruth Walden and others.

**Expenses**—Fifty cents registration fee which should be sent to Mrs. Howard Gauldin, Trimble, not later than July 28th. Board will be \$2.50; first meal served Friday at noon and last meal will be Sunday dinner (noon).

**Bring**—Bible and note book, light blanket, pillow and pillow case, towels, toilet articles, tennis racquet—but be sure and bring yourself!

Let every Y. W. A. in West Tennessee be represented. Do everything in your power to make it possible for at least one of your members to rep-

resent your Y. W. A. It will be money well invested. Counselors are urged to attend.

Who?—YOU! YOU!! YOU!!!

### VARIED FIELD WORK

One of the great joys in being a W. M. U. secretary is that the work is so varied. Office work must be done, so a day or two out of each week is usually spent in Nashville. Mrs. Douglas Ginn, our most capable and efficient office secretary, cares for all details, sends out all mission study awards and literature. Will you peep into some of the field work?

#### Divisional Conferences

You have already heard how forty associations sent their officers to Knoxville, Jackson and Murfreesboro. We believe that these were most far-reaching meetings, for everywhere we have heard of the officers going back home determined to do their best, especially with the extension and emergency campaigns.

#### Preachers' Schools

How happy we were to accept Mr. Hudgins' invitation to speak to the Preachers' Schools at Union University and Carson-Newman. Mrs. Charles Thompson helped at Union. We tried to sell W. M. U. to the preachers and they listened, and we hope some seed was sown in good ground. We were impressed with the importance of these schools. It was hard to do much in one period. We wish next year the Sunday school, B. Y. P. U. and the W. M. U. could each have a week, then we could accomplish something.

#### Quarterly Young People's Meetings

This is the time for the young people to give the program at the quarterly meetings. Everywhere they have succeeded beautifully in talks, pageants and songs. We have never heard them do so well. It was our privilege to visit Sevier, Sequatchie Valley, Big Emory, Tennessee Valley, Robertson County, Cumberland Gap, William Carey and Cumberland associations.

The W. M. U. of tomorrow will have better prepared leaders, and we are not afraid of the future.

#### The Orphanage Y. W. A.

Miss Hilda Hall is the counselor for

the Y. W. A. at the Orphanage, and she has enlisted a lovely crowd of girls. She gave Miss Emily Glascock, president of Nashville Y. W. A., and this scribe the privilege of attending the Y. W. A. banquet at the Orphanage. The girls turned one of the school rooms into a "banquet hall." They decorated the room in green and white, made their place cards and had a most attractive table.

Miss Hall was the toastmistress. The visitors included Miss Frances Stewart and Mrs. Sellars. The girls gave a program and each guest spoke briefly.

Too much praise cannot be given Miss Hall, who teaches in the Orphanage. She lives in the home, which means that she is on duty day and night, yet she finds time to teach in Sunday school, lead in B. Y. P. U. and is in charge of all W. M. U. organizations. She is a graduate of our W. M. U. Training School in Louisville. We thank God for such an unselfish, capable worker. You will see her in that lovely picture when it is shown in your church. Write Dr. Stewart and ask him to bring the moving picture of the home to your town. It is great!

#### Sunday School

If there is one thing we prefer doing above everything else, it is teaching God's Word. Recently we have taught at Immanuel and at Belmont Heights and have spoken to a class in Clarksville.

#### Executive Meetings

The most helpful thing for any association is regular executive committee meetings. In June we had the joy of being in Gibson County committee meeting in Humboldt. Mrs. John Stovall, the superintendent, had planned well for the day, but was absent as John, Jr., came to live in the home that morning. We congratulate mother and son.

#### In Illinois

Do you like to visit? Tennessee is home, so as we run around here we are not visiting, for all are home folk. Miss Mallory asked your secretary to represent the Southern Union in Illinois for four days. It was a joy to do this, for we served as secretary in Illinois for five years, so it meant visiting old friends. The occasion was the W. M. U. divisional meetings and it meant speaking day and night and long motor trips, but it was a privilege.

The president of Illinois W. M. U. is Mrs. L. F. Maynard, formerly Adeline Gregory of Johnson City. She is a graduate of our Training School and is a very capable, zealous leader.

#### Fourth of July

No, we were not in a meeting on the Fourth, but we did have the best time darning, mending, washing, and cooking on an electric plate. A day off is a joy occasionally.

#### AS WE TRAVELED

After the West Tennessee Divisional Conference in Jackson we had the joy of going home with Miss Irma Hamilton, young people's leader for McNairy County Association. It was gratifying to see how well this new leader has taken hold of the work. On Saturday morning we visited Gravel Hill Church, where we spoke to a group of Y. W. A.'s and G. A.'s. This Y. W. A. of sixteen girls is interested in the Auxiliary work,

### UNION UNIVERSITY—JACKSON, TENNESSEE



Where West Tennessee houseparties will be held. G. A. August 2-5, Y. W. A. August 5-7.

and the G. A.'s were preparing to re-organize.

In the afternoon we went to West Shiloh; that evening to Adamsville, where we organized an R. A. Chapter of eleven enthusiastic boys. Mrs. John Hamilton is chief counselor and her son ambassador-in-chief.

Sunday we were at Selmer for Sunday school and preaching service. We visited Chewalla in the afternoon and organized a G. A. and created an interest for a Y. W. A. and Sunbeam Band. Since our visit they have been organized.

Monday we visited Reelfoot Lake with Mrs. Howard Gauldin. Tuesday in Memphis we taught a mission study class in the county G. A. Training School; 423 girls and 44 counselors of 47 auxiliaries attended this Training School.

Wednesday, Thursday and Friday we taught in the R. A. Mission Study school at Bellevue. As far as we know, this is the first associational training school for R. A.'s in Tennessee. Credit is due Mrs. P. L. Lancaster, county leader, and her two district leaders, Mrs. Lillian Sanders and Mr. Martin McCoy, for the splendid success of the school. About 75 boys were enrolled in the classes taught by Mrs. William McMurry, Rev. C. W. Pillow and the State Leader.

Wednesday night we spoke on the W. M. U. Training School at the Union Avenue prayer service, and Thursday evening we visited for the first time the Baptist Memorial Hospital Grace McBride Y. W. A. Miss Lee Etta Cannon is the newly elected president of this our only Grace McBride Y. W. A. in Tennessee.

Sunday we attended the Ocoee Y. W. A. Camp, and the following ten days were spent in Ridgely Y. W. A. Camp, North Carolina.

Sunday, June 26th, we were in Helton Springs Church at the meeting of Grainger County Young People. Mrs. Jessie Sitton had planned an unusually interesting program.

Tuesday we went with Rev. and Mrs. Todd of Athens to the Hiwassee young people's meeting at Pisgah Church. Although it was a rainy day there was a splendid attendance. We were greatly encouraged with the progress of our young people's work in this association under the leadership of Miss Hattie Mae Ewing of Euchee.

Wednesday in the Maryville First Church for Miss Kathleen Barker's meeting. This was largely attended and much interest shown in our work. We congratulate our new leader, Miss Barker, for the success of this meeting. Going back to Lenoir City, with Mrs. Virgil Adams, we spoke at the prayer service at First Church.

Thursday we drove to Andersonville with Mrs. Adams for the Clinton Association meeting, with Mrs. J. O. Elliott presiding. By this time your secretary was convinced that our young people's rallies were more largely attended than heretofore. Eight or ten churches were represented in this meeting. Mrs. Adams spoke on "The Silver Anniversary of Y. W. A." and your secretary on "Youth and Missions." The open forum, conducted by Rev. Smith of Clinton, was well worth while, as leaders and counselors told of the progress in their work during the first six months of 1932.

Friday in Sweetwater for their associational rally. Mrs. O. D. Fleming is the newly elected and efficient young people's leader. The young people rendered an interesting program here also. Saturday, over the Kimsey highway to Ducktown for the Polk County meeting.

Sunday we spent in Nashville; then Monday we traveled to West Tennessee for three meetings—Fayette County at Rossville, Western District at Puryear and Beulah at Ridgely. All of these were well attended and helpful, attractive programs were rendered. Missionaries Mr. and Mrs. Maer were in the meeting at Rossville and spoke of their work in Chile. Dr. O'Hara of the Home Mission Board visited the Ridgely meeting and spoke on the Emergency Relief Offering.

In the absence of Mrs. Nichols of Paris, Mrs. D. M. Nobles, superintendent, presided over the Western District meeting. We greatly enjoyed meeting for the first time with these consecrated people.

Mrs. E. Allen of Somerville and Mrs. P. L. Ramsey of Ridgely are the young people's leaders of Fayette County and Beulah, respectively. They are doing their task in a fine way.

Friday and Saturday we were in the office making preparations to attend the G. A. houseparties at Carson-Newman College.

Our young people are enthusiastic about missions. We are having reports of more new organizations than ever before.—Ruth Walden.

#### SHELBY COUNTY G. A. RALLY

The first Shelby County G. A. rally and Mission Study Institute was held with the Bellevue Church June 7th. There was a total of 423 present, representing 25 churches and 47 auxiliaries. This number included 44 counselors who enrolled in the class in "Telling You How," taught by Mrs. William McMurry. The other classes were two for the Intermediates—"Ann of Ava," taught by Mrs. W. O. King; "West Indian Treasures," by Miss Elizabeth Cullen. The Juniors were enrolled in two classes—"Around the World in the Southland," taught by Miss Leone Grammer; and "Outriders for the King," by Miss Ruth Walden.

One of the features of the program hour was an address by Mrs. W. J. Cox on "The G. A. Ideals." Mrs. Cox inspired the girls as she challenged them to live up to their starblazed trail. Several of the Union Avenue girls were present—Misses Addie and Sidney Young and Miss Dorothy McChristian, who lent her assistance as pianist. A most delightful lunch was served by a group of ladies in charge. Jane Wall was toastmistress at a delightful program.

This was one of the most successful and inspiring meetings your leader has ever experienced. We congratulate Mrs. Harlan McCoy and Mrs. Wohlath for their careful planning and efficient work. Every G. A. in Shelby County was represented. Mrs. McCoy and Mrs. Wohlath are the county leaders of the Intermediate G. A.'s and Junior G. A.'s, respectively.

#### M'INN COUNTY QUARTERLY MEETING

The W. M. U. quarterly meeting of McMinn County Association met with Niota Baptist Church Thursday, July 7th, with Mrs. Kegan, our Associa-

tional Young People's Leader, in charge of the program.

More than 100 members of Junior organizations were present and many of them took part on the program. Englewood Sunbeams gave a splendid demonstration. Etowah First Church put on a beautiful Personal Service pageant, "Service Awakening." Athens Y. W. A. and Riceville G. A.'s gave playlets. Other societies gave readings and special musical numbers. Miss Davidson, one of our Sunday school workers, was present and sang a beautiful solo. Mrs. Virgil Adams, our Young People's Leader for East Tennessee, displayed posters and talked on the Y. W. A. and G. A. houseparties at Carson-Newman College and the R. A. Camp at Cosby Academy. Miss Cortner, a student of the Training School, told of the work and influences of the school. Rev. Elmer Lingerfelt made a splendid address on "Youth and Missions." He will soon leave as a volunteer missionary to Brazil. This was indeed a splendid program. The attendance was splendid. Several pastors and laymen were present and rendered valuable assistance.

Nothing was left undone by Niota Church to make this day a real success.—Velma Williams, Secretary.

#### YOUNG PEOPLE'S RALLY, NEW SALEM ASSOCIATION

The New Salem associational young people's meeting was held with the Riddleton Church, Wednesday, June 29th.

Devotional was led by Miss Altie Thomas, with prayer by Rev. W. B. Woodall.

Welcome was given by Nancy Ann Brim of Riddleton, which was responded to by Frances West of Carthage.

An interesting playlet, "The Spirit of Missions," was given by the Brush Creek Y. W. A.

"The Silver Anniversary of the W. M. U. Training School" was discussed by Miss Lorene Tilford of Tennessee College, who is a graduate of the Training School.

Hickman Y. W. A. presented a playlet, "That Jesus Shall Know," and the Macedonia G. A. gave a beautiful pantomime, "Lead Kindly Light."

The address of the morning was given by Miss Kellie Hix, Young People's leader of Middle Tennessee, her subject being "Youth and Missions."

"Challenging Opportunities" was given by the Hickman G. A.'s.

"The Meaning of Christian Stewardship" was the subject of a splen-

did address by Miss Elizabeth Chaffin of Riddleton Y. W. A.

Mrs. S. J. Thomas, superintendent of New Salem Association, spoke on "How the W. M. U. Organizations Prepare Youth for World Missionary Enterprise."

The program was interspersed with the songs of the various organizations.

The houseparties at Tennessee College was announced by Dr. E. L. Atwood, president. The G. A. houseparty will be held August 31-September 3, and the Y. W. A. houseparty will be held September 3-5.

There were 230 present, and the day was well spent.—Margaret Bowman, Young People's Leader.

#### SPIRITUAL LIFE AT TRAINING CAMP

The Citizens' Military Training Camp at Oglethorpe, Georgia, has 758 boys and young men, ages 17 to 25, in camp training.

The Rev. F. M. Huggins, pastor of Centerview Church, Belmont, N. C., is Reserve Chaplain of the camp, and with the Post Chaplain he is doing all he can for the moral and spiritual welfare of these young men.

On Sunday mornings an eight o'clock worship is observed by all in camp. Following this hour of worship is Troop Bible Study in the mess hall. The regular Post Chapel service comes at 10:45 in the morning, and at 6 p. m. there is a vesper service. In these meetings as in the daily individual contacts an endeavor is made to put the spiritual first.

The procession shows the following: Methodists 203, preferences 75; Baptists 189, preferences 83; Presbyterians 65, preferences 18. Without stating preferences the others are: Christians 66, Episcopalians 23, Catholics 16, Church of Christ 12, Holiness 4, United Brethren 1, Lutheran 1, Congregational 3, Jewish 2, no preferences—17.

#### 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

**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.

### SPECIAL PRICES TO ALL MINISTERS



**SANDERS TRANSFER AND STORAGE CO.**  
129 Eighth Ave., N. Nashville, Tenn.

# AMONG THE BRETHREN

## SUNDAY SCHOOL ATTENDANCE JULY 10, 1932

Memphis, Bellevue .....	1275
Chattanooga, First .....	1169
Nashville, First .....	1030
Maryville, First .....	726
Chattanooga, Highland Park ...	680
Nashville, Belmont Heights ....	646
Chattanooga, Avondale .....	637
Knoxville, Fifth Avenue .....	606
Nashville, Judson Memorial ....	558
Chattanooga, Calvary .....	509
Erwin, First .....	505
Etowah, First .....	503
Chattanooga, Woodland Park ..	488
Fountain City, Central .....	471
Nashville, Eastland .....	452
Chattanooga, Chamberlain Ave. .	406
Chattanooga, Tabernacle .....	392
Cleveland, First .....	388
Sevierville, First .....	384
Humboldt .....	383
Paris .....	374
Chattanooga, Northside .....	365
Chattanooga, Rossville Tabernacle	358
Chattanooga, Clifton Hills .....	348
Chattanooga, Oak Grove .....	347
Chattanooga, East Lake .....	341
Rockwood, First .....	330
Nashville, Lockeland .....	323
Chattanooga, Summerfield .....	321
Rossville, Ga., First .....	307
South Pittsburg .....	282
Lenoir City, First .....	261
Covington, First .....	257

### By FLEETWOOD BALL

Daniel E. Hogan of Okmulgee, Okla., has accepted a call to the First Church, Weatherford, Okla.

The church at East Point, Ga., loses its pastor, Dan Henderson, who becomes pastor at Smyrna, Ga.

W. J. Earls of Austin, Tex., has become pastor of the church at Ingram, Tex., and is on the field.

Robert H. Lamkin of Atlanta, Ga., accepts a call to the church at South Decatur, Ga., beginning July 17.

J. O. Johnston of Checotah, Okla., has accepted the call to the care of Tabernacle Church, Okmulgee, Okla.

Dallas P. Lee of Seminary Hill, Tex., has consented to become pastor in Edinburg, Tex., effective July 1st.

F. B. Thorn of Columbus Street Church, Waco, Tex., has become pastor of the Second Church, Houston, Tex.

During July and August E. D. Head of Waco, Tex., is serving as supply pastor of the First Church, Houston, Tex.

The First Church, Albany, Tex., is fortunate to secure as pastor W. M. Joslin of Burleson, Tex., effective July 15.

Roy L. Hurst, formerly of Paragould, Ark., is bringing things to pass since becoming pastor of Central Church, Hot Springs, Ark.

Weyman M. Albert has resigned as pastor of Western Heights Church, Atlanta, Ga., effective August 7. He will do the work of an evangelist.

Evangelist Marshall Mott and singer, E. Powell Lee, are assisting the

First Church, Newport, Tenn., Mark Harris, pastor, in a notable revival.

J. E. Dillard of Southside Church, Birmingham, Ala., will supply the Foster Park Church, Chicago, Ill., Guy Wimmer, pastor, during August.

S. R. Woodson began a revival Sunday in his new pastorate at Whiteville, doing the preaching. His cultured bride is rendering valuable assistance.

O. P. Gilbert of Atlanta, Ga., the virile editor of the Christian Index, produces a remarkably strong editorial in his paper on the theme, "We Must Not Repeal the Eighteenth Amendment."

Bailey Lovelace of Clinton, Miss., lately did the preaching in a revival at New Hebron Church, B. E. Phillips, pastor, resulting in 37 additions, 31 by baptism.

A. B. Polsgrove of Charleston, Miss., was lately assisted in a meeting by T. Eugene West of Richmond, Va., which resulted in 42 additions, 21 by baptism.

Dale S. Crawley of Denton, Tex., has accepted a call to the care of the Tabernacle Church, Jonesboro, Ark., and is being assisted in a meeting by Evangelist Joe Jeffers.

In the recent revival held by Evangelist Marshall Mott of Winston-Salem, N. C., in Elizabethton, C. L. Bowden, pastor, there were 105 professions and many additions.

In the recent revival in South Royal Street Church, Jackson, G. B. Smalley, pastor, there were 18 professions and 14 additions, 6 by baptism. W. A. West of Bemis did the preaching.

George W. Truett of the First Church, Dallas, Tex., has consented to conduct a revival in the First Church, Tulsa, Okla., J. W. Storer, pastor, just after the first of the year, 1933.

The Christian Index of Atlanta, Ga., refers to George H. Crutcher of Riverside Church, Tampa, Fla., as "Dr. George H. Crutch." Not so bad! He is steadily helping every good cause.

On Sunday, July 10th, J. W. Storer of the First Church, Tulsa, Okla., welcomed 11 into the church, 2 for baptism. The Sunday school attendance reached 960. E. A. Patterson is director of church activities.

Since December during the pastorate of Noel Smith at Dickson there have been about 40 additions, most of them adults by baptism. He has baptized former Hardshells, Methodists, Campbellites and Presbyterians.

The recent revival in the First Church, Malvern, Ark., L. M. Keeling, pastor, resulted in 65 conversions, 33 additions, 24 for baptism. A. P. Blaylock of Little Rock, Ark., did the preaching and P. A. Stockton led the music.

William D. Upshaw of Atlanta, Ga., candidate of the National Prohibition Party for President, has challenged

Herbert Hoover, Republican nominee, and Franklin D. Roosevelt, Democratic nominee, to a debate of the prohibition issue.

### By THE EDITOR

The revival meeting at the Second Church, Lenoir City, W. R. James, pastor, closed last Sunday with ten baptisms.

First Church, Shelbyville, is sponsoring a series of meetings at the Shelbyville Mills, Pastor W. C. Creasman doing the preaching.

Dr. Porter M. Bailes, pastor of the First Church, Tyler, Tex., welcomed 25 new members into the fellowship of his church during the month of June.

H. G. M. Hatler of Gatliff, Ky., has been called to the pastorate of the Central Church, Corbin, Ky., formerly occupied by Pastor G. W. Ellers, now of Harrodsburg.

New York City was recently visited by a horde of moths. Myriads of millions of them came, no one knows where from, and brought consternation to the inhabitants.

Pastor L. B. Golden of Seventh Church, Memphis, recently underwent an operation for appendicitis, but is back on the job, able to render some little aid in their revival meeting.

Sixteen professions and 8 additions were the results of a meeting at the Greenwood Mission of the First Church, Orlinda, in which Lofton Hudson assisted the pastor, A. M. Nicholson.

Dry raiders recently seized and confiscated a \$25,000 club in New York City for violation of the Prohibition laws. Not long ago they seized a plant in that city valued at more than \$1,000,000.

Within the last six months Eudora Church, Shelby City, has lost two of its most faithful members who have been connected with the church for the greater part of the last half century: Mrs. J. A. Heard and Miss Mollie Brooks.

The revival at Seventh Church, Memphis, had a fine first week in spite of excessive heat. N. M. Stigler of Brownsville is doing the preaching. Friday night of last week two splendid young men volunteered to preach the Gospel.

From Chattanooga the report for July 10 is as follows: Calvary, baptized 5, received for baptism 1; Woodland Park, received by letter 8, for baptism 4, baptized 5; Rossville, Ga., First, baptized 18; and several additions from the other churches.

The International Missionary Council, Y. M. and Y. W. C. A., met the week of July 3rd in Dassel, Germany. Twenty-five nations were represented and every continent. Dassel is the birthplace of the Moravian Brethren and also of the movement to free slaves.

Northern Baptists met last week in San Francisco, Cal., and among other things adopted a ringing resolution pledging support of the Prohibition laws, defense of the Eighteenth Amendment, support only of the candidates who are for these great moral codes.

Mother Williams, oldest member (in point of church membership) of Shelbyville Church, having joined in 1862, died July 5. She was the mother of Eustace Williams, member of the Tennessee College Board of Trustees and the treasurer of the Shelbyville Church.

M. D. Jeffries of the Memphis Hospital writes suggesting that those persons expecting to prepare reports on hospitals for the associational meetings write to the Superintendent of the Baptist Memorial Hospital for the facts necessary to such a report on that institution.

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.

Twenty-seven additions and 21 professions were the results of a recent meeting held by O. F. Huckaba of North Edgefield Church, Nashville, with the First Church, Lawrenceburg, W. E. Davis, pastor. Pastor Davis said: "It is the greatest meeting we have had in several years."

Moody Bible Institute of Chicago has secured as her new dean the Rev. Harold L. Lundquist, an attorney, who is also a graduate of the Institute. He has served on the faculty since 1925. Two hundred sixty-eight students were graduated from the Institute during the year just closed.

During a thunder storm in Memphis a few days ago, lightning struck the belfry of Seventh Church and shattered it. Following an electric wire, it tore through the auditorium, burned out the lights, melted wires and blackened the plastering. Fortunately the building did not take fire.

## BOYS AND GIRLS SEND NICKELS AND DIMES

But the nickels and dimes make dollars. We will send free an attractive dime bank to any boy or girl who asks for it, in which dimes may be deposited for our Crippled Children's Fund. Thus boys and girls may have part in

## HEALING HUMANITY'S HURT

And a book of hospital stories will be sent free to anyone upon request. Sunday School teachers will find these stories fine for illustrations of Christian service.

## SOUTHERN BAPTIST HOSPITAL New Orleans

On last Sunday Orinda Church, A. M. Nicholson pastor, held its centennial celebration. J. H. Burnett, oldest living pastor, spoke at the morning hour, W. R. Pettigrew at the afternoon service, and at 6 o'clock open air services were held on the grounds where the First Church was organized 100 years ago.

-B&R-

Associations open this week. Big Hatchie and Stewart County met and the editor and Secretary Bryan started the summer round. This year we are not fortunate enough to have Dr. Stewart and his car at our disposal, since he is touring the state with the picture of the Orphanage; we, therefore, beg our friends to help us cut expenses by providing ways for us to get to the meeting places of the associations.

-B&R-

Harry L. Carter of Lyon, Miss., did the preaching and Sibley C. Burnette, the pastor, led the singing in a gracious meeting last week at Forest Hill, Memphis. Three joined by letter, one by statement and twelve for baptism. In the absence of Pastor Burnette, who is to do B. Y. P. U. work in Georgia until September 15th, Brother Carter is supplying the church two Sundays a month.

-B&R-

The Prohibition mass meeting, held in the great city auditorium of Memphis the night of July 11th, was a gigantic success. Every seat was taken and people stood tier on tier around the walls. Judge McCall, Tennessee's member of the Social Service Commission of Southern Baptists, Pastor Bateman of First Baptist Church and Pastor Lee of Bellevue were speakers. At least 7,000 people were present and many could not get into the building. Memphis dries are awake and on the job. Let them organize everywhere!

-B&R-

Word has come to us of the subtle work by some men in our state who claim to be working for some sort of a Social Purity League. "The World Purity Association" is the name given in one place. No such organization is listed in records which we have investigated. Once more we warn our readers against the unknown people who come to your towns soliciting money for such things. Give all your money through your church treasury and directly to charity cases which you know to be worthy. The land is full of fraudulent schemes for getting money, and worthy causes must suffer until they are able to prove their worth.

**OPEN AIR REVIVAL**

The open air revival, conducted under the auspices of the First Baptist Church of Maryville, Mo., is progressing in a wonderful way. Twenty-two professions up to and including Friday evening, July 15th. Among the number of converts were several heads of families; one man near 50 years of age, another 57, a woman 58 and her husband who is 76 years old were converted. The others were young people ages ranging from 12 to 22. Pastor William H. Butler is doing the preaching.

**RESOLUTIONS**

We, the preachers of the West Tennessee Preachers' School at Union University, take this occasion to express our profound appreciation and thanks to the president, the faculty

and the entire administration of Union University to Brother W. D. Hudgins and the State Mission Board, to Drs. A. T. Robertson and J. McKee Adams of the Southern Theological Seminary, and to Brother N. M. Stigler of Brownsville, Tenn., for making possible this period of fine instruction and most wholesome fellowship.

Our benefits from this school are:

1. We have come to have a greater appreciation for our great denomination and its glorious task.
2. We have been impressed anew with the magnitude of our individual problems and opportunities.
3. We have touched hearts, not only with our fellow-laborers in West Tennessee, but also with many of the greatest leaders in our denomination.
4. Our interest in the great task

of winning souls has been heightened and our zeal for real sacrificial service has been increased.—Committee: J. L. Robertson, O. C. Rainwater.

The State Board of Missions, the Sunday School Board and Carson-Newman College having recognized the need of a better training of the ministry have provided what is known as a Preacher's School, suited to all preachers who will attend regardless of their former preparations, and without cost to those who attend.

Therefore, be it resolved by the preachers attending the 1932 term at Carson-Newman College, That we extend to all who have contributed in any way to make this school possible our most profound thanks.—E. W. Roach, J. W. Lindsay, Samuel Melton, Committee on Resolutions.

**SCHEDULE OF ASSOCIATIONAL MEETINGS FOR 1932**

July			
Date	Association	Church Where Held	Location
19	Big Hatchie	Mt. Lebanon	Near Covington
21	Fayette County	Mt. Olive	Near Somerville, Highway No. 15
27	Concord	New Hope	Big Spring
August			
9	Robertson County	Oak Grove	Near Springfield
10	Cumberland Gap	Oak Grove	
11	Union	Doyle	Doyle
16	Holston	Muddy Creek	Near Blountville
17	Nolachucky	Russellville	Russellville
17	Chilhowee	Cedar Grove	Maryville, Route 8
17	East Tennessee	Del Rio	Del Rio
18	Jefferson County	Flat Gap	
24	Grainger County	Central Point	
24	Campbell County	Cedar Creek	
30	Bledsoe	Hillsdale	Between Hartsville and Lafayette
30	Mulberry Gap	Sneedville	
31	Providence	New Providence	
September			
1	Sequatchie Valley	Whitwell	Whitwell
1	Big Emory	Crossville	Crossville
2	Hardeman	New Bethel	
2	McNairy	Mays Chapel	One mile north Ramer
2	Tennessee Valley	Bogle Chapel	Evensville, Route 1
6	Gibson	Spring Hill	Eaton
7	Crockett	Gadsden	
7	Dyer County	Woodville	Near Gates
8	Madison	Parkburg	Pinson, Route 1
8	Sevier County	Millican's Grove	
9	Lawrence County	Etheridge	Etheridge
10	Stockton Valley	Van Branch	Twelve miles northwest Byrdstown
14	Salem	New Hope	Dekalb County
15	McMinn County	Riceville	Riceville
16	William Carey	Flintville	
21	Clinton	Zion	Five miles from Clinton
21	Wilson County	Rocky Valley	
22	Watauga	Watauga	Watauga Valley
22	Holston Valley	Cave Spring	Nine miles from Rogersville
23	Beech River	Piney Creek	Seven miles south Lexington
23	Indian Creek	Collinwood	Collinwood
23	Maury County	Holt's Corner	
28	New Salem	New Macedonia	Near Chestnut Mound
29	Duck River	El Bethel	
29	Giles	New Hope	
30	Riverside	Falling Springs	Four miles east Alpine
30	Stone	Smith Chapel	Cumberland Co. Highway No. 1
30	Northern	Nave Hill	
October			
1	Judson	Walnut Grove	
4	Weakley County	Oak Grove	Four miles south Dresden
4	Cumberland	Pleasant View	Near Clarksville, Route 48
4	Enon	Oak Grove	Three miles S. E. Red Boiling Springs
6	Stewart	Crockett's Creek	Near Model
6	Western District	New Boston	
7	Southwestern District	New Liberty	Seven miles west Clarksburg
8	Beulah	Johnson's Grove	
11	Ocoee	Chattanooga, First	Chattanooga
12	Knox County	Roseberry	
12	New River	Oneida, First	Oneida
13	Sweetwater	Notchey Creek	Madisonville
14	Polk County	Antioch	Highway 39, 5 miles north of Benton
19	Carroll	Missionary Grove	
20	Nashville		
25	Shelby County	Bartlett	

We have not received minutes of the following associations: Hiwassee, Midland, Unity, Wiseman.

**Please Send Us the Following Information**

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

**ASSOCIATION DECLARES WAR ON WETS SEEKING REPEAL**

Charging the press with having obstructed "dry" sentiment by the publication of statements and articles emanating from avowed anti-prohibitionists, the Protestant Pastors' Association recently declared open warfare on any and all moves on the part of the "wets" to repeal the Eighteenth Amendment.

Attended by nearly 100 pastors, representing 95,000 church members in Memphis and Shelby County, the regular monthly meeting at the Y. M. C. A. got off to a flying start with addresses by Dr. H. D. Knickerbocker, pastor of First Methodist Church; Dr. C. A. Waterfield, pastor of the Whitehaven Methodist Church, and Dr. Robert G. Lee, pastor of Bellevue Baptist Church.

Reputedly voicing the sentiments of the 95,000 churchgoers, the association went on record as condemning the "propaganda in favor of liquor that has been turned loose to flood the country," and favoring the distribution of a circular among the various churches calling on the people and their representatives in Congress to work against the repeal of the Eighteenth Amendment.

After the address by Dr. Knickerbocker and the recital of statistics by Dr. Lee, the association passed the following resolution, directed at the Memphis newspapers:

"Whereas for 14 years, since the enactment of the Eighteenth Amendment, and like citizens, clerical and lay, have commonly turned from the discussion of prohibition, relying on the orderly processes of government, supported by the mass of citizenship, to carry out its provisions;

"Whereas opponents of the law in the meantime have constantly maintained and vastly increased their activity; and

"Whereas, for whatever reason, it has appeared impossible to secure in the newspapers, a fair and open presentation of this cause by just and intelligent proponents of the law; therefore it is by this body of approximately 100 Protestant pastors of Memphis and Shelby County, speaking for the vast majority of 95,000 members and for many outside the churches;

"Resolved, that we here most respectfully but unanimously and earnestly request of the newspapers of this city, in their full appreciation of ethical responsibility to the people for unobstructed channels of information and in their traditional attitude of a just and generous service to those in whose behalf we petition to open their columns at once and hereafter to a fair statement and discussion of an issue which affects so profoundly the economic, social and moral welfare of our community and our common country.

(Signed)

"O. A. MARRS, President.  
"J. ERIE CARLSON, Secretary."  
Memphis, Tenn.

**I AM TODAY**

I came to you this morning.  
I came fresh from the hand of God.  
I am called Today.  
If you touch me with soiled fingers, my beauty will be marred.  
A noble thought will glorify me.  
A kind word will halo me with the brightest light.  
A deed of love will connect me with eternity.  
A cheerful smile will gild me with the colors of dawn.  
Soon I will be Yesterday.  
If you use me well and wisely, I shall become a beautiful, green spot in your life, where memory will fondly linger.  
Misuse me and I become a hideous, deformed thing, which men name Regret.  
Your Master and mine says: "Son, go work today in my vineyard."  
I am here, use me.  
Eternity will be made richer or poorer because of you and me.  
I am Today!—Christian Standard.

"What is all the palaver about on the athletic field?"  
"They hurl the discus, then they discuss the hurl."

## NEWS BULLETIN

(Continued from Page 8)

meetings and is a real Gospel singer. He has assisted in revivals throughout this part of the country.

He was set apart by the First Church of Coal Creek. Revs. T. H. Roark, J. J. Henderson, C. B. Peoples and Walter Queener were called to ordain him which they did the 19th of June.

Brother Gross was called as pastor of a church the day before he was ordained. We bespeak for him much success, as he is known and loved by many people.—C. B. Peoples.

## SALLIE

By Louis J. Bristow, Superintendent

Sallie is four months old. She is the daughter of a college graduate mother who is now too poor to care for her. Thin and ill when she came to us, Sallie now is plump, rosy-cheeked and pretty. She has blue eyes and light hair, and is normal in every way, save that she has no home. She is a guest of Southern Baptists in their hospital in New Orleans. I am wondering if Southern Baptists will contribute to the necessary cost of her care? A contribution in any sum will help; for this is only another case of healing humanity's hurt.—New Orleans.

## FOURTEEN-YEAR-OLD MOTHER WHO HAS MANY GRAND-DAUGHTERS

By W. W. Hamilton

Fourteen years ago a Baptist Bible Institute student, who had operated a bicycle shop in one of the cities of Mississippi, and who having heard God's call for Christian service, came to New Orleans for training, sought opportunity for practical activity, and finally began work in Algiers, just across the river.

In the face of seemingly unconquerable difficulties he organized a little Sunday School and then a church, and later helped with his own hands to erect the building which is now known as the place of worship for the Massey Memorial Baptist Church.

This church, of which Rev. L. R. Shelton, an Institute student, is the present pastor, is manifesting the characteristics of her mission mother and is sending out groups of workers into the many and needy fields nearby. This work, under the leadership of the pastor, is done through a laymen's organization and through the women workers and through young men who have surrendered to God's call and are students for the ministry.

Among the new churches organized is Marrero, which already has three mission stations: Westwego, with about 50 members, 22 of whom are Catholics recently saved and baptized; Bayou Chene, where 46 have been baptized in the last few months; Vacherie, where many of the French people have been won to the Saviour and where a great work is going forward, and Lafitte, at which point are being seen wonderful evidences of God's favor.

These new granddaughters, which are prospering and growing and manifesting such evangelistic power, are children of the Algiers church and are the results of the mission spirit and practical activities so constantly seen and felt at the Baptist Bible Institute.

It would require a book of many pages to tell of what is being accom-

plished in and around New Orleans by students who have caught the vision of the rich and responsive fields white unto the harvest. From the Algiers church alone six young men have surrendered for the ministry and are working while they train for service.



## CHARLES WESLEY, EVANGELIST AND POET, by F. Luke Wiseman. Published by The Abingdon Press, 150 Fifth Avenue, New York. \$2.

Another splendid piece of biography dealing with the life and works of one of the most colorful and interesting ministers of the Christian era. The author is well fitted for the task to which he set his hand when he undertook to give us the first careful study of the life and work of this noted founder of Methodism. "For many years, the publishers say, 'he has made a critical study of hymns and tunes, and has been regarded in England and America as a foremost authority on hymnology.'" In his work on this book he had access to much valuable information, including parts of the journal which Charles Wesley kept for several years of his most active ministry.

The volume presents a good sketch of the early life of Wesley, of his preparation and the various forces that helped to shape his career. Incidents which resulted in the creation of some of his most noted songs are given together with the poetry of the hymns. His work as an evangelist and preacher is described and some of the most thrilling experiences of his preaching days are told. His conversion from the idea of salvation by works is described, along with his almost miraculous deliverance from a bodily infirmity which came near taking his life before his work was well begun. Wesley's attitude toward baptism is given, his view of the Lord's Supper and other great doctrines of the Bible.

One will find the volume a valuable addition to any collection of biography. Any study of Methodism will be greatly aided by the contents of this book. It comes in chaste language, beautiful binding and attractive design.

## WHAT I OWE TO CHRIST, by C. F. Andrews. Published by The Abingdon Press, New York City. \$1.50. 281 pages.

The volume came as a result of a request of publishers that Dr. Andrews would give them "a volume telling in simple manner the changes which have come over your religious outlook as you have wandered over the earth, mingling with all sorts and conditions of men and sharing their inner thoughts with them." After a similar request had come to him from friends in America, the author finally decided to prepare the manuscript which is given in this volume.

It is an interesting book containing a brief autobiography and records of the various incidents which the author has experienced in his mission work which has taken him into almost every country of the globe. His

contacts with such men as Ghandi, Rabindranath Tagore, years in the Punjab, contacts with various royal families in the Far East, his temptations and trials, the study of various religious faiths and the glorious consciousness that "Christ is All" are given in a commanding and interesting way. One will not doubt the need for a more vigorous missionary effort on the part of Christians if he will follow this world-traveler and preacher through the discussions of this good book.

## TEN BURNING QUESTIONS, by W. B. Riley. Published by Fleming H. Revell Co., New York. \$1.50.

The messages in this splendid volume were prepared and presented from the noted preacher's pulpit in the First Baptist Church of Minneapolis, Minn. Says Dr. Riley: "It has been my custom to deliver, either in a special series or at stated intervals, sermons especially directed to student problems. . . . This volume belongs to that annual attempt. There is an orthodoxy too anaemic to advance the cause of Christianity. The Truth may be mighty, but if so, it requires either vigorous expression or definite incarnation. So there is an orthodoxy that is aggressive, militant even; and it is that sort, and that alone, this author has sought to entertain, proclaim and practice." And it is that sort of orthodoxy which finds expression in the messages of this volume.

The first message is: "Is the Bible a Human or a Divine Book?" and it alone is worth the price of the book for everyone who needs proofs to present to the doubting world in which we live. The Scripture declarations concerning supernatural revelation are examined, and proof on top of proof is piled up to show that these declarations are supported by discoveries as well as by the effect of the Book upon human life, character and history. It is a masterful argument for an inescapable fact of our Christian faith. In chapter 2, Fundamentalism of the true type is examined and defended. One chapter deals with the Philosophy of Humanism, another describes our present "Rotting Society", there is a masterful message on Legalized Intoxicants, one on Free Love, one on Communism and a last chapter dealing with prophecy and world governments.

Every Fundamentalist will want this volume for its messages in support of his faith. Every honest "middle of the roader" and every honest modernist will want to study the volume in order to see what real Fundamentalism as compared to that fanatical brand which is so constantly in the limelight.



## ODOM

Brother Eldridge Odom was born August 24, 1863; and died March 25, 1932. He was married to Miss Nova Waller January 13, 1903. To them were born four children. His wife and children survive him, and to them we extend our heartfelt sympathy.

He was converted when a young man and joined Concord Baptist

Church, later moving his membership to Ten Mile, where he was an active member as long as his health would permit. One of the many evidences of his devotion to God's cause is, though far from well, he was visiting in the interest of his church when stricken with his last illness.

Brother Odom was an earnest Bible student and faithfully obeyed its teachings. By his consecrated life he ever held up Christ to the lost in his community. As Sunday school superintendent and teacher he was greatly beloved by all the school. He was capable and patient in the performance of every duty, whether teaching the adult class or playing games with the children.

In his going we have suffered an irreparable loss; but we thank God we still have the influence of his life of service with us, and we are assured he will receive the laborer's reward when in that beautiful city of God he meets many whom he turned into the way of righteousness. "Blessed are they who die in the Lord, for their works do follow them."

His funeral was conducted by a former pastor, Rev. T. O. Dake, assisted by the pastor, Rev. J. M. Hinds, and the Methodist pastor, Rev. Erwin. His burial was in Ten Mile cemetery and witnessed by a host of friends and relatives—Mrs. O. C. Ewing, W. A. Ewing, Mrs. Mollie Wilkey, Miss Ruby Blount, Committee.

## SMITH

Mrs. Mary Sauls Smith, wife of Neal Smith, was born March 23, 1860, and died April 5, 1932. At the time of her death she had been a member of Bradley's Creek Church for eighteen years. She was a quiet and faithful Christian and attended the services of her church when possible.

May the sorrowing husband and children remember the words of our Lord: "I am the Resurrection, and the Life; he that believeth in me, though he were dead, yet shall he live."—Committee: Miss Bettie Mathes, Mrs. John Leeman, Mrs. Dallas Craddock.

## MILLER

Miss Martha Miller, aged about 50 years, died August 12, 1931. She had been a member of Bradey's Creek Church for many years where she attended the services faithfully whenever she could do so.

She is survived by two sisters and two brothers. The funeral services were conducted at the church by the pastor, and she was laid to rest in the church graveyard to await the resurrection morning.—Committee: Miss Bettie Mathes, Mrs. John Leeman, Mrs. Dallas Craddock.



## Andrew Jackson Hotel

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