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Famine, Faith and Service

By Mary L. King, Pochow, An., China

I would like to write you each separate letters and individual messages, but that is impossible; so, as we all read our State paper, may I use its pages to send to you news from this part of the world? The winter and spring will long be remembered as the worst famine in over one hundred years. Such a large territory was affected, the problem was so vast, the local officials seemed to have no plan to meet the great need. Every one felt his funds cut off, as after a summer of war, the next brought widespread floods that ruined the crops and carried away thousands of homes. You have all read of these conditions, no doubt, but we here saw daily increasing evidences of the distress, and from some of the outlying districts we had word that the destitution was far greater than in this city. All sorts of things were brought here for sale, baskets, brooms, brushes, hand woven cloth, rude handiwork of a thrifty people, but there was no sale for anything. Perhaps two-thirds of the stores of the city failed. The streets were lined with household furniture, some of it very old, and if there was sale for it, only the cheapest prices. Houses were torn down and the timbers sold for food, the trees cut and sold, and finally, doors, windows, carts, etc., were sold for firewood. Early in the winter children were sold, and very many stolen from their parents as they slept beside the road, or pushed through crowded streets begging.

It hurt us most to see distress and signs of poor nourishment in those we knew and loved, and we could help a few of these from time to time. Only a resourceful people could have passed over such a crisis sustaining as little harm as these have, but there are plenty of reminders of the hardships. Many have died of starvation, and others have been given away or sold into unknown conditions. The reaping of an abundant harvest—such as was planted—called the thousands of people back to their country homes to get a share in the gleaning of the fields. There is bound to be suffering still, but not like the winter.

It was our privilege to have a part in dispensing help from Famine Relief committees. It seemed necessary that this money reach the people through responsible men, and due to Mr. Bostick's strenuous efforts, an investigation of this great district was made and he was asked to head the committee that should get the help to the sufferers. A Lutheran missionary in a neighboring station was invited to come and help and bring men he could trust. Our own loyal Christians gave a splendid help and for a

month suffered real hardship as they canvassed the country and selected those who most needed help. Often it was so hard to decide—one ticket, calling for one dollar only, had to be divided between three or four families. It was a great sight to see the throngs come up to get their tickets cashed. Some were so unfortunate as to have their papers snatched from their hands in the great crowd. There were two distributions made, and I believe that knowing some one cared and was reaching a helping hand, helped them as much as the actual money.

Before any help was offered us, a proposal was made by the local Red Cross, to share with them the expense of opening a Home for one hundred boys and girls, who were in danger of starvation, or of being sold away from their parents. This brought us into such good fellowship with some of the best citizens, that when news came of a large amount of money to be faithfully distributed, Mr. Bostick said he must have the help of all those engaged in this work with the children. It was arranged that the estimated

money for each child would be given to the families, in bi-monthly portions, and they take back their children and so release us. Later, a gift of three thousand dollars Mexican, only \$250 gold, was given us to use in saving in temporary homes, one thousand children. This was carried out, the children fed and housed, and the sick looked after for forty-three days, until the beginning of barley harvest relieved the keenest distress.

Even while our pastor and most of our Christian men were away on this business of mercy and help, every church service was full to overflowing. All seemed to feel that we were, in a measure, sharing their too heavy load. We have rejoiced, too, to hear of very special outpouring of the Spirit in Kaifeng and Chengchow. Some of our women attending the Bible Institute in Kaifeng returned radiantly happy. Others have now gone to Kaifeng to the meeting of the Association of Honan and Anhui. A large number of the children who were cared for in the four homes will soon be gathered here in a Daily Vacation Bible School for six weeks. The pastor's son, helped by local Christian boys, will teach one hundred children. The larger half of these have already enrolled.

The Hospital has sheltered a number of despairing families for a few weeks, until they could get back a little strength. Usually the father would be pushing a wheelbarrow loaded with the few possessions, and often the youngest child. But a young couple came in one stormy night almost frozen. At one end of a pole carried over the man's shoulder was a box, and among rags a seven-months-old baby too cold to cry. The daily clinics have been well attended and have helped save quite a few babies. Now the hot weather is on, the mothers come for all sorts of advice and help. We still have a dozen children, of all ages, besides another dozen that belong here. Life is far from dull, and very different each day. But the worthwhile jobs are Miss Barratt's own. She plans activities for every age. We are cheered by the fine advance the women have made in the W. M. S. meetings, and the eagerness to learn to read. Pray for us often. There are dangers everywhere, the Communists are near us, but so far have not entered this city. We feel that these golden opportunities may not be ours for long. There is great danger from sickness following the famine, and already typhus fever is abroad. One of our young men is just recovering from an attack. Cholera is feared, as it has appeared early in other cities. But we know we are safe as long as there is work for us to do. If only you might see the work your gifts make possible, you could better share our joy.

Write It

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copybook,
That the young may often look,
"Where there's drink there's danger."

Write it on the churchyard mound,
Where the rum-slain dead are found;
Write it on the gallows high,
Write it for all the passers-by,
"Where there's drink there's danger."

Write it in the nation's laws,
Blotting out the license clause;
Write it on each ballot white,
So it can be read a-right,
"Where there's drink there's danger."

Write it on our ships that sail,
Borne along by storm and gale;
Write it large in letters plain,
Over every land and main,
"Where there's drink there's danger."

Write it on every gate,
On the church and halls of state,
In the hearts of every band,
On the laws of every land,
"Where there's drink there's danger."

—Anon.

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Editorial

After an election is over we can but wonder if, after all, the candidates are as big liars as they tried to prove one another before the election.

★ ★

The level of the American electorate has sunk mighty low when their elective officers are chosen upon the basis of which can sling the most mud at his opponents.

★ ★

Since prohibition went into effect, 500,000 new homes have been built, more than half of them by men who never owned a home before, due to the fact that legalized intoxicants made fools of them, and they spent their money in saloons.

★ ★

The whispering campaigns of pre-election days are the 'gossip fests' of sordid minds. If candidates knew enough to save the country, they would know enough to wage a campaign on political issues rather than on low, cruel, personal abuse of their opponents.

★ ★

When man reverses the program of Nature (which means God's program) and tries to run things backwards, they go backward, but he is such a dupe of his own vain imagination that it takes a long time for him to discover it.

★ ★

Do not berate the man who shows the relation between some great movement or event in history and its cause in previous current events; examine the phenomenon under consideration, get your eyes on the facts, and be honest enough to admit truth.

★ ★

Why not postpone the meeting of our State Convention one week? Nothing would be harmed by so doing, and the cause of our general work would be aided. Our convention has been meeting the same time as the conventions of practically every bordering state.

★ ★

If you have been silly enough to believe that the bootleggers and moonshiners are voting the dry tickets, watch elections in the big cities where they have their headquarters. They know that the return of legalized intoxicants will not only raise the price of their products, but make it easier for them to evade capture.

★ ★

Go back to the time when Southern Baptists listened to the "progressives", threw down the age-old restraints about membership in their various bodies, substituted machinery for spirituality, utterly defied the

command of the Book on women speaking in the churches (assemblies), and right there you will discover the beginning of our denominational debacle.

★ ★

First and Second churches of Catlettsburg, Ky., have voted to unite. The Western Recorder asks, "Where is the fellow who said two Democratic individualistic Baptist churches couldn't unite?" Send him to our church here in Nashville and we will show him a great one which came from a union of two such churches.

★ ★

Some of the moonshiners are reported to have gone out of business because of the competition which they meet in the secret liquor markets. The fact is, although the liquor crowd would not have us know it, the demand for liquor is falling off each year. Within four more years the novelty of the illegal drink will have begun to wear off, most of the old toppers will be gone, the liquor crowd of Europe and New England will have bankrupted themselves, and the cry for return of legalized intoxicants will be so feeble that the politicians cannot hear it.

★ ★

SOUTHWIDE REPORT

Secretary Austin Crouch has given out his report for the month of July and it shows some interesting as well as alarming facts. Total receipts for all causes for the month amounted to \$117,457.34, of which amount more than half was designated. The Emergency Offering brought in \$51,958 of this total sum. Tennessee reported \$7,500 contributed through the regular program and \$3,531 through specials. Home and Foreign Missions received more than \$100,000 of the total contributed during the month.

★ ★

BILLY STILL ALIVE

Billy Sunday is not dead, nor has he ceased his fight against evil. The trouble with Billy is that he is such a whirlwind of power against wickedness in high places, and against the liquor gang in particular, that the wet press agencies have black-listed him and we never get news of his great meetings. But he is on the job. A few days ago in Springfield, Ill., he preached to a crowd of more than 7,000 people, sounded a clear gospel note, took off his coat and gave the liquorites "unshirred tarnation". And there are thousands of preachers who will do that between now and November 4th.

★ ★

OTHERS HAVE THEIR TROUBLES

Here is a live one from The Illinois Baptist. We read it with a smile, not only because of the keen rebuke administered a recalcitrant subscriber, but because it reminded us of similar "complaints" which have come to our desk. Isn't it passing strange that Christian people will allow their political prejudices to master their souls, debase their idealism, turn them against their pastors and other best friends, and cause them to manifest such an ungodly spirit toward the only agency on earth that is supposed to fight the battles of morality before the reading public—the religious press? Editor Elbert E. Waller has shown the right spirit in this comment, and we congratulate his constituency upon having him at the helm of their state paper at a time like this.

We Are Called Down

One of our good brethren, a preacher by the way, has called us down and he is one of those who have "always" stood by the Illinois Baptist but now he is "through" and it is because we have committed an unpardonable sin. He has read perhaps thousands of things he liked in the Illinois Baptist, but in our effort to show where the old parties are on the wet and dry question we have shown our preference for the Republican platform on that subject and that has

★ ★

SOME DAY MAYBE!

Some day the Gospel Advocate may become satisfied with its program of abuse, misrepresentation and continuous wrangling. In a recent issue, one Cled E. Wallace, under the heading "Sword Swipes", takes a fling at the Baptists, declaring, "The Holy Spirit was not called in when the Southern Baptist Convention was born, and should not be called in now to keep it from dying". We wonder how he knows where the Holy Spirit was operating when the Southern Baptist Convention was organized. We wonder who made him so wise that he can tell the times and the seasons of the Lord. We wonder just what spiritual recreation his readers get out of the tirades which he hurls against Baptists. And until he can find something in the Bible about The Church of Christ, "The Central Church of Christ", etc., it does seem that wisdom would suggest to him that he cease berating Baptists because there is no mention in the Scriptures of the various organizations which the churches of the Lord Jesus, through their chosen messengers, and as they know by divine guidance, have set up through which to cooperate in the promotion of the kingdom enterprises of their Lord.

★ ★

THE MYSTIC SYMBOL

The title was chosen for lack of a more significant one. It is the title of a book which will be off the press this week. The book is a good handbook containing a concise discussion of the history of the Lord's Supper, a review of the four doctrines that have grown up out of it, a sketch of the history of superstition that has grown up around the ordinance, a history of restricted communion, and a brief discussion of the reasons adopted by Baptists, and other Christian bodies, for the protection of the ordinance. Expositions of every passage of Scripture directly relating to the ordinance of the Supper are given. The editor has worked for twelve years, "off and on", collecting the material which has been boiled down into a volume of 140 pages. He has published it out of a tract fund into which he has put all royalties received from sale of a previous volume. Everyone wishing a copy of this book may have the same directly from him for 30 cents paper, 50 cents cloth, postpaid, or a free copy of the paper edition will be sent to anyone sending new subscription or renewal for our paper. We take the liberty of making this announcement, since there will be no penny of profit coming to the author. Whatever of profit may come from sale of book will go to the Baptist and Reflector, or into the Tract Fund out of which the expense of publication was taken.

"turned his stomach" or to be exact he says it made him sick.

He does not believe in mixing religion and politics. Yes, we have heard that before, but all down through the ages good men have always mixed them. Our forefathers came to America for religious liberty and they mixed their religion and politics and thus laid the foundation for a Christian nation. One thing that is the matter with America today is the failure of so-called Christian leaders to do their duty toward our country. We have too many slackers among Christians and that is all that is wrong with the Eighteenth Amendment.

Yes, we are sorry to lose this sanctimonious old brother, who like Pilate is willing to wash his hands and turn our country over to the gangsters and bootleggers. We think he needs us and we need him, but we will try to "carry on" without him and are getting this issue out as usual. God bless the old fellow. While we think he's all right at heart, but dead wrong in judgment. He surely believes that religion is free, for he owes us on subscription. We have canceled it. "Jesus paid it all".

The Child Problem

More and more the problem of juvenile training presses itself upon the attention of the civilized world. As long as children were compelled to work during all their spare hours; as long as conditions demanded that child labor be tolerated; as long as there were places open in industry and elsewhere which children could fill, and which, under the wage scale prevailing, they had to fill, there was no serious need of providing facilities for the amusement of the millions of the teen age.

But along came two dominant factors which have changed conditions and made it imperative that thinking men and women give serious consideration to the young people of that period in life. They have passed out of the age of imagination, wherein they could create their own amusements, wherein a piece of stick is a real horse, a ball of mud a delicious pie or cake, a barrel hoop a great machine, and a tin pan and stick a beautiful drum. From twelve on up to twenty and above, children of today constitute a problem of serious moment to the welfare of the race, and it is about time methods were being devised for handling it.

We have often referred to the crime perpetrated against childhood by unthinking city councils and money-mad real estate sharks. In our cities practically no provision has been made for playgrounds. Due to a crazy idea that sprang up in the minds of men back in the ages of paganism, our cities are still laid off with streets close together and narrow building lots hopelessly small, and consequently leaving no place for the average man's children to play as they should. Imagine a family of five children shut up on a lot fifty feet wide and 150 feet deep with the residence occupying half of that space! Yet, if one is true to his race, tries to rear a family of that size on the average city man's income, that is the thing with which he is faced.

The development of labor-saving machinery and the passage of child-labor laws are the two factors which have thrust right into our faces the problem of providing an outlet for the energies of growing children. Once it required the labors of everyone in a family to keep the household running. On the farm there were tasks for all. In the city, there was plenty for all and only the children of the rich had all their vacation time at their disposal. The organization of labor and the power of religion brought the passage of laws protecting childhood and no longer can children be hired out as slaves to industry.

The Serious Situation

The serious part of the situation thus thrust upon human society is that which is seldom seen or recognized. These children are going to find some outlet for their surplus energies, and they are many. If they are normal children, they simply must play at something. The girls may be penned up in houses and kept at their dolls until they are fourteen or even sixteen, but eventually they will break out. The boys will find ways of venting their energies. If they cannot play ball, run races, build forts and wage imaginary war on something, they will run riot, build secret programs of destruction and wage war on the very organization which they are supposed to be trained to carry on.

Furthermore, there is the sex problem involved. How much of the life of the teenage group is dominated by the mysterious powers of procreation has never been determined. But enough is known for us to be quite sure that the only safeguard against the wild longings of the carnal nature is plenty of physical exercise under the proper restrictions. Whoever would turn teen-age boys and girls loose together in circumscribed surroundings and without rigid restraints is utterly foolish if he expects them to remain free from immoral conduct. Nature is not built so that a mere warning from parents or an occasional word from the preacher or doctor will be sufficient to hold primitive impulses in restraint.

It is a high crime and ignoble misdemeanor in any governmental unit to leave teen-age children without adequate facilities for energy-consuming exercises. If we had today the money being spent by all our units of government in caring for juvenile delinquents, we could maintain enough playgrounds to see that all children could have plenty of exercise under proper direction. But America waited until the conflagration began, and now it takes all our funds to maintain the fire-fighters who man the reformatories, while into the flame goes a constantly growing stream of fresh fuel, and we sit idly by bewailing the fact that juvenile delinquency increases each year!

What Could Be Done?

What could be done to put a stop to the terrible trend in juvenile crime and ruin? There is but one answer. Preaching will not stop it; punishment will not stop it; whining will not aid; laws cannot help. We must create in the minds of the parenthood of our cities and towns such a clear consciousness of danger and personal responsibility to overcome the obstacles before us that a workable program of juvenile amusement will be car-

ried through immediately. How can this be done?

1. Parent-Teacher Associations and Mothers' Clubs should immediately arrange programs and secure speakers who realize the dangers now confronting us, and who will arouse the public conscience on the subject.

2. City councils must be elected that will function for the general welfare instead of playing politics for the benefit of grafting, corrupt party machines. If reports are discounted fifty per cent and then divided in half, there is still left ground enough for the assertion that the graft pocketed by the "ins" in almost any municipality of size in this country would provide and maintain playgrounds for all the children who need them. Imagine the mayor of a great metropolis depositing to his credit in a few short months more than a quarter of a million dollars, but getting a salary of a few thousands per year!

3. Condemnation proceedings must be put through whereby, under the **right of eminent domain**, suitable pieces of real estate may be taken over by the cities and developed into playgrounds. There is no other way to secure property for public use. The average man is of such a nature that the moment he thinks some governmental unit wants what he holds, he immediately raises the price as high as he thinks at all business-like. Such property should be distributed about the residential districts according to the number of children in the homes. Of course, under present conditions, there would be no use of having playgrounds where the "social elite" live, for they have quit bearing children!

4. Arrange simple, substantial playground equipment, including enclosed ball grounds for boys. In addition to play equipment, arrange hours for sections of the city, so that every child may have his or her morning and afternoon romp on the public grounds.

5. Divide the time between the boys and the girls. It is a physiological, psychological, well-proved fact that the less teen-age boys and girls are thrown together in their play, the more naturally do they develop, and the more surely will they reach manhood and womanhood with undistorted sex ideas filling their brains.

6. Employ only general directors for the playgrounds. There is enough graft already in city politics without increasing the pay rolls and the powers of the "ins" by adding a new group of public pensioners. Furthermore, there are thousands of women and hundreds of men who will gladly give their time to work on the playgrounds. One could get a thousand volunteers in Nashville within a week, each of whom will give half a day a week to this kind of work. The **right kind of mayor** could enroll an unlimited number of volunteers for such duties. Our evangelical churches would gladly take over that task and put it across. The general directors would simply train the volunteer workers, map out programs for the playgrounds and look after the general health conditions of the children.

7. Such a program would compel the enforcement of rigid health examinations for all children having access to the grounds.

"BEING DEAD YET SPEAKETH"

By H. H. Smith

Shakespeare makes one of his prominent characters say: "The evil men do, lives after them; the good is oft interred with their bones." While it is true that the world is often prone to forget the good and remember the evil, it is a momentous fact that both the good and the evil of one's life survive to bless or curse the world. Every life sets in motion currents of influence that continue after death. Some rough English soldiers, entering a town, complained: "Why can't a fellow get a drink here?" The reply was: "Because a man named John Wesley passed through this town a hundred years ago." The good that Wesley did was not interred with his bones. Not long ago, a noted criminal was arrested for mail robbery and murder. He confessed that he had been a student and admirer of atheistic literature. The skeptics, infidels and atheists set forth their doctrines in their books and passed on, but their influence survived and brought forth a harvest of evil.

Stephen was a mighty preacher—we have his fiery sermon in the book of Acts—but no sermon he ever preached accomplished so much as his triumphant death for the truth. Saul of Tarsus, a young man, stood by and watched the face of Stephen in his dying hour—a face glowing with heavenly light and peace, as he prayed for the forgiveness of his enemies. It was such a spectacle as could never be forgotten. On his way to Damascus to persecute the Christians, no doubt the persecutor meditated upon that strange but impressive scene—a man dying in agony with the joy of heaven in his heart, fervently praying for the forgiveness of the murderous persecutors. No doubt that this incident had much to do with the great apostle's conversion to Christianity.

On North Broad Street, Philadelphia, there is a great church—Dr. Russell Conwell's church—known as the Temple Baptist Church. There is an interesting story connected with the building of this church. Dr. Conwell had been preaching in a very small church building in that community—so small that it could not accommodate the growing congregation. One Sunday morning as Dr. Conwell approached the church, he met a little girl who was crying, and when he asked her why she was crying, she replied that there was no room for her in the Sunday School and she had to go home. The great-hearted preacher took the little girl in his arms and said: "I will find a place for you."

A short while afterward, when the matter of building a larger church was being discussed, the little girl showed great interest and began to save her pennies for the building fund. Only a few weeks after that, she was taken suddenly ill and died. At the funeral, her father told Dr. Conwell that the little girl had been saving her pennies for the building fund, and handed him the amount she had saved—fifty-seven cents. At a meeting of the trustees of the church Dr. Conwell told them of the little girl's desire to help build the church, and the pennies she had saved. He says:

"The trustees seemed much impressed, and it turned out that they were far more im-

pressed than I could possibly have hoped, for in a few days one of them came to me and said that he thought it would be an excellent idea to buy a lot on Broad Street—the very lot on which the building now stands. I talked the matter over with the owner of the piece of land and told him of the beginning of the fund, the story of the little girl. The man was not one of our church, nor, in fact, was he a churchgoer at all, but he listened attentively to the tale of the fifty-seven cents and simply said that he was quite ready to go ahead and sell us that piece of land for ten thousand dollars, taking—and the unexpectedness of this deeply touched me—taking a first payment of just fifty-seven cents and letting the entire balance stand on a five-per cent mortgage."

It was only a short while after this negotiation for the property that another pleasant surprise came to Dr. Conwell. His members arranged a surprise party for him, and at that gathering it was announced that the entire amount, \$10,000, had been raised to pay for the building lot for the new church.

When you visit Philadelphia and pass the Temple Baptist Church, recall this story of the little girl and the fifty-seven cents. "Being dead yet speaketh."—Ashland, Va.

INTERESTING HOME MISSIONARIES J. F. PLAINFIELD, ITALIAN

Una Roberts Lawrence

Midnight on Olinda. Down the wall of an old monastery in the darkness swings a darker bulk in the faint light of the tropic stars. In the deeper darkness of the trees at the street corner wait a small group of men, silently, even fearfully. Now the shadow on the wall is down, now coming across the darkened street. There is a quiet word of greeting, and they move away together.

Not a prison escape—yet strangely like! For that swinging shadow on the wall was a young man whose mind had been touched by a freedom of thought far unlike the submission to higher authority that had been taught him from his youth in monastic schools of Italy. Son of the aristocracy of Milan, intended from boyhood for the priesthood, graduate of the Vatican school of training for missionary service, he was on his way to join his older brother, a missionary priest in the Argentine, when a shipwreck stranded him in the city of Recife, the capital of the state of Pernambuco in North Brazil. He became a teacher in the Olinda monastery, in the old part of the city on the island first settled by the Portuguese.

It was a stormy time in Recife. Solomon Ginsburg was there. The Bibles he had distributed had been publicly burned by the bishop, and denunciations had been thundered upon the devoted head of the daring Baptist missionary. A small group of believers, mercilessly persecuted, had grown up around the new teacher of religion, and in the newspapers their leaders had appealed to the people for the right to worship God as they had found Him in the New Testament. The young shipwrecked priest read the articles from both sides in the newspapers and became curious about these new teachings. He wondered why the Catholic hierarchy was so zealous in crushing a movement that promoted Bible study.

A note slipped out of the monastery to the missionary, the long swing from the upper story window, the shadows in the darkness of the corner, the strange meeting, and a young priest had taken the first step to spiritual freedom.

Other meetings followed. He was suspected of having dealings with the heretics and had to choose whether he would cast his lot with them, or forever turn back into the spiritual imprisonment of Catholic intolerance. That last night when he swung out of the monastery window it was forever. He never returned.

Of the long way to complete peace, of the struggle for a genuine knowledge of God, of the weeks of loneliness as he dared not even talk with his new friends, living with the Bible alone to find the truth, of the sensational announcement that the young priest thought kidnaped had really become a Baptist, of the attempts on his life, the hatred and contempt heaped upon him, the sorrow and tragedy of the break with his family, there is no time to tell here.

Nor is there space for the account of his missionary service in Brazil, his coming to the States for further training in Protestant thought and Baptist doctrine at the Seminary in Louisville, and finally of the way the Lord has led him into wide fields of service among his own people here. He is one of the best educated ministers in a Southern Baptist pulpit.

Today his brother is the Papal Legate to the Philippines. Another brother is one of the industrial leaders of modern Italy, several times decorated and commended by the Italian Government for his outstanding services to his country. But Joseph Francisco Piani, or J. F. Plainfield, as his Italian name is translated into English, his adopted language, is content to be the missionary of the Home Mission Board, pastor of a little Baptist mission church located at West Tampa, Florida.

A dark shadow against an old monastery wall!

A faithful bearer of the Light of the World to his people!

And yet some people think the day of romance in missions is past!

WINE TO SPARE

The Pope is so proud of his famous stock of rare wines that he recently permitted a press story to be sent out telling of it. At least three thousand bottles of choice wines are sent him each year, states the news item. But the Pope is a very light drinker, we are told. Back when this scribe sang on a glee club we had an encore number that contained these words:

"The Pope, he leads a jolly life, jolly life; He's free from every care and strife.

He drinks the best of Rhenish wine.

I would the Pope's gay life were mine!"

We thought little of the silly song and certainly cared naught for his wine, but who ever wrote the words must have had inside information from the vatican. Much of these fine wines, we are told, is given by the Pope to his cardinals—perhaps one reason they are so glad to kiss his big toe!

THE TEN COMMANDMENTS: DUTIES TO MAN

SUNDAY SCHOOL LESSON, AUG. 14, 1932

By O. W. Taylor

Scripture: Ex. 20:12-21

Golden Text: Lev. 19:18

Introduction: From four commandments in the Decalogue proclaiming duties to God, we come to study the remaining six, which proclaim duties to men.

I. "Wherefore Then Serveth the Law?" (Gal. 3:19)

This was considered some in the preceding lesson. It needs repeated emphasis. For the Law, though good in itself, is good in use only "if a man use it lawfully" (1 Tim. 1:18). That the Ceremonial Law has been abolished, is generally admitted. What of the Moral Law?

1. **As a Method of Administration:** Superseded by Grace (John 1:17; 2 Cor. 3:7-14). The principle now is not "Do and live," but "Believe and live."

2. **As a Standard of Responsibility.** The matters enjoined in the Law are right in themselves irrespective of any dispensation. Before the Law unbelievers are responsible according to the light given them (Rom. 2:13-15). Exact, perfect, and unflinching obedience is required (Gal. 3:10; James 2:10). This cannot be met, and realized inability and failure here are designed "to lead us to Christ" (Gal. 3:21-23). Not the Law, but Christ gives life.

3. **As a Height to Which Grace Brings the Believer.** As to the soul, the believer's merit as before the Law is met in Christ, "the end of the law for righteousness" (Rom. 10:4). As to a rule of life, the believer is "not under the law, but under grace" (Rom. 6:14). Yet the Law is not thereby flouted. What once was attempted because commanded, is now accomplished in, through, and by the believer by divine enablement (Gal. 5:16, 25; Rom. 8:2-4). In soul, Grace instantly brings the believer to the height of the Law, and in life Grace progressively brings him up to it, so that "against such there is no law" (Gal. 5:22-23). Every commandment in the Decalogue, save the fourth, is repeated in the New Testament, and is thus merged into "the law of Christ." Grace puts the Commandments amidst higher sanctions and enablements, so that they call for repeated proclamation and emphasis as a perpetual standard of right and responsibility. But to propose the Law as the source of salvation or as the rule of the believer's life instead of "the law of the Spirit of life in Christ Jesus," is an unlawful use of the Law.

II. "Honor Thy Father and Thy Mother" (Verse 12)

The right attitude toward God results in the right attitude toward parents. This duty is to be performed while parents are living, and not simply after they are dead.

1. **Respect Them.** The word "honor" involves this. The bearing toward parents should be courteous and considerate, and the speech should correspond. Parents should not be rudely nor profanely addressed. "He that curseth father or mother, let him die the death" (Mark 5:10). Nor should they be spoken of as "the boss," "the old man," or "the old woman," or "the governor."

2. **Listen to Them** (Prov. 1:8). Respectful attention is to be given them. Parents are obligated to speak what is right and worth listening to.

3. **Obey Them** (Eph. 6:1-3). This does not mean acquiescence in matters that are wrong, but an obedience "in the Lord" for Christians and obedience in legitimate matters for all others. Prompt, cheerful obedience is called for. How this needs to be heeded today! A mark of intensified depravity is "disobedient to parents" (2 Tim. 3:1-2). But parents are obligated to live in such a way as to make obedience easy and right, the same as they are obligated to live in such a way as to maintain the respect of their children.

4. **Support Them** (Matt. 15:4-6; 1 Tim. 5:8). Shame on the man who allows preventable want of the necessities of life on the part of his parents! Who allows them to go to the poorhouse or leaves their support to charity!

III. "Thou Shalt Not Kill" (Verse 13)

1. **Underlying Basis of Command.** "In the image of God made He man" (Gen. 6:9). This image has been marred by sin, but traces of it remain nevertheless (James 3:9). To kill man is to strike a blow at God!

2. **Limitation of Command.** This does not forbid capital punishment by governmental authority (Gen. 6:9; Rom. 13:1-4). Nor does it relate to the individual soldier, who has no choice, and must be "subject to the powers that be." Responsibility here is shifted to "the powers that be," whether criminal or not. This command relates to the killing of men with murderous motive.

3. **Ways of Violating Command.** (a) Actual killing, either personally or in war, when that war is wrong in cause and murderous in motive. (b) Indirect killing, as when objects or means that are apt to kill are unrestrained (Ex. 21:28-29). Offensive war, oppressive and killing industries unconcerned for life and only for profits, the liquor traffic, slaying its tens of thousands. (c) Hatred (Matt. 5:21, 22; 1 John 3:15). (d) "Life and death are in the power of the tongue" (Prov. 18-21).

IV. "Thou Shalt Not Commit Adultery" (Verse 14)

1. **No Grosser Violation Than This** (Rom. 13:9-10; 1:26-28). Brings men to the level of beasts.

2. **Things Prohibited.** (a) The overt act. (b) That leading to the overt act. The lustful heart and look (Mark 7:21; Matt. 5:27-28). Secret personal vice. Trustful contact and association. Dress and actions suggesting immorality. Indecent shows, magazines and speech. One can violate this command without batting an eyelid. Either in overt act or inner thought, this is beyond all question one of the most prevalent sins of the day. And "he that soweth to the flesh shall of the flesh reap corruption." But there is cleansing in the blood of the Lamb (1 Cor. 6:11).

V. "Thou Shalt Not Steal" (Verse 15)

1. **Theft Among Men.** (a) The actual deed. (b) The deed in essence: Gambling; inadequate pay for work done and inadequate work for pay; overworking employes; charging prices beyond value; cheating in any

way; extortion; excessive profits; keeping what is known to belong to another, etc. All these are condemned in Scripture.

2. **The Worst Theft.** "Will a man rob God?" (Mal. 3:8-10). Jesus saved a thief on the cross, who was then no longer a thief!

VI. "Thou Shalt Not Bear False Witness," Etc. (Verse 16)

1. **Ways of Violation.** False witness in court; slander; misrepresentation; exaggeration; deceit; untruthfulness in words, deeds, suggestions; untrue advertisements; false religious profession; unbiblical religious message; deceitful statistics, etc. A lie can manifest itself in eighty-eight different ways and each of these can give birth to still other sins!

2. **The Fate of Liars:** "The lake of fire and brimstone; which is the second death" (Rev. 21:8). The only way to escape it is to have "truth in the inward parts" put there by regeneration and cease to be liars.

VII. "Thou Shalt Not Covet" (Verse 17)

1. **Scope of Command.** The word itself means "desire." As used in Scripture, it means desire minus God and conscience; desire that would take that desired if possible. "Thou shalt not covet . . . anything that is thy neighbor's." This does not prohibit desire for things such as thy neighbor has, with God and conscience honored, but desire that would disregard thy neighbor. "Thou shalt love thy neighbor as thyself." Covetousness "is idolatry" (Col. 2:5), puts one on a level with heathenism, and will put one in hell (Eph. 5:5), if he does not repent.

2. **"Covet earnestly the best gifts"** (1 Cor. 12:31). And "Let your conversation (speech and manner of life) be without covetousness," that is, the forbidden kind (Heb. 13:5).

VIII. The Thunders of Sinai (Verses 18-21)

1. **The People Standing Afar Off.** Yes, and if one proposes to be saved by the Law, he will stand afar off from God forever. The Law demands both inner and outer obedience exactly, completely and constantly performed (Matt. 5:27-28; Gal. 3:10; James 2:10). No man can do this; hence "no man is justified by the law in the sight of God" (Gal. 3:11). "Not the labor of my hands can fulfill the law's demands." But through faith in Christ, "We establish the law" (Rom. 3:31). "I broke God's law, He came between."

2. **Moses Drawing Near.** Moses was a type of Christ, our Mediator. In Moses, representative of the people, the people drew near. So also Moses was so related to God's Covenant and so authorized by Him and so adjusted to God's sacrificial scheme, that he could personally draw near. In Christ we draw near to God.

QUESTIONS

1. What two divisions of duties are in the Decalogue? 2. "Wherefore then serveth the Law?" 3. Give the meaning and scope of the fifth commandment. 4. How is the sixth commandment violated? 5. How is the seventh commandment violated? 6. When do people steal? 7. What is the scope of the words, "false witness"? 8. Give some instances of covetousness. 9. In what way only can we keep the Law?

Lesson Aug. 21: "The Tent of Meeting" (Ex. 33:7-16).

THE CHILD PROBLEM

(Continued from Page 3)

The city health authorities could readily provide this. Most of the children already have their certificates from the public schools. But the supervisors should exert continuous watchfulness so as to detect immediately the appearance of any contagious or infectious disease and thus prevent the spreading of such.

This is no wild dream, but a brief statement, of what could and should be done. In fact, it is being done to some extent in many places. Call it Socialism if you will; we could well thank God for Socialism of the kind, and it will come as inevitably as time continues, or else the whole of our society will be pulled backward several hundred years by the degenerate manhood and womanhood which the present loose, careless, indifferent authorities in home and city and state are allowing to grow up about us. Every parent of a child in the city and town should join the band now being recruited all over the nation to work for a suitable playground program in every center where idle children are herded by our antiquated city regime.

OUR BAPTISMAL PRACTICE, RIGHT OR WRONG?

(Copied from the Christian Standard, June 11, 1932)

In my teaching work in a certain school, one of my young men pupils would, occasionally at least, partake of the communion emblems, but showed plainly in his everyday conduct that he paid very little attention to the will of Christ. Later, I found a favorable opportunity to speak to him privately about his relation to Christ. He told me his experience.

He was a member of a Sunday school class in a certain congregation known as simply Christian. The teacher of the class made a rather strenuous effort to persuade every member of the class to be baptized (Not accept Christ, J. C. S.) during a certain revival being conducted there. He told the teacher that he had no real thought of surrendering to Christ, and had no desire to undertake to live the Christian life. He was told if he was baptized it would help him get such a desire ("get" is in italics). Then, finally, he was urged not to hinder his class from becoming 100 per cent responsive during the meeting. So he gave in, went forward and made the confession. And the preacher who took his confession made no effort to impress upon him the real meaning ("real meaning" in italics) of the step he was taking. He simply asked him the usual question as to his believing Jesus to be the Son of God and his Saviour. And the result is that the young man feels that he is not really under obligation to follow Christ because he never surrendered to Him!

Brethren, is there not a woeful slackness in this direction on the part of many of our preachers? How many times I have seen tobacco-using men, who were also impure in speech and not above patronizing the bootlegger, and decidedly ignorant of the Bible as well, make the confession, and with no further preparation be hurried off to the baptismal waters. And their subsequent conduct revealed unmistakably that they had

not surrendered their hearts, wills and lives to Christ.

Preachers acting thus are practicing a wrong literalism. Simply because Philip said, "If you believe with all your heart, you may," is no warrant for thinking that no more is necessary. We need to bear in mind that Philip had the privilege of instructing the eunuch from "the very beginning" (italics), and therefore had undoubtedly emphasized the ethical requirements of the Gospel as well as its doctrinal requirements of the Gospel. The same is true of Paul in his dealings with the jailer in Acts 16.

It all too often happens that, in the formula, faith, repentance and baptism, very little effort is made to magnify repentance so that its searching nature will be impressed upon its hearers. It is simply a "right-sounding" (italics) word, largely a clanging cymbal.

Preachers ought to take every reasonable precaution to guard against baptizing any who are not genuinely, unreservedly surrendered to Christ. For, of course, it is not baptism in any real sense of the term. Surely a searching personal conference ought to be held with all who profess conversion, to make reasonably certain that they are honestly purposing to follow Christ all the way through. ERNEST THORNQUEST.

Grundy, Va.

(Contributed by James C. Sherwood, Erwin, Tenn.)

STATE MISSIONS

(Suggestions for report on State Missions, 1932)

By O. E. Bryan

Our State Executive Board today promotes all of our causes, both State and Southwide. Its tasks at this time are many compared with its earlier existence. The day was when its work consisted of State Missions only. That noble work is still a part of the Executive Board's work, but it is now charged with raising funds for all causes, both State and Southwide. It does this through the Cooperative Program. For a score of years, in Tennessee, the funds have been divided 50 per cent for State causes and 50 per cent for South and Worldwide causes.

Our specific task of State Missions consists of pastoral missions. We supplement salaries of eighty-five missionary pastors throughout the State. It consists of Sunday School and B. Y. P. U. work. We pay these workers. It consists of W. M. U. work. We pay the salaries of these workers. It consists of Colportage work and the deficit on the Baptist and Reflector. All these are financed out of the 18 per cent going to State Missions from the Cooperative Program. Besides the causes that are financed out of State Missions, we collect funds for Tennessee College, Union University, Carson-Newman, Baptist Memorial Hospital, Orphans' Home and eighty old and infirm preachers and their widows. This constitutes the major part of our work in the State, all of which receives 50 per cent of the Cooperative Program funds. One can see that our task is much larger than mere State Missions. Let us not forget the burden we have placed on the Executive Board.

Our missionaries baptized 1,802 people into the churches last year and received 1,041 by letter and statement. This shows briefly some of the results of our work.

There are 1,261,771 people ten years old and upward without Christ in our State, according to the report of Dr. Alldredge last year. There is still an appalling State Mission task to be performed by Tennessee Baptists.

RECEIPTS AND DISBURSEMENTS JULY, 1932

Cooperative Program

Southwide

S. B. C. Bonds, New Mexico.....	\$ 293.75
Foreign Missions	3,525.00
Home Missions	1,645.00
Relief and Annuity Board.....	493.50
Education Board	235.00
Southern Baptist Theo. Seminary..	235.00
Southwestern Bapt. Theo. Seminary	357.20
Baptist Bible Institute	274.95
American Baptist Theo. Seminary..	70.50
New Orleans Hospital	176.25
W. M. U. Training School	37.60

Total

Statewide

State Missions	\$2,643.75
Orphanage	1,175.00
Memphis Hospital	734.38
Carson-Newman College	734.37
Union University	734.37
Tennessee College	734.37
Nashville Hospital	440.63
Ministerial Education	146.88

Total

Designated Funds

Harrison-Chilhowee	\$ 1.62
Ministerial Education	9.87
Mountain Schools	12.18
Orphanage Scholarship	84.68
Smoky Mountain Academy	9.00
Tennessee College	69.12
State Missions	67.09
Home Missions	113.38
Foreign Missions	857.49
Christian Education	64.77
Orphanage	533.93
Memphis Hospital	9.87
Ministerial Relief	5.00
Special Relief Offering	5,146.60

Total

O. E. Bryan, Executive Secretary-Treasurer.

Do You Know?

That the name of an unshorn lamb is "teg"?

That the largest gas tank in New England holds 10,000,000 cubic feet of artificial gas?

That the Webster's New International Dictionary contains 452,000 definitions of words and phrases, and 2,620 pages?

That all over our nation public school teachers are teaching our children to disbelieve the Bible and even to sneer at it? (Woe to America!)

Cooperative Program Facts

by O. E. BRYAN

1. The Cooperative Program has kept Tennessee Baptists out of additional debt. It has paid a large debt that was already accumulated and has contributed more than our share to South and world-wide causes for eight successive years. Does this look like it has failed?
2. Take care of the Cooperative Program and it will take care of the causes.
3. The reason that the Cooperative Program is not larger is that there are so many Baptists who do not cooperate.
4. The Cooperative Program is worthy of the largest gifts of our richest Baptists.
5. The Cooperative Program deserves the constant and undivided support of all the leaders of all the causes sharing in the program.
6. The Cooperative Program represents the major causes that have been approved by the Southern Baptist Convention and the State Conventions.
7. The division of the funds in the Cooperative Program has been approved by the Southern Baptist Convention and the State Conventions as the most equitable division for all of the cooperating causes.
8. The Cooperative Program has no place for the trumpet-sounding Baptists who give to be seen of men.
9. If one is for the Cooperative Program with all of his heart, he will stand for it without saying "but", "yet", "however", "nevertheless". Such words express doubt.
10. The Cooperative Program is in accord with the scriptural plan of giving in a regular, systematic and proportionate way.
11. Southern Baptists should faithfully hold on to the Cooperative Program until a better plan has been provided to take care of all of the causes all of the time.

THE NEWS BULLETIN

COVINGTON REVIVED

"Our revival, led by Dr. Fox and Mr. Carter, came to a close on Friday evening," writes Pastor Homer G. Lindsay of First Church, Covington. "We had 30 professions of faith in Christ, 26 candidates for baptism and 5 came by letter, making a total of 31 additions, with perhaps four or five yet to come. This makes a total of 130 additions to this church in the past 25 months.

"Dr. Fox preached to at least 700 people every night and on the last Sunday night to nearly a thousand. I have never seen a more untiring worker—not only eager to preach just as many times as he has opportunity, but willing to go anywhere to speak to anyone at any time. Being a pastor, he has the pastor heart and seeks to fortify the position of the pastor and lead the folks into definite enlistment with the church. Several heads of families were converted and united with the church. This church and community will not soon forget his wonderful gospel messages, so plain, so pungent, so convincing. Mr. Carter did splendid work as our song leader and soloist.

"I was in a revival last week with Rev. L. H. Moore and the Woodland Baptist Church near Brownsville. Beginning the second Sunday in August I will lead the Oak Grove Church in revival services, and the fourth Sunday in August will be with the Garland Baptist Church, near Covington, Rev. W. A. Tharp, pastor.

"Mr. E. H. McFadden, chairman of our deacons, was carried to the Baptist Hospital, Memphis, recently, and we await word as to the nature of his illness. He is the teacher of the Men's Bible Class and was for twelve years superintendent of the Sunday school. He is a consecrated Christian gentleman, loyal to his pastor, his church and his denomination.

CELEBRATES CENTENNIAL

Mrs. M. A. Keathley

July 28, 1932, a memorable all-day service was held at Macedonia Baptist Church, two and one-half miles east of Kenton, celebrating the one hundredth anniversary of that church. The pastor, Rev. T. A. Duncan, welcomed the many visitors, some of whom came hundreds of miles to rejoice in the longevity of "Old Macedonia."

"Old Mace," as it was one time dubbed by faithful friends, is one of the oldest churches in Obion County. The present frame building is on a different site from that of the old structure which housed the first band of seven members enrolled July 28, 1832, by David Gordon, pastor, and Richard Ridgeway, clerk, who kept his records on a grocer's ledger which is still in good preservation. The log cabin stood near the graveyard, about one-quarter mile from the house now used, and served its members for a meeting place until a schoolhouse was built where the school building now stands. That served as both church and school until the present buildings were erected.

The church has had thirty seven different pastors. One, Rev. Allen

Moore, elected in 1874, served eleven years and was elected four different times after that for short periods. One year he and Rev. S. M. Barker both were pastors, taking time about preaching. The first pastors were: David Gordon, died in 1837; David Halliburton, Jefferson Taylor, Brother Eves, Mike Flowers, S. Woods, Thomas Noel, Solomon Walls, Brother Bowlin, W. S. Crews, J. H. Davis, J. A. E. Adams, Brother Pettigrew. Allen Moore served from 1899 to 1901.

H. A. Moore, son of Allen Moore, read a brief history of the church, and W. H. Keathley, grandson of Allen Moore, read the first minutes. For the time being we saw again mules and horses tied to the trees with saddles on their backs, some of them side saddles. We could see the wasp-waisted ladies demurely taking their seats, their hoop skirts standing out and charming little poke bonnets tied in fetching bow knots underneath their chins while some fair maiden, daring cupid's dart, tied her bow rakishly to one side. Each lady gently fanned herself with a turkey wing fan. We seemed to hear the call Paul heard in the night (Acts 16:9), "Come over into Macedonia and help us," and by the grace of God the prayers of the good people have helped this old church to carry on. It has weathered depressions for one hundred years. It sent its young men to the Civil war, and when the call for men came in 1917 it had its own blooming youth to send. May Macedonia live a hundred years to come.

Mrs. Zoielee Flowers, granddaughter of Allen Moore, read the covenant of the church, which is in keeping with the first one drawn up by those hardy pioneers.

NEWS NOTES

By C. S. Wales

The work on the new Baptist church house at Middleton is progressing very rapidly. The building is brick and will add much to the town in the way of improvements. Rev. C. M. Wilbanks is the pastor and is doing a good work there and at Harmony in Tippah County, Miss.

Rev. H. J. Huey of Milan did the preaching in a revival for Rev. Lyn Claybrook of Bolivar, at Walnut Grove. There were 13 additions, 12 by baptism. Brother Claybrook is now (July 29) in a meeting at Harmony, Tippah County, Miss., with Pastor C. M. Wilbanks. There have been 17 additions up to date, 6 for baptism and 11 by letter. The meeting closed July 31 at 11 a. m. The prospects are good for several more additions.

Rev. A. M. Overton of Fulton, Miss., did the preaching in a great meeting at Red Bay, Ala., where Charles Nelson is pastor. There were 39 additions, 27 for baptism. The night services were held on the lawn in front of the church house, and the crowds were estimated at from 1,200 to 1,500. Brother Nelson is pastor at Belmont, Miss., where he lives, and also serves Red Bay, Ala., each for half time.

Rev. J. W. T. Siler of Chalybeate, Miss., did the preaching in his own

church, and there were 9 additions by baptism and 4 by letter. Brother Siler came to us above five months ago and is doing fine work. He is also pastor at Providence and Ashland. He will do the preaching at both these places.

Rev. G. W. Wages of Blue Mountain, Miss., recently closed a meeting at Flat Rock, Benton County, Miss. There were 17 additions, 15 by baptism.

Dr. I. N. Penick of Union University, Jackson, Tenn., is doing the preaching at Falkner, Miss., where Rev. C. M. Wilbanks is pastor, beginning the first Sunday in August. Dr. Penick is one of our outstanding preachers, having been pastor at Martin, Tenn., for a long number of years, and has for some time been teaching in Union University.

Rev. John F. Measells of Amory, Miss., did the preaching for Pastor J. B. Parker at Guntown, Miss. There were two additions by baptism and the church was greatly revived.

The writer recently closed a week's meeting at Hamilton, Benton County, Miss., in which there were 8 additions, 7 by baptism.

Blue Mountain, Miss.

IRIN

By Louis J. Bristow, Superintendent

Her father and mother are blind, but Irin's vision is normal. She is not quite six years old, bright and pretty, and has been a joy to her parents. Educated in a school for the blind, her father and mother make brushes, mops, baskets, etc., which they sell for a living. Naturally they are poor.

Irin was taken suddenly ill and screamed because of acute pain. A quick, frantic call to the doctor brought the dread word "appendicitis," and the child was rushed to the Southern Baptist Hospital in New Orleans. It was night, but an emergency operation was done and Irin is recovering.

The child's parents cannot pay the cost of Irin's care. She is a guest of Southern Baptists, one of His "little ones" to whom our nurses give cups of cold water in His name. I believe such ministry is pleasing to Him, and I am glad I may have part in this "Healing Humanity's Hurt," even though it be by proxy. Anyone may have part by contributing to our charity fund—but there! I am not permitted to solicit gifts. So this is only a suggestion, not a request. Selah!

WORDS OF THANKS

Brother J. H. Wright of Boulevard Church, Memphis, writes to express through our columns his deep appreciation for the many expressions of love and concern which came to him during his recent critical illness. We gladly pass on his message.

"I am writing to express my thanks and gratitude to my brethren and friends, who were so thoughtful to me in my illness and my long stay at the Baptist Memorial Hospital. No one was treated more kindly than I by the hospital staff. It is one of the best hospitals in the country. My doctors were first class and did all they could for me. For days all the messages that went from my room were: 'Only a few more hours.' God heard the prayers of my friends and brethren and I am glad to say,

I'm out and back at my post among the people who were so faithful to me."

FLORIDA NOTES

By A. J. Holt

Hot; Yes, and then some. But no sunstorm. It seems to be hot everywhere, but the heat hurts us less in Florida. Politics is hot. The wet politicians seem to be confident that the Eighteenth Amendment is going to be abolished. But the people think differently. The opinion is quite prevalent here that the Nineteenth Amendment will first have to be abolished before the Eighteenth Amendment can be. About all the religious leaders here are absolutely dry. Most women are dry. When it comes to votes the dries of Florida will carry any fair election.

The Florida Baptist Assembly has just conducted their annual "meet" at Oland. D. A. M. Bennett, pastor of Palen Avenue Church, Tampa, was re-elected president. W. A. Hobson of St. Petersburg was elected dean. W. W. Willian, who for about twenty years has been the Sunday School and B. Y. P. U. secretary of Florida, was the general manager. Eight noble young men announced their having yielded to a definite call to the ministry. A dozen gave themselves to the Foreign Mission work and about forty announced their readiness for any specific church work that might be set before them. About 500 young people took the ten days training courses offered by the assembly. Harold W. Tribble of the Southern Baptist Theological Seminary captured all hearts at the assembly by his Bible talks. Mr. Frank H. Leavell rendered valuable service to the assembly.

Rev. J. E. Trice and Mrs. Trice, who for 21 years have been superintendent and matron of the Florida Baptist Children's Home, retired from that position July 1. Every child in the home and the workers all signed a petition to the Board of Trustees to retain their "father and mother" in the home. Brother Trice has retired to Sarasota, Fla., and he is available for church work, for which he has peculiar fitness. He retires with the love and confidence of thousands of friends in Florida. Deacon C. D. Johns and wife have been chosen to succeed Brother and Sister Trice as superintendent and matron of the home.

George Hyman, the founder and builder and pastor of the Bayshore Baptist Church, Tampa, has resigned
(Turn to Page 16)

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Strange Worlds

(Continued from Last Week)

V. SNAKE BITE AND BEE STING

"Wait a minute, Jack!"

The words came from the lips of Mr. E. X. Plorer, who was teaching Jimmy Learning and Jack Service some of the mysteries of the Strange Worlds that lie all about us. They had gone to the pasture on the farm of Jack's father, and had been studying about the wonderful factories inside the cow, the sheep, the goat and the goose. Just as they were starting home Jimmy came near being bitten by a big snake, and Jack was just ready to strike it dead with a stick when the teacher stopped him.

"Wait a minute and I'll show you something about that snake that will be interesting."

Mr. Plorer told Jack to watch it and not let it slip into the pond. Then he secured a long limb from a nearby tree, trimmed it so that it had a fork at the little end, and returned to where the boys were having a good time keeping the snake from running away, and watching it strike madly at the sticks which they held.

The fork of the stick was slipped across the neck of the ugly moccasin and it had penned its head securely to the ground. Then, very carefully, Mr. Plorer caught the snake just behind the fork of the stick, and lifted it from the ground.

"Don't do that, Mr. Plorer!" cried Jimmy, when his teacher lifted the serpent from the ground. "Ugh! Eek!"

A shrill scream broke from his lips when the snake coiled its length around the teacher's arm, but Mr. Plorer did not mind, for he had practiced catching snakes and knew exactly how to do it. But he had not done his practicing on such a wicked serpent as the moccasin. He knew too much to do that.

After a moment Jimmy and Jack saw that the snake could not harm them, for its head was held tightly in Mr. Plorer's strong hand. They eased up close to him and watched. The teacher worked his fingers until he had the snake's head in the right position and then he took a little stick and forced open its mouth.

"Now look at it through the magnifying glass," he said.

Jimmy took the glass and looked long through it into the mouth of the snake. The tongue, which he had seen darting out and in while he and Jack were teasing the serpent, looked as large as his little finger and seemed to be covered with softest velvet. He could see the outline of the jaw bones, and the delicate lining of the mouth was enlarged until it appeared almost as coarse as the nose of the cow.

"Look carefully at the long teeth in the top of its head", Mr. Plorer suggested.

Jimmy did so and cried, "O, they have little holes in their ends!"

"Sure they have," said his teacher.

"Those teeth are the guns of the snake. "If you had not jumped a moment ago, this old fellow would have jabbed those teeth into your leg, and from the little holes would have shot two big drops of liquid into your veins, and now, instead of studying about those teeth, you would be squirming in agony."

Jimmy looked a while longer and then turned the glass over to Jack, who also made a careful examination of the snake's mouth. While he knew about those teeth and the terrible poison behind them, he had never seen any like them through a magnifying glass.

"Now, look out!" said Mr. Plorer, when they had looked as long as they wished.

The boys stepped back, Mr. Plorer unwound the snake's body from his arm and then suddenly hurled it to the ground with such force that it was stunned. Before it could recover, the head was again pinned down by the forked stick and then Mr. Plorer cut it off with his knife.

"We will take this head up to the barn and see what the microscope will show us about it," he said as he raked the head into a piece of paper which he had drawn from his pocket.

Soon they were in the barn and the microscope was set up in the light. The snake's head was fastened to the board with some long, steel pins. Mr. Plorer took a sharp knife and sliced away the flesh from above the root of one of the two long teeth and soon uncovered a neat little pocket buried up in the jaw. When he had everything ready, he put the head on the glass slide, adjusted the microscope and let the boys look.

"Jumping grasshoppers!" exclaimed Jack, who had the first look. "That looks like a hog's bladder with a small elephant's tusk sticking out of it!" He lifted his head, blinked his eyes to make sure he was not "seeing things," then looked again.

After a minute, Mr. Plorer turned the head so that the end of the fang came under the lens, and Jack had another surprise, for the microscope made the tooth look as large as a great spike, and the hole in the end of it seemed large enough for him to stick a match in it. He looked long and eagerly at the strange things revealed by the high-powered lens and then turned his place over to Jimmy.

When the examination was ended, Mr. Plorer explained to them that the sac they had seen was the storage tank for the poison which the moccasin uses in defending itself from its enemies. Around it he pointed out the tiny muscles which contract when the snake strikes and thus squirts the poison out through the hole in the fang.

"And here is another kind of factory which operates in Strange Worlds," he said. "There is mystery, deep and dark, about it too. No one has explained just how the snake does it, and man has never learned to produce a poison like it. He has learned to make a serum, or antitoxin, which will prevent the poison

of the snake from killing one bitten by it, but the secret of that poison lies in the life of the serpent.

"He lives in or near to water. His cousin, the rattlesnake, loves the dry ground for his home. They eat the same kind of things that some other creatures eat, yet there are just a few kinds of snakes which secrete that dreadful liquid in their heads. Some of the fishes in the water there eat almost the same food that a moccasin eats. Toads likewise eat much the same food. They are all subject to the same enemies and fight the same kind of battles, each in his own realm. Yet the moccasin is dreaded by all creatures because of those terrible teeth and their deadly shots."

"How did the snake learn to shoot poison through those teeth, Mr. Plorer?" asked Jimmy.

"That, I cannot answer, Son," replied the teacher. "There are some who tell us that they learned it through long ages because they had to fight for their lives. But that cannot be true, for we know of such serpents that have lived for many ages without ever any sort of change. If the moccasin got those terrible poison glands because he needed them, how could it have happened that other snakes did not learn as much as he did?"

"And if the snake had had sense enough to learn how to grow those teeth and make that poison, don't you suppose it would have had enough sense to grow it some legs and perhaps some wings?" asked Jack.

"Well, I'd never thought of that," replied Jimmy. "I guess you are right. I know if I had sense enough to make those things, I'd surely not have stopped until I had done some more defending of myself. A snake may like to go crawling along on its belly, but I don't imagine it has ever thought about it."

"The snake goes on its belly because it was made to go that way," broke in Mr. Plorer. "It makes the poison just because it is its nature to make it. Your liver secretes bile, other glands of your body send out certain liquids because they were made to do so. It is as much a part of the serpent to have those poison glands, those "hypodermic teeth" and that strange mouth as it is for you to be like you are. They did not happen so any more than they always remain the same from age to age.

"We come back to where we must always come, to the place where we have to recognize God as the Cause. Out yonder in the bed of a creek in Middle Tennessee, I once counted twenty snakes of various lengths and sizes, all embedded in solid limestone. Some of them were so perfect that I could count the number of bands about their bodies. One was as large around as my wrist and another about the size of my little finger.

"Where did they come from, and how did they get in that limestone rock? The first answer is, they grew up just like snakes have always been growing. The answer to the second is, away back yonder some time there was an upheaval of the earth which caught such creatures in the soil, which in turn was changed suddenly into stone, thus encasing those bodies there for safe-keeping. And those fossil snakes in the creek bed are mummies preserved that we might learn the unchangeableness of creation.

"Either you must believe that the snake has had more wisdom and cunning than man has today, for man cannot make that poison much less grow teeth with holes in them, or else you must know that for some reason God created snakes as they are today and as they will always remain as long as they reproduce themselves on the earth."

"But why would God make such things? Why did He not make them without the poison?" asked Jack.

"That is the secret you boys must discover some day," replied the teacher. "God had His divine purpose in it, but man has hated snakes so madly that he has never thought of their ever having been created for any good purpose. The deadly poison must have been provided not only as a means of defense for the moccasin and the rattler, but the Creator must have had some other use for it. The trouble is that man has never discovered that use. Once men counted the poppy with its opium as a curse. Now they know it to be a boon to suffering humanity. You and Jimmy must set to work to discover the secrets of that poison and why God put it into the snake. Rest assured that God did not create the serpent merely to torment man, for the serpent was created before man ever began to sin. Discover the secret of that poison and learn how it can be used to bless man and you will have won the praises of millions of people."

"Another big job," said Jack with a smile. "Gee! Mr. Plorer, you must think Jimmy and I are going to be wonders."

"That's exactly what I hope you will be, and what you may be if you are willing to pay the price in study, investigation and creation."

(Continued Next Week)



"You don't seem to realize on which side your bread is buttered."

"What does it matter? I eat both sides."

"Fritz, your essay on 'My Mother' was just the same as your brother's."

"Yes, sir; we have the same mother."

Large Teacher: "Can any boy tell me what a canary can do and I can't?"

Small Boy: "Please, Miss, have a bath in a saucer!"

The doctor's small daughter had strayed into his consulting room and was watching wide-eyed, as he tested the heart and lungs of a patient with the stethoscope. Suddenly she spoke: "Get any new stations, Daddy?"

"I want to know," said the grim-faced woman, "how much money my husband drew out of the bank last week."

"I cannot give you that information, madam," answered the man in the cage.

"You're the paying teller, aren't you?"

"Yes, but I'm not the telling payer."
—Exchange.

EDUCATIONAL DEPARTMENT

Sunday School Administration W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn. Laymen's Activities
B. Y. P. U. Work

FIELD WORKERS

Jesse Daniel, West Tennessee
Frank Wood, East Tennessee.

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

SUNDAY SCHOOL NOTES

NEW TRACTS READY

Since many have asked for the outlines on Lesson Preparation and Teaching, we have had these printed into tracts for distribution. Write to the Tullahoma Office for any number that you may effectively use.

STATE MISSIONS IN OCTOBER

We have already addressed the labels for the printed material going out to our churches in September for the State Mission month and especially for September 25th, when we hope to put on in all the schools a special program with an offering to State Missions. We must stress anew State Missions, or all our work will suffer. We cannot pick fruit all the time unless we cultivate the plant that bears the fruit. The constant education and enlistment going on in the state through the years is the answer to all our growth in Missions and Education along all lines.

It is said in the interest of some of the special campaigns that no education is done concerning the various objects through the Cooperative Program, but there is never a program put on either by the W. M. U., the missionary pastors nor the Educational Department that does not stress all phases of our Cooperative work. The Baptist and Reflector is a part of State Missions and no one single agency is doing more to enlist and inform our people about the whole program than this paper which goes into the homes each week of the year. This department is confining as much as possible all its energies and time to the mission phases of our work. Never a program that we do not have some one to speak on all the causes and through tracts and other information we help the most rural churches to know what our denomination is doing in all fields of endeavor.

State Missions not only cares for the needy fields in Tennessee but educates and enlists our people in the giving to every other cause fostered by the entire South. In nearly 100 localities we have missionary pastors who are doing sacrificial work to get on its feet some church that otherwise could not live. After a while that church becomes an independent giving church which is an asset rather than a liability to the denomination. The W. M. U. is going into every corner of the state with the missionary message and interesting the young as well as the old in all lines of missionary work. The Educational Department is not only organizing the associations and carrying the work back to the remotest corners of the state, but in many cases has become the pioneers in opening up the centers where our people have gathered. Just this week we have a man at Celina taking a census and getting ready for a missionary to hold a

meeting looking to the establishment of a new church in one of the county towns where we have none. This has been done in many of the towns already taken. It was our privilege to ride one Sunday afternoon twelve miles on a mule through a snow storm to aid in the organization of the Church at Jamestown. This was back before the good roads. We helped to open up Sparta, Spencer and a number of other places. We have cooperated in many a campaign of evangelism among the smaller churches with volunteer help. We have backed every campaign put on. We have stressed the Reflector and still urge that some one in every church act as an officer to see that the Reflector is in all the homes just as the secretary cares for the literature. Dr. Bryan has stood for the Cooperative Program and our people over the state are with him in his stand. We have backed all the other campaigns and will if others are put on by the denomination, but let us all give the next few months to State Missions and help the organization that makes our Sunday School and B. Y. P. U. work possible. Let's make State Missions worth while this time.

SEEKING OPINION

We have just sent out over the state a "Questionnaire" asking some very vital and definite questions concerning our work in general. We are anxious to correct any error that might have crept in to our work and will gladly change our plans to bring about a correction like this. We will never defend our plans and programs until we first test them out to see if they are erroneous. We are anxious to coordinate our work in such a way as to conserve money, time and energy of our people and at the same time get the work done most effectively. It is our opinion and has always been that we have too many meetings of the same kind and too many organizations trying to do the same thing. This should be ironed out and our programs simplified. This is our aim in all this discussion. Many of these have been returned already and almost without an exception our people are thinking along the same line and will all come to the same conclusion when they think enough about it. Our State programs this year were the best ever had, but the attendance was not what it should have been and this should be remedied by coordinating and combining programs.

NASHVILLE SETS A SPLENDID EXAMPLE

The Nashville pastors are setting a fine example in their offer to hold meetings in churches where they feel unable to have a meeting on account of finances. Every preacher in Tennessee will do this, and if the churches all over the state will make requests for preachers to hold their meetings where the church is not able

to pay for same write us and we will help you to get in touch with a man who will do it for nothing if necessary. There never was a better army of preachers in any state than we have in Tennessee, and when the test comes they are unselfish and willing to serve anywhere. Let all the Associations organize and see to it that every church has a meeting if the church so desires.

TEACHER TRAINING FOR JULY

On account of the Encampments there were but few training schools in July, hence a small number of awards sent out. Report by associations follows:

Teacher Training Awards		
Big Hatchie	2	4
Chilhowee	5	2
Duck River	3	3
Gibson	1	1
Hiwassee	8	8
Knox	1	64
Madison	6	8
Maury	5	5
McMinn	17	17
Midland	35	35
Nashville	7	16
Northern	1	1
Ocoee	11	55
Robertson	1	18
Shelby	13	13
Totals	33	250
Sunday School Administration		
Duck River	5	5
Nashville	1	1
Sequatchie	24	24
Watauga	13	13
Totals	37	6

FINE WORD FROM FRANK COLLINS

Seems like old times to be making out some orders for awards. I have been teaching a class every week since I came over, one night a week. As usual all were not ready for the test, but am sending in these and will send others later. Mighty sorry to miss the good meetings at Ovoca this year, but felt that I ought to try and preach when so many places had opened. I had a good meeting at Holly Grove, near Murfreesboro, with eight conversions; and have one to begin in Giles County the middle of August, one in September and maybe one in October, so I could not work in a vacation and be away so much. I am happy in my work here. We have weekly Teachers' Meeting, a monthly Workers' Council and one of the best prayer meetings I have ever attended. Our Sunday school averaged for June 172 and for July 207. I was mighty proud to see the steady growth in these two hot months. The July record ran: first Sunday, 192; second Sunday, 196; third Sunday, 198; fourth Sunday, 214; and the fifth Sunday, 233. Of course we must face a drop this month, as it is vacation time.

DAILY VACATION BIBLE SCHOOL REPORTS

We are anxious to have reports of every Vacation School held during the Spring and Summer, and if you

FORK UNION

MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower School for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 50th year. Dr. J. J. Wicker, Pres. Col. N. J. Perkins, H. M. Box B, Fork Union, Virginia.

have not had blank for same write us and we will send same at once. Only three have reported so far.

Dr. Adams writes a good word for the Ovoca Encampment. We were delighted to have Dr. Adams, and he did us a lot of good.

Mrs. F. L. Jackson of West Church, Jackson, is still holding high the standard for her Home and Extension Department. She has the only Standard Department in the state and is doing some most effective work. How we wish that the churches over the state would take seriously to this department of the Sunday school and enlist as she has done thousands who cannot come to the house of God on Sunday and render through this home work a ministry that cannot be done in any other way.

SOUTHSIDE REPORTS

(A letter to Brother L. S. Sedberry from a church where he helped to organize a new Sunday School.)

Last Sunday our Sunday school that you organized completed its first year's activities. The day that you taught us we had just the one class. We had nineteen the next Sunday. We organized two classes that day, the Adult and the Junior. Some time later I organized an Intermediate class and taught it. Then another class was organized, the Beginners, with Doris as teacher. So it can be seen that in a year's time our classes have doubled, and our enrollment has just about doubled. Our enrollment now is nearly forty.

Last Sunday night our Sunday School organized a B. Y. P. U. and seventeen enrolled. This is the first B. Y. P. U. in the history of our church. We organized it one year from the day our Sunday School was organized.—Reporter.

FROM OUR FRIENDS

Lloyd T. Householder: "I hope the B. Y. P. U. and Sunday School Encampments were great successes. Your programs looked to be unusually good. I had intended to spend part of the time at Ovoca this year, but didn't get to do it. I know I missed some great messages and some fine fellowship. I am especially fond of Dr. Yates and Dr. Adams. I know that all those who attended were helped. Maybe I shall be well again some of these days, and will get to run around as I used to do. It goes mighty hard with me to have to settle down as I have had to do, after going and doing as I pleased so long. But I am improving all the time."

David Livingstone: "I am extremely sorry that I found it impossible to attend any of the sessions of the Assembly. My duties at home and on the field were such that I could not get away."

FRED DOWELL AND MIDLAND ASSOCIATION

We appreciate the interest you have taken in sending a teacher, Rev. F. M. Dowell, for Sunday School Training. He gave us many needful helps of which we are going to take advantage. We hope we will have the pleasure of finishing the Sunday School Manual later.—Pleasant Hill Church, Powells Station, Callie Tipton, Cor. Sec.

We have only 16 of the 35 Standard Schools asked for. Who will be next?

B. Y. P. U. NOTES

CONVENTION REPORT

(We give below a splendid report of the State Convention by our Reporter, Miss Clara White, of Greeneville.)

The State B. Y. P. U. Encampment held at Ovoca, Tenn., July 19-23, was a glorious success, with an enrollment of slightly less than two hundred, and the best program given in years.

Jack Turner of Memphis led the assemblies in the singing of fine old gospel hymns. It was a thing to thrill the hearts of every one present to hear every voice raised in praise to our Savior.

"A Challenge to You," brought by W. D. Hudgins, the first evening, prepared our hearts and minds for the seeds to be sown during the week. It would be hard to point out one address or one part of the program, and say, "This was best." Every speaker had a real message, a message that brought a vision of God's plan for our lives, and a greater determination to follow our Master's leading in all things.

We were challenged as was Timothy, when Paul admonished him to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

The conferences each morning, led by our state workers, were very helpful. Every phase of our work as Christians and B. Y. P. U. members were discussed. Results of these conferences will be felt all over our state. Possibly the most outstanding messages were given by Dr. R. G. Lee of Memphis and Dr. Kyle M. Yates of Louisville. Any one of these messages would have amply repaid us for the week's stay at Ovoca.

Dr. Lee's sermons on "The Face of Christ" and "Youth and Prohibition" were forceful and drove home to our hearts God's word. The "Bible Message," by Dr. Yates, brought to us all a greater love for God's Word and a greater desire to know more about it. After hearing him discuss "Personal Problems," every man, woman, boy and girl expressed a desire to have a closer, more intimate walk with Christ and to keep out of their lives those things which would hinder and destroy fellowship with Him.

We found how to take Christ into our play, and saw our most spiritual-minded leaders having more fun than anybody during the recreation hours. The fellowship was fine. We wish again to express our deep gratitude to Mr. W. D. Hudgins and his co-workers for making our stay a pleasant and profitable one.

"Forgetting those things which are behind and reaching forth to those things which are before, I press forward toward the mark of the high calling of God in Christ Jesus."—Clara White.

SEVIER COUNTY PUTS ON CAMPAIGN

Frank Wood and Miss Jacobs are both in Sevier County this week putting on a simultaneous training school for the B. Y. P. U.'s of that county. Plans have been laid for a

large number of churches to cooperate and we are looking with favor on this kind of a program.

Harold Tallent writes from Harri-man: "I want to express my feeling for Ovoca. I think there was more inspiration and fellowship at Ovoca this year than ever. We will have a greater and better one next year." Harold was one of our most interested and faithful Ovocaites.

TENNESSEE VALLEY PLANNING SIMULTANEOUS SCHOOLS

Tennessee Valley Association is interested in putting on a program of training for all the churches under the leadership of Rev. Carl Howell, assisted by Miss Jacobs and other volunteer helpers.

LAMONTVILLE SCHOOL

I am sending a report of a Training School held in the Lamontville Baptist Church this week beginning Sunday night (July 31) and closing last night. The book used was "The Meaning of Church Membership," by Mrs. Crawley. I had a splendid attendance—the average for the five nights being about 45 and 18 taking the final test. The papers handed in were among the best I have ever graded.—Walter Carruth.

COUNTY-WIDE B. Y. P. U. SOCIAL

On Tuesday evening, August 2, the Baptist young people of Jefferson County enjoyed themselves as they had never done before. At 7 o'clock on a grassy lawn at Shady Grove the B. Y. P. U.'s began to pour out of trucks, roadsters, coupes, sedans, and we believe some of them hitch-hiked. By a close estimate we would say there were 500 present.

Mr. Millard Line sponsored the social and Rev. U. W. Malcolm of New Market, assisted by Dr. Ellis of Carson-Newman, led the devotional. Later in the evening Dr. Ellis entertained us with some weird magician tricks. Miss Ruby Wagner took charge of the Intermediates and from the sound they made across the lawn they were certainly having a good time. It was an all-round get-together meeting full of moonlight and lemonade. We met many new people and we recommend that those who have not tried a county-wide social try one just for the fun of it.—Reporter.

Mr. Sulsell of Sweetwater is planning a big Training School some time soon. Miss Jacobs will help and possibly some others close by.

SEPTEMBER B. Y. P. U. MONTH

Don't forget that September is B. Y. P. U. month, and we want to put on all the group programs and also back the Sunday school in the State Mission program during that month, for it is State Missions that pays the bills for our field work. We should be loyal to the Board that gives us existence. Suppose our young people plan a program for that night to fit in with the work of the day. Get subscriptions for the Reflector and help in other ways to make this State Mission program a real success.

THIRD QUARTER

"Essentials in Service"
July—"Better Leadership" goal, "Training for Tomorrow."
August—"More Soul Winners" goal "Every Saved a Soul Winner."

September—"Transformed Membership" goal "Individual Growth. Group meetings based on "Essentials in Leadership."

B. Y. P. U. AWARDS FOR MONTH ENDING JULY 31, 1932

Association	Diploma	Seal
Beulah	21	32
Big Emory	1	..
Big Hatchie	14	..
Chilhowee	34	5
Concord .....	..	24
Duck River	11	44
Dyer .....	..	1
East Tennessee	23	..
Gibson	2	18
Grainger .....	..	63
Holston	12	56
Jefferson	13	1
Knox	41	32
Madison .....	..	2
McMinn	36	4
Nashville	29	26
Nolachucky .....	..	7
Northern	16	..
Ocoee	58	60
Riverside	15	..
Robertson	9	..
Salem	16	..
Shelby .....	..	32
Sweetwater .....	..	16
Tennessee Valley	7	..
Watauga .....	..	92
Western District .....	..	1
Wilson .....	..	20
Totals	358	536

Church Administration

	Diplomas
Knox County	11

PROGRAM FOR SEPTEMBER

Group Leader, Presiding Afternoon

- 2:00—Devotions, "My Obligations to Others," pastors or some Sunday school teacher.
- 2:15—Echoes from the Churches and a Word from Ovoca.
- 2:30—The Essentials of Leadership.
- 2:45—The Essentials of a Soul Winner.
- 3:00—The Essentials of Right Kind of Training.
- 3:15—Reading by some visiting member.
- 3:20—"Tennessee a State Mission Field," special speaker.
- 4:00—Announcements and words of suggestions.

DRUNKARD'S DREAM

By Charles W. Dennison

The drunkard dreamed of his old retreat—
Of his cosy place in the tap-room seat;
And liquor gleamed on his gloating eye,
Till his lips to the sparkling glass drew nigh.
He lifted it up with an eager glance,
And sang as he saw the bubbles dance:
"Aha! I am myself again!
Here's a truce to care, an adieu to pain.
Welcome the cup, with its creamy foam!
Farewell to work and a mopy home!
With a jolly crew and a flowing bowl,
In bar-room pleasures I love to roll!"

Like a flash, there came to the drunkard's side
His angel child, who that night had died!
With look so gentle, and sweet, and fond,

She touched his glass with her little wand;
And oft as he raised it up to drink,
She silently tapped on its trembling brink,
Till the drunkard shook from foot to crown,
And set the untasted goblet down.

"Hey, man!" cried the host, "what meaneth this?
Is the covey sick? or the dram amiss?
Cheer up, my lad, quick the bumper quaff!"
And he glared around with a fiendish laugh.

The drunkard raised his glass once more,
And looked at its depths as so oft before:
But started to see on its pictured foam,
The face-of his dead little child at home!
Then again the landlord at him sneered,
And the swaggering crowd of drunkards jeered;
But still as he tried that glass to drink
The wand of his dead one tapped the brink!

The landlord gasped: "I swear my man,
Thou shalt take every drop of this flowing can!"
The drunkard bowed to the quivering brim,
Though his heart beat fast and his eye grew dim.
But the wand struck harder than before;
The glass was flung on the bar-room floor.
All around the ring the fragments lay,
And the poisonous current rolled away.

The drunkard woke. His dream was gone;
His bed was bathed in the light of morn;
But he saw, as he shook with pale, cold fear,
A beautiful angel hovering near.
He rose, and that seraph was nigh him still;
It checked his passion, it swayed his will,
It dashed from his lips the maddening bowl,
And victory gave to his ransomed soul.
Since ever that midnight hour he dreamed
Our hero has been a man redeemed.
And this is the prayer that he prays always,
And this is the prayer—let us help him pray—
That angels may come, in every land,
To dash the cup from the drunkard's hand.

The lesson was on natural history, and the new teacher had chosen the interesting subject of the cat.
"Now children," she said, "tell me what sort of clothes pussy wears."
No reply.
"Come, come!" said she, determined to extract the right answer.
"Does she wear feathers?"
A pained expression crossed the face of a little boy in the front row.
"Please, ma'am," he asked, piti- ingly, "ain't you never seen a cat?"
—Saskatoon Star-Phoenix.

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.

MISSION STUDY INSTITUTE

Tennessee College, Murfreesboro,
August 24-26

Miss Ethel Ragsdale, faculty member of our W. M. U. Training School, will lead the W. M. S. and Y. W. A. members in the study of "Lady Fourth Daughter in China." It was formerly announced that Mrs. McMurry would handle this class.

Other Features

Mrs. Stanley Armstrong of Bellevue Church, Memphis, will bring the devotionals.

Four book reviews will be given. Each together will give a demonstration of one method of teaching she has used in the classroom. Miss Northington will have charge of the conference periods.

Wednesday evening Mrs. P. B. Lowrance, Southwide personal service chairman, will speak on "My Indians."

Thursday evening Mrs. Wm. McMurry will speak on the subject "What a Mission Study Book Can Do for You."

Expenses

Twenty-five cents registration which should be sent to Mrs. Douglas J. Ginn, 161 Eighth Avenue, North, Nashville, not later than August 15, as it is necessary for the college to know how many guests to expect. Then \$2.25 for board which is to be paid upon arrival at the college.

Please do not send stamps to Mrs. Ginn for registration as this money is used for the expenses of the institute and we cannot use stamps.

MIDDLE TENNESSEE HOUSE-PARTIES

Tennessee College, Murfreesboro,
G. A., Aug. 31-Sept. 3

Time—

The girls will be expected to arrive at the college Wednesday afternoon, August 31. The program begins at 4:30. The first meal is served Wednesday supper, and the last meal is breakfast Saturday.

Who's Who—

Dr. and Mrs. E. L. Atwood, Mrs. C. D. Creasman, Misses Mary Northington, Ruth Walden, Kellie Hix, Frances Ewton, Elizabeth Preston, Lorene Tilford, Edna Mai Gay, Jamie McGuire, Mrs. Douglas J. Ginn and others.

Bring—

Bible, note-book, 50 cents for mission study book (or two girls may purchase a book together), swimming suit, tennis racket, simple summer clothes, costume for stunt, etc., light blanket, sheets, pillow case, towels, toilet articles, and a white dress if you hold a G. A. rank.

Program—

Mission study class, Bible studies, missionary story-telling contest, inspirational talks by our leaders, conferences, hikes, swims, stunts (which must be limited to five minutes) tennis—well, you will have to come and see!

Cost—

Fifty cents registration fee which must be sent to Mrs. Douglas J. Ginn, 161 Eighth Avenue, North, Nashville, by August 20. It is very necessary for us to have this information by this time so that Dr. Atwood will know how to plan for us.

Chaperones—

Who assist the director will be some of the G. A. counselors and other leaders who are present. Miss Frances Ewton, our recreational leader, will have charge of the recreation.

All girls are expected to abide by camp program.

All G. A.'s are invited to attend the houseparty and any other Baptist girl who is interested in G. A. work.

Y. W. A., Sept. 3-5

Hostesses—

Tennessee College, Dr. and Mrs. E. L. Atwood, Miss Kellie Hix, Miss Ruth Walden.

Guests—

All young women of Middle Tennessee in Y. W. A. or young women interested in Y. W. A. from Baptist churches where there is no Y. W. A. organization. We know that you belong to one of these groups, so YOU are expected!

Begins and Ends—

Saturday afternoon, September 3, and continues with one round of delightful surprises until after lunch on Monday, September 5.

Program—

W. M. U. Training School Silver Anniversary dinner; inspirational talks by leaders, book reviews, Y. W. A. Methods, Parliamentary Drills, Y. W. A. Anniversary Playlet, stunts (limited to five minutes) and a number of interesting recreational features.

Sunday's "Specials"—

Sunday School lesson taught in college by Mrs. R. Kelly white of Nashville; the rare privilege of hearing Dr. Carter Helm Jones at the First Baptist Church twice on that day; a beautiful pageant, "Challenge of the Cross," will be presented by a group of Nashville Y. W. A.'s under the direction of Miss Mayme Malory of Judson Y. W. A.

Who's Who—

Dr. and Mrs. E. L. Atwood, Dr. Carter Helm Jones, Mrs. R. Kelly White, Misses Northington, Walden, Ewton, Edna May Gay, Mary Browning, Verda Von Hagen, Lorene Tilford, Kellie Hix, Mrs. Douglas Ginn and others.

Bring—

Bible, note-book, anything in the way of project work that you have done in your Y. W. A., such as year book, program material, note-books, etc., sheets, pillow case, towels, toilet articles, tennis racket, and if you enjoy a good swim—bring your swim suit!

Cost—

Fifty cents registration, which should be sent to Mrs. Douglas J.

Ginn, 161 Eighth Avenue, North, Nashville, not later than August 25, 1932. (Please do not send stamps for your registration, as this money is used for the incidental expenses of the camp and we cannot use stamps. Send either check or money order, please.) Board is \$2.50 which will be paid upon arrival at college as soon after noon on Saturday as you care to come—but no lunch will be served to Y. W. A.'s on Saturday.

POSTERS—HANDWORK

Are you planning to attend the Mission Study Institute at Murfreesboro? Please bring any posters and handwork you have used in your mission study. We are anxious for a real exhibit.

If you have a series of posters on any book please bring them. If you cannot attend mail them to W. M. U., Tennessee College, Murfreesboro, and they will be returned if your name is on them.

ORPHANAGE SCHOLARSHIP FUND

Each year at our summer quarterly meetings an offering is taken for our orphanage scholarship. This scholarship has been awarded to Mary Pauline Neal and she is expecting to enter Tennessee College this fall.

Only twenty associations have sent their money to Dr. Bryan and we are far short of our goal. The following have forwarded their gifts:

East Tennessee: Big Emory, Cumberland Gap, Chilhowee, Hiwassee, Grainger County, Polk, Providence, Tennessee Valley, Sevier and Watauga; Middle Tennessee: Bledsoe, Duck River, Salem and Robertson County; West Tennessee: Beulah, Fayette, Gibson, Shelby and Western District.

Please send your gifts marked Tennessee College Orphanage Scholarship Fund.

A GREAT TIME

Miss Walden will give reports of our camps and houseparties, but we want to say that the East Tennessee young people are great. What an inspiration to speak to 140 boys at the R. A. camp at Cosby and to G. A.'s at Carson-Newman! There were 185 girls at the G. A. houseparties; the juniors were there the first of the week and the intermediates the latter part of the same week. We were sorry to miss the juniors.

We know that deep and lasting impressions were made on the boys and girls. We believe our future leaders will be more capable and missionary than we have had in the past.

This week we are in the West Tennessee houseparties. If you live in Middle Tennessee plan now for your girl to go to Tennessee College for the G. A. or Y. W. A. houseparty. It is a good investment even in these strenuous days.

MY MISSIONARY BOOK SHELF

Una Roberts Lawrence

"I am so busy this month," complained the Bookshelf. "What with telling everybody about books for libraries, and books for mission study classes, and assemblies and church schools of missions, I have had no time to read the new books."

"But," I insisted, "I have to have at least one or two new books, or the folk will think I am not doing my

duty. Just try to pull out a few for me that you think every Southern Baptist ought to read."

So the busy Bookshelf turned away from the stacks of books, old and new, that were being sorted into a dozen different kinds of lists for the convenience of Sunday school superintendents. B. Y. P. U. directors and W. M. U. young people's leaders and laid out three, looked them over critically, and left me with the remark, "There's a good variety for your corner."

Curious to see what I had gotten, I picked up the first one, "Three Arrows," E. Ryerson Young—(M. E. M., 75 cents and \$1.00). I soon was absorbed in a story of the Indians of the North, the Crees and the Blackfeet, that will thrill any boy from eight to eighty. The hero is an Indian lad who grows up into a Christian hero here among his people, through contact with a remarkable missionary. The story is as fascinating as a novel, yet its characters are historical figures, the facts of the tale being drawn from early missionary records and here told by the son of one of those pioneer missionaries. In a skillful manner the author weaves together history and Indian life, with a brave story of missionary pioneering and adventure that makes it one of the best books we have had for reading. It will be used for mission study class work also, but its finest service will be as a reading book for the boys and girls themselves. It is written for Intermediates, but all ages will enjoy it.—Home and Foreign Fields.

A PLAN FOR THE TEACHING OF "OUTRIDERS FOR THE KING"

In Seven Sessions

Mrs. William McMurry, Mission Study
Chairman, Tennessee W. M. U.

The plan presented here for teaching "Outriders for the King" is one that I used in conducting a class of Intermediate G. A.'s who were in third and fourth year high school. The source of some materials was from local newspapers and community institutions. Every teacher has her own locale to draw from. The class met an hour twice a week for a period of three and a half weeks. The Foreign Board's "Missionary Map of the World" (\$3.75, from your Baptist Book Store) was used in every session. The class always opened and closed with prayer. The first session is given in detail as a pattern by which the others were conducted. Wall maps of each country used can be secured, 25 cents each, from Foreign Mission Board.

Session I

An unseen drummer beating out an Indian dance brought the class to attention. A "scout" advanced in zig-zag course from a door in the rear of the room to be met by an Indian who stepped from behind a screen near the front. The "white man" put down his gun, the Indian his bow and arrow. This conversation followed:

Scout—O Chief, I and my white companions down there (pointing in the direction from where he came) desire to pass through your territory. Your braves have halted us and I have come alone to get your consent.
 Indian—Is your mission through here one of peace?

Scout—It is, Chief. We are going far West to build our homes. Grant

us the privilege of going through this country unmolested.

Indian—Tell your people that they shall be allowed to pass through in safety. (They bow and each goes his own way.)

Immediately the teacher seized the opportunity to put the question, "Who is an outrider?" The class answered, "One who goes before and makes it easier for others to follow." From that point the teacher explained to them that these men about whom they were to study were outriders for Christ in our six mission fields. Other missionaries found the task easier because these had "gone before." The countries were pointed out on the world map.

Here a poster was presented to introduce Doctor Yates. At the top was pasted the facsimile of the cross and "God so loved" that appeared in the November, 1931, issue of Royal Service. There were several large ones in this magazine. Directly under this was pasted a map of China cut out of a penny outline map of Asia. Shanghai was marked with a red star. China's national flag was placed to one side. Underneath the map was a picture characteristic of China. A number of Chinese stamps was grouped at the bottom of the poster. (We did not call attention to any of the posters at this time, but the map and the Chinaman smoking opium who needed Christ.) On another poster sheet was a large picture of Doctor Yates. Still another bore the general heads for an outline of his life, in type large enough to be seen by the class. The Roman numeral headings and subdivisions were these:

1. Boyhood and Life in America
 - (1) Early days
 - (2) Schooling
2. In China
 - (1) Shanghai
 - (2) Getting settled
 - (3) His work
 - (4) Some personal experiences
3. His characteristics

This last poster was used by the teacher in giving the salient points in Doctor Yates' life in America, and as a guide for class discussion of the remaining divisions of his career.

The pupils were eager to talk about Shanghai. They gave facts they had learned in school. The teacher supplemented this with information gleaned from an article that appeared in the Memphis Commercial Appeal on "Shanghai, City of Wealth," by Paul Hutchinson. One pupil knew who the newspaper man was, having seen his book, "China's Real Revolution," on her mother's mission study shelf. She asked in what issue the article appeared as she wanted it for her scrapbook. At this juncture the teacher presented a map of the city of Shanghai showing the International, French and Chinese settlements. (Cut from newspaper.) We located the French Compound, Northgate Baptist Church, Cantonese Baptist Church, Baptist Compound, and the Shanghai College and Seminary. Then back again to Mr. Yates and his experiences in the city. The class related those they thought most interesting. In discussion of the language the teacher showed them John 3:16 in large Chinese characters. An explanation of the Taiping Rebellion was given. That provoked one or two intelligent questions on the Man-

churian difficulty. Interest in this was not general. In conclusion we listed on the blackboard the characteristics of Doctor Yates, the class suggesting them.

"Are there any questions before we dismiss?" asked the teacher.

"Where did you get those stamps and that little map on the poster? I'd like to make something like that myself."

That was what the teacher hoped would happen. In ten minutes she outlined a notebook plan like the three posters, suggesting that they use the facsimile, "God so loved," with the map of the country to be studied underneath a typical picture and foreign stamps on the first page. On the second the outrider's picture or a group of pictures of that country, and on the third an outline of the missionary's life according to the main heads indicated on the teacher's third poster. They, of course, were to supply the details.

Session II

The teacher began the lesson with the question, "Who is an outrider?" The answer given, we pointed to Africa on the world map and presented our first poster of the series to introduce Thomas Jefferson Bowen. The plan of the poster was the same as for China. The foreign stamp group was unusually attractive and the girls asked about them. We took time to explain briefly. The class gave the essential facts of Bowen's life. A model African village was then set up on a table. A discussion followed here of African customs, modes of living, and so forth. The teacher had borrowed an African drum, a bustle and a pair of brass anklets from a worker in another denomination. These three articles proved stimulating. The "telephone" drum and the bustle created great interest. (Pictures cut from articles on travel in Africa in "Travel" and "National Geographic Magazine" will do if curios are not available.) From the class came the question as to the present status of our work in Africa. The teacher gave this information, impressing upon them that Southern Baptists had not entered any other country in Africa but Nigeria, opened by Doctor Bowen. The characteristics of the missionaries were listed on the blackboard.

Session III

Class procedure as usual. The field was pointed out on the map by a pupil. The poster displayed, the facsimile, the country, Italy's flag, a beautiful Russell Flint water color of San Simone Piccolo in Venice, and foreign stamps. The class gave a sketch of Doctor Taylor's life. The teacher interspersed with stories of the Taylor family from "Southern Baptists in Sunny Italy," by Taylor (Walter Neale, New York, \$2.00). The Latin pupils were greatly interested in this country. Some brought pictures of Virgil's birthplace, tomb, and so forth, they were accumulating for their notebooks. A history devotee told what she knew of the Roman Empire in its heyday. Another gave facts concerning the Coliseum, San Angelo and St. Peter's Cathedral. Still another wanted to know what the teacher thought of Mussolini and the Fascisti. Here a spirited discussion took place ending with an explanation of the Concordat and its effect on Baptist affairs in Italy. Every

member brought a current event or a picture to the class. The most intelligent general discussion occurred during this session due, no doubt, to the Virgilian celebration and the especial emphasis on world events in the day school. The meeting was concluded by the usual summary.

Session IV

As the class was assembling one girl played La Paloma until there was absolute quiet. Without any announcement the Mexican folk song "Estrellita" was sung. (Can be secured on a Victor record.) The prayer followed. A member of the class dressed in typical costume came in and told the entire life of John Cheavens as if she had been in Mexico and associated with him during his years of labor. She used a large wall map of the country, having marked Torreon, Saltillo and El Paso with red, green and black inch-gummed circles. This pupil was studying Spanish and was quite interested in her pronunciation. At the conclusion of her story the teacher presented a number of pictures of Mexico taken from the colored sheet of the Memphis Commercial Appeal. These provoked discussion about the Aztecs, Catholicism and the immortal Don Quixote. The series of posters were shown, too, as a guide for the class in their notebook work. A page from a calendar in Spanish was given each pupil.

Session V

A banner with "Prayer Changes Things" in large letters was stretched across the wall in front of the class. (This was made out of a strip from a worn sheet with letters cut out of colored paper.) The teacher began the session with this question, "Do you believe that?" pointing to the banner. "Yes," came the chorus. "Solomon Ginsburg knew it was so." The incident with Antonio Silvino was related. The teacher presented the three posters illustrating the lesson. The class took part in the discussion. Jewish customs were commented on. A copy of the Talmud was inspected. Members mentioned Jews in the city whom they knew and talked about their attitudes toward life and religion. The teacher had a copy of "A Wandering Jew in Brazil," by Ginsburg (75 cents), to show them. Brazil's flag was conspicuous. Why the country is called the Land of the Southern Cross was explained. In conclusion the personality of the missionary was summarized in the usual way.

Session VI

As this was the last country and missionary to be studied we created an atmosphere of Japan. Lanterns were strung across the room. Three girls in costume were seated on the floor. A parasol was in evidence. Paper cherry blossoms and a tea set on a low table lent color. The setting ready, the class was admitted. The class period opened with this question, "Where are we today?" The question was answered and a pupil pointed out Japan on the world map, commented on her position and size. The general facts of the lesson were given by the poster series. Much additional material was brought in by the teacher from a series of articles on "If You Lived in Japan," that appeared in the Press Scimitar, a Memphis newspaper. A local Japanese who owns a large bakery contributed

interesting sidelights on the Sino-Japanese difficulty through the columns of the Evening Appeal. The class saw this and most of them clipped the article. Japanese religions were talked about. The usual summary was given. The "Japanese girls" dispensed tea. The wafers procured for the occasion were from the Japanese bakery.

Session VII

This was an extra session designated for a rapid oral review, the bringing in of notebooks and a party! For twenty minutes the class gave information about the outriders, the dates of their entering the country and the specific fields in which they labored. The teacher would call a date or a missionary, or a town or a country and the pupil called on would give the rest of the information. The response was spirited. The notebooks were all turned in at this time. The counselor who had assisted with all the details served refreshments at six small tables decorated to represent the countries we had been studying.

For Emphasis

1. Sessions one hour long.
2. Meeting twice a week. Tuesday and Thursday, gave pupils and teacher time for accumulation of materials, correlated reading and preparation of notebooks.
3. Outside reading matter: Articles in Memphis newspapers—the Commercial Appeal issues and the Press Scimitar, January and February, 1932; National Geographic, The Mentor, November, 1927, devoted exclusively to Italy (splendid); National Encyclopedia, General History, Southern Baptists in Sunny Italy, A Wandering Jew in Brazil, The Talmud, Yates the Missionary, by Taylor.
4. Pictures were found in issues of the Literary Digest, National Geographic, The Mentor and newspapers.
5. Each pupil had a penny outline map of the world in the back of his notebook. All countries were marked. On the individual maps the towns were indicated. Maps from Foreign Mission Board, or your State Baptist Book Store.
6. The teacher provided two stamps for each pupil. She assisted in collecting pictures as some of the members were unable to procure them. The W. M. S. gave issues of Royal Service for facsimiles.
7. Stamps of all countries can be obtained from this address: Scott Stamp and Coin Co., 1 West 47th St., New York City.
8. The notebooks took the place of the examination as the detailed outline of the missionary's life was to be written from memory.—Home and Foreign Fields.

HIS FIRST AND ONLY LOVE, by May Brannan. Published by Christopher Publishing House, Boston, Mass. \$1.00. 102 pages.

This purports to be a love story, setting forth the beautiful side of true love. In reality, it appears to be a subtle piece of anti-prohibition propaganda. It starts off with what promises to be an interesting story of a blind lad who is a natural musician, but before long the author brings in rabid anti-prohibition material wholly out of place in a piece of fiction of the kind. From then on the story is uninteresting, the climax tame and the ending strained and unnatural.

AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE, JULY 31, 1932

Bellevue, Memphis	1211
Chattanooga, First	998
Nashville, First	965
Maryville, First	714
Nashville, Grace	621
Chattanooga, Ridgedale	590
Nashville, Judson Memorial	576
West Jackson	565
Nashville, Belmont Heights	529
Chattanooga, Northside	481
Erwin, First	477
Chattanooga, Woodland Park	469
Nashville, Eastland	463
Etowah, First	455
East Chattanooga	416
Cleveland, First	410
Chattanooga, Chamberlain Ave.	390
Chattanooga, Rossville Tabernacle	383
Chattanooga Clifton Hills	377
Sevierville, First	369
Paris, First	364
Chattanooga, East Lake	354
Nashville, North Edgefield	330
Johnson City, Unaka Ave.	322
Trenton, First	320
Chattanooga, Tabernacle	312
Chattanooga, Rossville First	301
Chattanooga, Summerfield	288
Chattanooga, Eastdale	258

By FLEETWOOD BALL

Temple Church, Miami, Fla., secures as pastor, George Hyman of Bayshore Church, Tampa, Fla.

S. R. Woodson of Whiteville is preaching in a meeting with his Mt. Moriah Church near that place.

The new house of worship at Middleton, C. M. Wilbanks, pastor, is nearing completion. It is built of brick.

J. E. Trice, who lately resigned as superintendent of the Florida Baptist Orphanage at Arcadia, has moved to Sarasota, Fla.

R. A. Langley of Louisville, Ky., has begun his labors as pastor of the church at Learned, Miss., under a favorable outlook.

There were 83 additions in the recent revival at Brookhaven, Miss., A. F. Crittendon, pastor. H. L. Martin did the preaching.

The church at Faulkner, Miss., C. M. Wilbanks, pastor, is having a revival with I. N. Penick of Jackson doing the preaching.

L. M. Keeling of Malvern, Ark., lately did the preaching in a revival at Mena, Ark., J. M. Gibbs, pastor, resulting in 22 additions.

Claude Bowen supplied Sunday the pulpit of Malcomb Avenue Church, Memphis, owing to the illness of the pastor, Malcolm Younger.

J. F. Tull of England, Ark., well known in Tennessee, was seized with illness while attending the Martinville Baptist Encampment.

F. B. Thorn has concluded his pastorate with Columbus Avenue Church, Waco, Tex., and becomes pastor of the Second Church, Houston, Tex.

J. S. Bell of Life is doing the preaching in a revival with his church

at Sardis, where he has previously preached in two sweeping revivals.

T. C. Jowers of Lexington was lately blessed in a revival in Oak Grove Church near that place, resulting in 11 additions with 9 baptized.

H. W. Ellis of Columbia, Miss., has been called as pastor at Humboldt, and has accepted, effective September 1st. Welcome to Tennessee, beloved!

H. C. Cox of Jackson is being assisted in a revival in Walnut Grove Church near Kenton, A. C. Abney of Pensacola, Fla., doing the preaching.

There were 13 additions, 12 by baptism, to the church at Walnut Grove, Lyn Claybrook of Bolivar, pastor, in the meeting held by H. J. Huey of Milan.

C. B. Pillow of Bartlett supplied the pulpit of Speedway Terrace Church, Memphis, last Sunday in the absence of the pastor, William McMurry.

Lloyd Dyer and Miss Willie Redding of Sardis, estimable young people, were united in marriage in Lexington Saturday, August 6, the writer officiating.

C. H. Franks of Rector, Ark., a Tennessee product, is holding a revival at Marmaduke, Ark., which has already resulted in 23 conversions and 20 additions.

Robert G. Lee of Bellevue Church, Memphis, returned from an engagement at Mt. Gretna campmeeting, Mt. Gretna, Pa., in time to fill his Memphis pulpit Sunday.

Simpson Daniel of Saulsbury is conducting a series of meetings at the Alamo Church near Kenton. He is being assisted by the pastor, J. B. Holland, of Jackson.

John R. Hobbs of the First Church, Birmingham, Ala., has resigned in order to accept a call to Fourth Avenue Church, Louisville, Ky., succeeding Jerome O. Williams.

In the recent revival at Red Bay, Ala., Charles Nelson of Belmont, Miss., pastor, there were 39 additions, 27 by baptism. A. M. Overton of Fulton, Miss., did the preaching.

The First Church, Tupelo, Miss., is in the midst of a gracious revival, the pastor, H. R. Holcomb, doing the preaching. I. E. Reynolds and wife of Fort Worth, Tex., are conducting the music.

C. E. Maddry, executive secretary of the Promotion Committee, suggests that the time of the meeting of the Tennessee Convention be changed from November 16-19 to November 22-24.

A. M. Overton of Fulton, Miss., is doing the preaching in a revival with his Camp Creek Church, near Baldwin, Miss., where the outlook is bright for a great and gracious revival.

A revival continuing nine days has closed at Missionary Grove Church, near Camden, resulting in 25 profes-

sions and 23 additions to the church. The pastor, T. M. Boyd of Bruceton, did the preaching. He is now at Eva in a revival.

By THE EDITOR

Roger M. Hickman recently conducted a music class in Hannah's Gap Church.

On July 17th Pastor H. L. Green of Scottsville, Ky., baptized 16 converts as a result of their revival.

Mr. Harry McNeely, moderator of Robertson County Association, was a visitor in the office August 8th.

L. W. Clark of Sevierville will assist Pastor A. E. Cate and Alder Branch Church in a meeting to begin August 14.

Dr. J. T. McGlothlin has moved to Nashville and assumed his duties as business manager of the Sunday School Board.

Editor F. W. Tinnin of Louisiana recently aided Pastor Tom Roberts and the church at Farmersville, La., in a revival meeting.

Mr. and Mrs. G. W. Burns, honored members of First Church, Wichita Falls, Tex., are visiting brothers in Nashville, J. A. Burns and the Rev. H. F. Burns.

Another good friend of our paper is Grace Ellis of Edgemoor. Last week she sent us eight new subscriptions. Many thanks. Such friends make us grow in confidence.

The Editor had the honor of supplying for his own church, Belmont Heights, on Sunday. Pastor R. Kelly White is away on his vacation, visiting relatives in North Carolina.

Secretary L. E. Barton of Alabama is conducting a revival in Dorcus County of his state, the church at Brundidge sponsoring the meeting. Pastor Plant of the church lives at Elba.

Pastor O. F. Huckaba of North Edgefield Church, Nashville, will aid his son, Floyd Huckaba, in a meeting at Union Hill, Robertson County, beginning the third Sunday in this month.

H. E. Pettus of Elizabeth, La., sends in his renewal and reports 17 additions as the result of a recent revival meeting with New Hope Church, in which he assisted Brother Chas. Miers.

July 31 marked the close of a five weeks' revival campaign at the First Church, Paul's Valley, Okla., Pastor A. D. Muse doing the preaching and Grant Sinclair of Oklahoma City directing the music.

Pastor L. A. Lowrey of Boynton Church, Chattanooga, reports that about 35 people have surrendered to Christ in a meeting in his church in which Brother W. T. McMahan is doing the preaching.

The revival at Round Lick Church, Wilson County, closed the 2nd. W. B. Woodall is the pastor. Evangelist D. Edgar Allen of Murfreesboro did the preaching. There were 13 additions by baptism.

Unaka Avenue Church of Johnson City is having a tent revival in which Pastor E. M. Cox is doing the preach-

ing. Many have already been saved and the spiritual interest of the Christians is being revived.

Brother Joe Canzoneri, well known in Nashville as a gospel singer, is now pastor at Bogue Chitto, Ala., and he is showing his good sense by getting the Alabama Baptist into the homes of his members.

Rev. F. L. Cox of Shreveport, La., who recently announced his candidacy for the U. S. Senate on a dry platform, suddenly recalled his name last week and accepted a position with the state administration.

News has come of the recent death of Mrs. Mary Katherine Bailey of Fayetteville, mother of Brother C. H. Bailey of Nashville and wife of one of the foremost pioneer Tennessee preachers and school builders.

The Baptist Church at Friendship has recently had a good revival in which D. L. Sturgis of Indianola, Miss., did the preaching. Dr. C. B. Williams of Union University, Jackson, is pastor of the Friendship Church.

A. F. Mahan of Etowah recently held a revival with the church at Pikeville, C. A. Howell, pastor. The pastor conducted the music during the meeting and there were 12 additions to the church, 10 of whom were by baptism.

Will Weaver, moderator of East Tennessee Association, writes to correct a published notice in our columns to the effect that their body meets August 17th. The date is August 24 and 25 and the meeting place Del Rio.

Beloved John H. Eager makes us wish we were summering in Poughkeepsie, N. Y., for he writes that they have had no real summer so far. August is their worst month, he says. His permanent address is 29 Market Street in that city.

The church at Bell Buckle is rejoicing over a splendid meeting which stirred the entire community. W. C. Creasman of Shelbyville did the preaching, aiding Pastor J. E. Lindner. A number professed faith, and there were 15 additions, 12 by baptism.

Forty-eight additions, 33 of whom were by baptism, were the result of a meeting which closed July 31 at First Church, Troup, Texas, Pastor H. M. Ward being assisted by Porter M. Bailes of Tyler, Texas. Brother Ward has served this people four years.

The editor's heart was made glad last week by receipt of 12 new subscriptions from Miss Hattie Brooks of Newport and 3 from Edward Griffin of Townsend, while Miss Sarah Harvey of Grandview, Nashville, added six names to her list of pay-by-the-month names.

F. H. Chunn, pastor of Tazewell Church, reports a good meeting recently in his church in which Brother C. L. Hammond of Oakwood Church, Knoxville, did the preaching. There were six professions of faith and five renewals in addition to a number of others who expressed deep interest.

The Canadian Baptist calls attention to the World Sunday School Association now gathering at Rio de Janeiro for its eleventh Convention, being the first time this body has ever met south of the Equator. Fifteen hundred Sunday school leaders from fifty different countries will be in attendance.

—B&R—

A letter from Dyer brings the report of a wonderful revival in the church there with Pastor W. M. Pratt doing the preaching, in which there have been 16 professions, one addition by letter and 10 for baptism so far. Mr. Jesse Daniel is also with the church teaching the B. Y. P. U. Manual.

—B&R—

Brother H. W. Woodward of Jackson reports two meetings—one at the Somerville Church, W. Q. Maer of Dyersburg preaching, with four additions, two of whom were by baptism; the other at Spring Hill Church, Eaton, N. M. Stigler of Brownsville doing the preaching and five additions by baptism resulting.

—B&R—

Friends will be pleased to know that Secretary O. L. Hailey of the Negro Seminary is now able to be back in his office. His fractured limb is still in a cast, but he is able to get around on crutches. His recovery has been miraculous for one of his age, he having passed the 80 year mark since his accident.

—B&R—

Word comes from A. E. Prince of Brownwood, Tex., to the effect that Brown County is to have a Baptist revival beginning September 18th. M. E. Dodd of Shreveport will do the preaching. The services will be held under a tent on Howard-Payne College campus. Brother Prince is doing a great work on his Texas field.

—B&R—

Oklahoma Baptists are planning a great centennial celebration in honor of the beginning of Baptist work in the state. One hundred years ago the first Baptist missionary entered the territory. What a story, thrilling, gripping, inspiring, could be written of pioneer missionary work in the state, if the records could be had!

—B&R—

Pastor David N. Livingston of Ridgedale Church, Chattanooga, is in a revival at Dresden with Pastor T. N. Hale. The meeting began Monday night. Brother Livingston has had a phenomenal ministry at Chattanooga, the church having received this year 438 members, of which number the pastor has baptized more than 300.

—B&R—

First Church, Brownwood, Tex., recently ordained to the gospel ministry Vernon Davison. He is a graduate of Howard-Payne College and plans to enter the Southern Seminary this fall. This noble church, of which A. E. Prince is pastor, has completed its list of the Twelve, Brother Davison being the twelfth preacher it has sent forth.

—B&R—

A good meeting closed at Adamsville the night of July 31st. I. N. Penick of Union University did the preaching and Mr. and Mrs. A. L. Baker had charge of the music. Fourteen united with the church, one of them a woman 75 years of age who was saved and baptized. Dr. Penick preached on the streets of the town

each afternoon, going where the men were.

—B&R—

The fifth Sunday meeting of Polk County Association was held with Delano Church Friday and Saturday, July 29th and 30th. The attendance was good and a spirit of revival seemed to prevail through the whole of the sessions. I. J. Freeman is pastor of the Delano Church and he and his people were most cordial in their reception of the large crowd in attendance.

—B&R—

Next Sunday the young people of Edgefield Church, Nashville, are going to have a big debate, the subject being, "Resolved, that the Church should take an active part in politics." The affirmative speakers are, James W. Rutherford, Jr., and Thomas W. Jarrell; negative speakers are Charles Rutherford, Jr., and Clyde Sipe. The B. Y. P. U. is sponsoring the debate.

—B&R—

The report of the Foreign Mission Board for July is in hand. It shows total receipts for the month of \$44,463.84 as against \$57,139 a year ago. Contributions from Tennessee decreased about \$600 for the month. Of the total receipts, more than one-third was designated. The report does not reveal how much has been received from the Emergency Campaign.

—B&R—

Pastor Edgar Barnett of Seventh Church, Nashville, proves his loyalty to the Baptist and Reflector by remembering us during his revival meetings. On the 8th he returned from a revival and brought us four new subscriptions. Think what it would mean if every pastor and evangelist would keep their paper on the hearts of people during meetings!

—B&R—

Chairman Arthur J. Barton of the Social Service Commission reports that the report on Social Service given to the last Southern Baptist Convention is now in print. Copies may be had by writing to Secretary O. E. Bryan, 161 Eighth Avenue, North, Nashville. It is a masterful presentation of Baptist thought on current social and religious problems. Every friend of prohibition should have it.

—B&R—

Lightning recently struck the tower of Riverside Church, New York (non-denominational), and shattered several thousand dollars' worth of costly structural work and marble. Once before this building was almost completely demolished by fire. Surely it is time for the church to begin to wonder if God may not be displeased with their apostasy. But of course they are too intellectual (?) to consider such a possibility.

—B&R—

Miss Wilma Bucy, W. M. U. secretary for Alabama, was a visitor in Nashville Monday. She had been to Kentucky, where she spoke at the Clear Creek Springs Encampment and was on her way back to Montgomery. She was formerly one of the field workers of our W. M. U., and it is always a pleasure to have her return. Her talent and charm make her one of the best of our women workers.

—B&R—

Dr. Elbert H. Hicks, pastor of Grace Baptist Church, San Jose, Cal., was recently honored with a banquet given by his people in appreciation of the year's service among them. Dr. Hicks, who came to San Jose

from the Fremont Church, Seattle, Wash., has won his way into the hearts of the folk, and, according to Stanley Mathews, chairman of Board of Deacons, "the outlook for Grace Church was never brighter than it is just now."

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LOOKING BEYOND, by William Evans. Published by the Bible Institute Colportage Association, 843 N. Wells St., Chicago, Ill. 40 cents.

Here is a beautiful gift booklet printed in two colors and bound with an attractive folder tied with heavy gold cord. It contains an exposition of II Cor. 4:7, 5:10, together with some helpful and inspiring applications of the text. We have seen few more attractive pieces of mechanical work than is this, and its message will bring cheer to every heart troubled at the thought of death.

Little Elsie was being taken to task by her mother. "You bad child! Just look at that jam on your face. Whatever would you think if you saw me with my lips and cheeks all smeared with red like that?"

Elsie considered a moment and then said innocently: "Why, I'd fink you was goin' to a dance, mummy."

The motorist had an accident with his light car. He limped painfully to a telephone box and called up the nearest garage.

"Hello," he said, "I've turned turtle. Can you do anything for me?"

"I'm afraid not," came the sweet feminine reply. "You've got the wrong number. What you want is the zoo."

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Do you know what it is and why it is?
Do you know the four cardinal views of it?
Do you know what the Scriptures teach about it?
Do you know what Baptists believe about it and why?
Do you know what Catholics think the Supper represents?
Do you know that all evangelical Christians and all Catholics believe in and practice Close Communion?
Do you know that the Bible, Christian history, scholars of every large denomination, and common sense support the Baptist view?

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Editor John D. Freeman has just published a brochure of some 140 pages in which he gives the four cardinal views of the memorial supper, together with a common-sense study of each, examining them from the standpoint of the Bible and human reason. The book comes after twelve years of study on the subject and is given in a frank, fraternal spirit and in concise, clear and pointed language. In it are presented a brief history of the rise of mysticism in connection with the memorial, the four views about the Supper, a history of "Restricted Communion" and an honest, frank and fair discussion of so-called "Close Communion of Baptists."

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1. With every subscription or renewal for the Baptist and Reflector received during August to October, inclusive, we will give one free copy of this book, "The Mystic Symbol", by the editor, and one free copy of "World Conquest in the Great Commission", by Dr. O. E. Bryan. (For six months subscription or renewal, your choice of one of the two books will be given free.)
2. A copy will be mailed to any address postpaid upon receipt of 30 cents. Five copies sent to one address 25 cents each. A fine textbook for study classes.

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BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE
Organ of the Tennessee Baptist Convention

Should a Christian Play Bridge?

By Rev. Wm. F. Price, Selma, Ala.

From another college president: "I think the spirit of the New Testament is against any form of worldliness and I have always counted card playing as worldly amusement". From one of the most lovable of our college professors: "I always advise my young people to avoid any kind of game that tends to develop the gambling habit, and bridge certainly has that tendency. Many who have the bridge habit are already gamblers". From a former president of the Baptist State Convention: "These (bridge players) have always caused me considerable anxiety, (Turn to Page 4)

"Would Christ Sell Out?"

William James Robinson, D.D.

A certain mining company was coming to grief. The shareholders would sustain very heavy losses. Among them was one much liked for his genial ways and kindness of heart. One who was in the secrets of the company determined to advise him to sell out. He went to him and advised him to sell quickly. "Why?" asked Mr. N. "Well, you know, the value of the mines is greatly depreciated." "When I bought the shares I took the risk." "Yes; but now you should take the opportunity of selling while you can, so as not to lose anything." "And supposing I do not sell, what then?" "Then you will probably lose all you have." "And if I do sell, somebody else will lose instead of me?" "Yes, I suppose." "Do you suppose Jesus Christ would sell out?" "That is hardly a fair question. I suppose He would not." "I am a Christian," said Mr. N., "and I wish to follow my Master, therefore I shall not sell." He did not, and soon after lost everything, and had to begin life again; but when men in that part want to point out a Christian they know where to find one.—Selected. The world's greatest poverty is the scarcity of such men as Mr. N.—; and it has no greater need than a multitude of such characters. Men who hold principle, character and the welfare of others above gold have always been too scarce. But every Christian should be such a man. No one is a true Christian who deliberately lives below this standard. Pure Christianity is utterly earnestly not to play bridge".

From one of our seminary presidents: "I would advise Christian young people very but a short expression from each reply. Very vexing church problem. I shall give a trial to our denominational leaders on this side of the wisest thought, and ripest experience received, since they are representatives and people will be interested in the publish any names, yet I believe both our all. And while true to my promise I will not of course his problem is the problem of us larger church answered with five words. But three questions which another pastor of a so busy he did not have time" to answer took twenty-seven words to say that he "was interesting in their fatherly advice, but twenty addressed. Some of these were in I received replies from 80 per cent of the space below".

"Kindly record your observations in the happiness? Christian's life, influence, usefulness and will the bridge playing habit have on the 3. "What effect in your honest opinion the proper example who plays bridge?"

2. "Do you think that any Christian is exhibiting the spirit of Christ and setting a bridge?"

1. "Do you think that Church and Sunday School officers and teachers should play the cities.

"My dear Sir and Brother: In an effort to correct a purely local situation, among our young people, and not for publication, will you kindly answer the following questions: "Do you think that Church and Sunday School officers and teachers should play the cities.

These are days when the most erratic social customs prevail in the lives of our church people. Witness the recent nation-wide debacle of bridge playing sponsored by two noted exponents of the game, Culbertson and Lenz of New York. Thousands of columns and hundreds of thousands of dollars worth of newspaper space given free, and bridge clubs popping up like mushrooms overnight in the homes of our people all over the nation.

Is bridge the innocent game its exponents would have us believe it to be, or is it one of the most deadly and destructive forces against the spiritual life of our people which the church has to deal? We will allow the symposium from our church leaders which follows to speak for itself.

Recently the writer addressed the following letter to about twenty of our Southern church leaders—presidents of Theological Seminaries and State Conventions, presiding elders, and pastors of our larger churches in the cities.

Whenever a Christian deliberately fails to present his body a living sacrifice, holy, acceptable unto God which is his reasonable service, he sells out. The deplorable moral and criminal condition prevailing in our country is largely due to the fact that many Christians have sold out. The salt of the earth has, to a deplorable degree, lost its savor. There is nothing so helpful to society as virile Christianity.

Our denominational enterprises and institutions are in dire straits, not because we are unable to relieve them, but because, as a people, we have sold out. Southern Baptists have sold their birthright for "a mess of pottage" and are receiving dishonor, humiliation, defeat and shame instead of the you receive far less than you bargained for, and that is exactly what we have done.

No people are any stronger than the united strength of the individuals composing the total number. Even then you must give serious consideration to their weaknesses, and love are two indispensable factors in Christian strength. Without these any individual or group is impotent. Whoever has these is more than a conqueror through Him who died for us. They will not sell out.

One queen is a necessity to the welfare of the hive, and one leader who has not, and will not, in any sense sell out is of supreme importance to every group of Christians. God give us leaders whose one desire, whose sole purpose, is to live for the glory of God, and our people will respond and become a conquering host. We need to learn the value and glory of being living sacrifices.

Kansas City, Mo.