

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

Volume 100

THURSDAY, MAY 17, 1934

Number 20

HEAVEN'S INTEREST IN OUR EARTHLY PILGRIMAGE

By T. L. HOLCOMB, Pastor First Baptist Church, Oklahoma City, Oklahoma

ANNUAL SERMON, SOUTHERN BAPTIST CONVENTION,
Fort Worth, Texas, May 16, 1934

Text, Matthew 28:20: "I am with you
always."

Beloved, as we begin this most important session of the Southern Baptist Convention, may we like Moses take our stand in the "cleft of the rock," with a prayerful and sincere desire to behold God in His glory. May we realize something of the nearness of His holy presence. May we also understand more clearly His interest in us and His divine will and purpose for us individually and for our denomination at this particular period in the world's history.

INTEREST MANIFESTED BY WHOM

In my reading and study of the Bible, the verbal message of the Holy Spirit, it gives me great encouragement to find that God is much more vitally concerned about us and our welfare than we have ever been about Him and His work. May we therefore think together this morning about the deep and abiding interest of God the Father, God the Son and God the Holy Spirit in our earthly pilgrimage. May we also think of the interest that the angels and the heavenly witnesses have in us.

GOD THE FATHER—God the Father is greatly concerned about us in every relationship of life. No man ever trusted Him in vain. He is able and willing to help in every emergency that we face. How refreshing it is to walk up the mountain side with Abraham and Isaac and to see that in the tragic moment of anxiety and despair the arm of infinite mercy can reach from heaven to earth and provide an offering as a substitute for human life. How wonderful it is to realize that this same arm is ready to supply every need we have today.

In his early ministry, Dr. B. H. Carroll, decided that he would learn all he could about Moses, in whom God manifested such great interest and whom He led and delivered from so many dangers. As God led and protected His people then, so has He delivered and led us; and my



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own prayer today is that this great company of sinners saved by grace, delivered from darkness and bondage more awful than was ever felt in Egypt, may learn to sing with greater joy than ever before "The Song of Deliverance."

I heard Dr. F. B. Meyer tell this story, which was supposed to have happened as the Children of Israel camped in the wilderness. A father took his son and daughter for a walk to see more of the big tent city. They were excited and asked many questions which the father answered as they went along. He pointed out the tents of the elders, of Aaron, of Joshua and of Moses. Then they said: "Oh, father, who lives in that beautiful tent?" He replied: "That is the Tabernacle of God." After a moment for thought the children said: "If God lives with us, we should not be afraid." "Lo, I am with you always."

One of the noble pastors in this convention had this experience. The sweetheart

of his boyhood, the wife of his young manhood and the mother of his children, died. Together they had shared poverty and prosperity and life's joys and sorrows. They had prayed and served in God's Kingdom. The funeral was over, a night had passed, friends had gone their way. He stood facing the day—puzzled, bewildered, lonesome—when the 23rd Psalm came to him, "Yea though I walk through . . .". Then there came a sweet assurance. Your heavenly Father does not lead into but through the valley.

CHRIST THE SON—A careful reading concerning the birth, life, ministry, death, resurrection, ascension and present work of Jesus Christ will prepare any company of believers for a great convention. Please review with me, therefore, some of the very familiar statements regarding our Saviour. "Thou shalt call His name Jesus; for He shall save His people from their sins." Call His name Emmanuel, God with us. "For there is none other name under heaven given among men whereby we must be saved." "For the Son of man is come to seek and to save that which was lost."

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night the Lord
passed thro'
Ere He found His sheep that was lost."

We were redeemed with the precious
blood of Christ.

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

"They drank of that spiritual Rock
that followed them; and that Rock was
Christ." He is our smitten Rock, and as we face the problems of this convention, may each of us cry with the Psalmist: "Lead me to the Rock that is higher than I."

He is our refuge, the safety zone of the
(Continued on page 4)

Baptist and Reflector

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Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Advertisements—Rates upon request.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$1.50 payable monthly or quarterly in advance.

Published by Baptist and Reflector at Church and Lafayette Sts., Jackson, Tenn. Editorial and General Office, 161 Eighth Avenue, North, Nashville, Tenn.

Editorial

Man's Triumph Over Nature

Editorial in Alabama Baptist

(Editor Gwaltney delivers such a true, timely and forceful utterance on this theme that we pass it on to our readers. Read and reread this article.—Editor.)

MAN'S TRIUMPH OVER NATURE

"Just prior to the outbreak of the World War, the German philosopher, Rudolph Christopher Eucken (died in 1926), wrote a book entitled 'Can We Still Be Christians?' German nationalism was at that time raging. In the first chapters of the book he analyzed Christianity from the viewpoint of the German rationalistic critics. He wrote what they thought.

"In the closing chapter of the book he answered the arguments of the critics and affirmed that men not only may be Christians, but must be Christians since there is nothing except Christianity which can create within men a correct ethic, life, emotion and impulse, which must be begotten within men simultaneously as they triumph over nature. Where this is not the case, he affirmed, that both individuals and nations would run amuck.

"And in less than a half dozen years, after the book was written, Germany, along with the rest of the world, had run amuck. Could it be true as Eucken affirmed that the reason for this was that the Christian ethic and life had not been created within man simultaneously as the race was triumphing over nature?

"Now Dr. Henry Van Dusen in 'The Message of Christianity for the World Today' correctly says that the 19th century was marked above all things by the 'effective mastery of nature'. Some of our younger readers may not know just what is meant by this 'triumph' over nature mentioned by Eucken, and 'the effective mastery of nature' mentioned by Van Dusen. At the pain of over-simplification we say in a word, it is utilizing

the forces of nature for the advancement of the race. It is the control and mastery by man of natural elements for his own convenience and enrichment. For instance fire and water, two natural elements, make steam, and so the mastery of nature means the control of all the elements of nature such as electricity with its myriad ramifications making possible the telephone, telegraph, ocean cables, radios, and the electric spark which drives the motors of automobiles, submarines, airplanes and other machines ad infinitum. Added to this are the multiform laboratories where the metals and other elements of nature are tested and chemical analyses are made with a view to using whatever is found good for the betterment of the race. One's imagination is lost in the maze of such appliances. The sum total of all of this represents man's effective mastery of nature.

"Now according to Dr. Van Dusen this mastery of nature led to the unity of the race. It contained the first promise of a peaceful unity of the nations but—instead it ended in the World War.

"This mastery of nature produced the first chance the world ever had to support its inhabitants in plenty and comfort but—it led to the worst depression in history.

"This mastery of nature laid the foundation in society on which could have been built a great ethical culture and enrichment of spiritual life but—it led to the age of jazz.

"This mastery of nature promised the making and moulding of great human characters, a world of noble men and women but—it led to the modern business man who was before the depression self-centered, blatant, egotistic, and satisfied to grow fat outwardly while he permitted his spirit to starve.

"These are the thoughts, but not the exact words of Van Dusen. Who will say he has not analyzed the case correctly? And he might have gone further and shown that the mastery of nature, and the social life created by it, produced the arch-criminals of the world both in high and low finance. To forego any mention of the despicable international investment bankers, think of Kreuger, Insull, Capone, Dillinger and all of their henchmen. And to cap it all it was a society created by the mastery of nature which defeated and reversed the greatest social movement of history, namely, a control of the liquor traffic. Not only so but it is a society produced by the triumph of nature that is now building for future wars and creating a 'nation-wide', a 'Totalitarian' state which has no God except itself and seeks to dominate not only all the institutions of men—business, politics, arts, literature—but their bodies and souls also.

"The first great trouble is in the fact

that the men of today have no training to compete with the new order of things. The political, sociological and economic sciences have trailed like a fox terrier far behind the lion of physical triumph over nature.

"The second trouble is that the movement has been too fleet-footed, too rapid, too mighty in its all-encompassing and far-reaching influence to be kept up with by the churches, to say nothing of being directed or held in proper setting by them.

"Now isn't all of this the truth? Isn't it a hard fact that the effective mastery of nature has led to a world-mess—to a huge world-debacle? It is nothing short of that very thing. And what is to be done about it? Here we return again to Eucken. There is nothing, he said, except Christianity which can create within man ethical and moral principles which must be created within him simultaneously as he triumphs over nature or both individuals and nations will run amuck.

"We declare to all who read these lines that there is a solemn call for a stronger preachment of the Christian verities than is found today in America.

"We further declare a solemn conviction that Christianity will never prove a match for this day until our ministers assume a polemical attitude—they must be willing to fight it out once again. They cannot be governed merely by their ideas of 'caution' and 'prudence' which have a thousand times proven only bulwarks behind which timorous people hide. To be at ease in Zion is a mortal sin when the devil is running away with this country.

"Now the value of his story is that it enables one to understand the present (Mr. Ford to the contrary notwithstanding). So at the beginning of the 18th century conditions in the English-speaking world were morally far worse than in the second quarter of the 20th century. But God raised up a saviour then. The movement by Wesley and Whitfield fairly saved the British Empire from toppling, and its concomitant repercussions, here in America, saved this country.

The world is now waiting again on God. But God uses men and so this world is waiting for more God-filled men who will sacrificially and fearlessly and thus—effectively—proclaim His whole truth not only to individuals but to a social order shot through with evil."

Useful knowledge acquired today makes every succeeding day more productive.—Moral: Read the Baptist and Reflector.

Capital is still hopeful that the day will come when it can sit up and take interest.—Selected.

"Eliciting, Combining, And Directing"

"The messengers from missionary societies, churches, and other religious bodies of the Baptist denomination in various parts of the United States, met in Augusta, Georgia, May 8, 1845, for the purpose of carrying out the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel, adopted rules and fundamental principles which, as amended from time to time, are as follows:

"Article I. This body shall be styled 'The Southern Baptist Convention'.

"Art. II. It shall be the design of the Convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches.

"Art. III. The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250.00 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

The foregoing statements are taken from the first part of the Constitution and By-Laws of the Southern Baptist Convention. They are a brief and clear unfolding of the nature, purpose and function of that body.

As an individual church or an association selects and works through a committee to elicit, combine, and direct the energy of that body for given ends, so co-operating churches and subordinate religious groups in the denomination have created the Southern Baptist Convention and they use it as a South-wide denominational agency through which they combine their services for the Kingdom ends involved in the propagation of the Gospel at home and abroad.

There is nothing compulsory in it. It is simply for "such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches."

Every co-operating church is entitled

THE ONCE OVER

By H. L. PHILLIPS

In

The Washington Post

SO THIS IS REPEAL

Bootlegging is being conducted on a bigger scale under repeal than under prohibition, declares Joseph H. Choate, Jr., director of the National Alcoholic Control Administration.

Now that liquor has been made legal the sale of illegal liquor is at a new high.

The capacity of the bootlegging plants in America today exceeds the capacity of the legal distillers, he says, and the ultimate consumer is getting a rougher deal than ever.

Under prohibition he knew what to expect, but under repeal he raises his hopes, only to discover that he is being double-crossed under Federal auspices.

Mr. Choate intimates that the bootlegger, instead of being wiped out, has merely changed from a checked suit, gum shoes, pearl derby, and loud necktie to the regulation business suit and stopped talking out of the corner of his mouth.

He has expanded his plant, put on more trucks, stopped calling himself "Tony" and is now delivering in carload lots instead of by a suitcase.

to one messenger. A non-co-operating church neither wants nor deserves one. Beyond this, until the number ten is reached, each church is entitled to an additional member for each \$250.00 given to the purposes of the Convention. A co-operating church making the very smallest gift is entitled to a messenger the same as one that gives thousands. One is as many as the average church will want or need. After that, the number, up to the limit, is determined by the extent of its co-operative loyalty as proved by its gifts. This is not a rule imposed by a few self-appointed men, but one adopted by the messengers themselves in Convention assembled. And, further, were there not some limit set, no place large enough to entertain the Convention could be found.

The Convention is not perfect. But is there someone who is able to devise and put into operation a better plan? If so, who and where is he? The seventy-ninth session of the Convention in its eighty-ninth year is assembled in Fort Worth this week. May the Lord's abundant grace be upon the messengers there gathered in pursuance of their serious tasks!

DRIFTING WITH THE TIDE

By A. N. MORRIS

(Here is a fine series of lessons in a few words from our friend and fellow-pastor when we were in Kentucky. Editor.)

While in a recent meeting with the Second Baptist Church, of Waycross, Georgia, I went with a fishing party to Crooked River. When arrangements had been completed for the fishing to begin I was told to get in a boat with another man who would do the rowing. The salt-water tide was going out and we floated pleasantly down stream to the place we were to drop anchor and do our first fishing. The anchor was dropped and the hooks adjusted. There we sat and fished for some time, until one of us looked at a landmark and discovered we were far down the river and still going with the tide. Our anchor did not reach the bottom of the river and hence could not hold. It required no effort to drift with the tide—in fact, we did it unconsciously. Then a battle with the swift current began. To my amazement and disappointment I discovered my fishing companion could not row; neither could I, but we managed to get the boat near enough shore to touch bottom and drop anchor. There we held on and waited until the tide began to subside, then each of us took an oar and we managed to get back to our starting point. It was easy to float with the tide but extremely difficult to go against it. In the afternoon, as the tide was coming in, we found it just as difficult to row down the river as it had been to row up the river in the forenoon.

Moral Lessons: Difficult to go against tides of worldliness; Unconscious drifting: Use of proper landmarks in deciding one's course and position: Benefits of co-operation: Overestimating one's ability to turn when he wishes: Tides of worldliness and tides of revival alternate: Holding one's own against sin between revival tides: Necessity of a safe anchor. Doerun, Georgia.

CHURCH NEEDS MEN

"The whole business of the whole church is to preach the gospel to the whole world."

No cause ever becomes greater than its leaders. We need men more than we need money. We need spiritual power more than we need financial power. We need men who will lay down their lives for the truth and for the saving of another soul. Give us such men, and there is no limit to what we can do.

"Go to God for the sinner;
Go to the sinner for God."

—Selected.

HEAVEN'S INTEREST IN OUR EARTHLY PILGRIMAGE

(Continued from page 1)

soul. He is our secure foundation, "for other foundation can no man lay."

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

GOD THE HOLY SPIRIT—When the earth was without form, and void, the Spirit of God brooded over the face of the waters. "And God said, let there be light; and there was light." Even so He came to our benighted hearts and there came a light that will never go out.

The Holy Spirit convicts us of our sin against God, quickens our story hearts, and regenerates our lost souls. After you believed in Christ, you were sealed by the Holy Spirit, marked as the purchased possession of God and given continuous evidence of the perfect and complete fulfillment of every promise regarding His children.

The Comforter, which is the Holy Spirit, shall teach you all things. "Peace I leave with you, My peace I give unto you . . . Let not your heart be troubled, neither let it be afraid."

"O spread the tidings round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound:
The Comforter has come!"

Come, even now, Holy Spirit; burn up the dross, warm our hearts, energize our lives and prepare us for a great convention!

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

THE ANGELS—I have always been interested in angels, that special group of God's creation, encamping angels, guarding angels, ministering angels, warning angels, angels of the churches, rejoicing angels, trumpeting angels, singing angels, announcing angels, prophets of the return of Jesus in glory, angels who will accompany Him.

Brethren, if we could only behold them, I think we would find that the angels are lingering near today, anxious to see what a blood bought throng will do for a lost world in the name and for the glory of a risen Lord.

As a pastor I often sit by the bed of a dying Christian. When I see that only a few minutes remain, I feel like moving back and standing in honor of the heaven-

ly escort, those who have come to accompany the soul of my friend into the eternal city.

HEAVENLY WITNESSES—We are being observed by heavenly witnesses, those who have gone before, and who are certainly greatly concerned about our welfare. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross despising the shame, and is set down at the right hand of the throne of God."

New spirits have gone to join the celestial hosts from every state, every association and nearly every church since we met last year. Truly these friends in glory are beckoning us on with the Master's work.

"To the work! to the work! we are children of God.

Let us follow the path that our Master has trod;

With the balm of His counsel our strength to renew,

Let us do with our might what our hands find to do."

DIVINE DIRECTION AND OUR OBLIGATION

May I now talk with you about the interest of the Triune God as shown by God's direction of our pilgrimage and about the corresponding obligation that rests on us because of this interest and direction?

UNDER DIVINE ORDERS—God has a program for the Christian life. It is divinely planned, revealed and directed. We are marching under the orders and banner of King Emmanuel. We have a glorious message to tell, a rich fellowship to share, a royal service to render, and at the end of the journey an eternal dwelling in the Father's House. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

"He has sounded forth the trumpet that shall never sound retreat;

He is sifting out the hearts of men before His judgment seat.

O be swift, my soul, to answer Him!
be jubilant, my feet!

Our God is marching on."

The Christian life is more than a journey or pilgrimage. We have a holy mission to perform. We are to preach the Gospel, to make Christ known to the world, to win the lost to Him.

With such a mission, we should be faithful even unto the end of the day. In the 44th chapter of Genesis, Joseph made himself known to his brethren. They came to know that he was indeed their

brother and that he had fully and freely forgiven them. All the power and influence of the realm would be used for them. Their sacks were filled with corn and they were provided with food and clothing for the journey. Joseph came to tell them good bye and to give them this last word of counsel, "See that ye fall not out by the way." "You are my brethren, conscious of a new relationship. Stay close together; you have precious burdens; avoid the perils of the way. Your loved ones are starving for bread. Go with haste; there is no time for delay. The disconsolate and the broken hearted are waiting for your message of good news. Go my brethren; tell of all the glory you have seen, the good news you have heard, and carry the bread to the dying. But please do not delay for any cause at all. See that you do not fall out by the way."

MARCH OF FAITH—Our earthly journey should be a march of faith. We should have faith in Christ as our Saviour and Lord and faith in men as the objects of God's deep concern and redeeming love.

Last Sunday morning you observed Mother's Day. Your mind was filled with holy memories. You came away to this convention humming some of the old tunes mother used to sing. Why do we love our mothers? Why do we delight to honor them? Here is the answer—because they had faith in God and in us. Any individual or organization that expects to abide in the love of even one generation must look up with faith in God and look out with faith, hope and love for mankind. Such faith furnishes a life time romance for teachers, missionaries and preachers, because no one knows the tomorrow of any one who will trust God and serve his fellow man.

MARCH OF CONQUEST—With the promise of the presence of God our pilgrimage should be a march of conquest. That is God's plan for us. We are to win not only our own people, but we are also to make disciples of all nations.

Growth and progress are achieved by conquest. The growth of our country from the time of its settlement to the passing of the fleet through the Panama Canal is a graphic picture of conquest over every natural barrier, crowned with glory and success.

The history of Texas, our host state, is as fascinating as any love story ever written. The messengers to this convention came by train or by automobile. Some, perhaps, came by airplane. You counted your time by hours and your distance by hundreds of miles each day. But the pioneers, who came to this state in the early days, spent many long and weary months covering the same distance.

However, after you know the church life of this city and state, visit the South-

western Seminary and feel its impact and that of the Baptist colleges and universities of the state, you will declare with one accord that the patient pioneer won a victory for God and man that can never be surpassed.

The call today, as clear as any bugle blast of the morning air, is for a spiritual conquest. God is calling and the world is impatiently waiting for a great revival. The call is for a spiritual leadership, with a message so clear, a faith so simple, and a spirit so self-sacrificing that God will send a revival of Holy Ghost power; yes a soul saving, life redeeming, character building, faith-establishing revival of old time religion.

Brethren, we have no message for a lost world, or even for one poor, dying man except the gospel of the Lord Jesus Christ. That is our message, and, only by preaching it and putting forth every effort possible to win men to Christ, may we hope to have that spiritual conquest which God expects of us.

The most encouraging message ever given a preacher was that given to the Apostle Paul on the deck of a storm torn ship. The crew had spent fourteen days in a mad effort to save the cargo and the ship. Then the angel said: **"God hath given thee all them that sail with thee."**

We are facing the first summer in the history of our country with that disastrous combination of nationwide highways, fast cars and legalized liquor. It will doubtless be the fastest, the lewdest and in every way the most demoralizing vacation ever experienced by the youth of America. What can we do? Plan right now to match this wild orgy of sin by increased spiritual zeal and the greatest number of revivals ever held in the same length of time. If it is not given us to win all that sail with us, may we "by all means save some."

OUR MAIN BUSINESS—Jesus came "to seek and to save that which was lost," and He said: **"Even so send I you."** Our main business, therefore, is to win the lost, to rescue the perishing. In my humble judgment, if this is to be a recovery convention, we must give ourselves even from this very hour to prayer and planning so that the world may know not by resolutions but by endeavor, that we as Southern Baptists regard soul winning as our main business in the churches, through the schools, at home and on foreign fields.

Friends, this world is lost. We are told that in the territory of the Southern Baptist Convention, where our churches are located and where we serve, that of the 31,000,000 white people, more than 16,500,000 do not belong to any church whatever and make no pretense of religion of any kind. In my own state, Oklahoma, one of the most progressive in the Union, it is said that 76 out of every 100

make no profession of faith in Christ. Men and women are dead in trespasses and sins and all of the modern conveniences and comforts cannot change the fact of death.

I went to conduct a funeral in a factory section. The people who owned the plant were Christian men and did all they could with flowers and their nice cars to help the family. The kind-hearted undertaker thought he would comfort the children by pointing out the lovely flowers and big cars. We rode a few blocks and then the oldest girl said: "We appreciate everything the people have done for us, but mother is dead. We are following the hearse, we are on our way to the grave."

Oh, for a zeal that will consume us, a holy passion that will dominate us and cause this convention to set evangelism out as the main task of blood bought men!

I have read again and again, in these testing days, the Bible account of Rahab. She lived in a city that was doomed and there was no hope except behind the scarlet line. Her only message and mission was to "bring thy father and thy mother, and thy brethren, and all thy father's household, home unto thee," behind the blood red line. And when the strange parade began around the walls of the city, they still had peace because they were all in and safe.

THE END OF THE WAY—My father preached the gospel in Mississippi for more than forty years. One day at an association, he fell asleep. The children went home for the funeral. Friends were kind, the messages were comforting, and the music was good. The last song was "Sweet By and By."

Immediately following the funeral I left for Oklahoma. I had nearly two days to sit alone and think of life in the light of this deep and tender experience. I asked myself the question, is "Sweet By and By" just a song, a mere sentiment, or is it an eternal truth? I took my Bible and began to study. It was a rich experience because I found this truth at the very heart of nearly every Bible doctrine and of nearly all the great promises. For example, the love of God, the death, burial, resurrection and ascension of Christ contain it. Listen to the words of Christ: **"I will come again and receive you unto Myself; that where I am there ye may be also."** "In the sweet by and by, we shall meet on that beautiful shore."

When I came home from France it was my privilege to return on the same ship with the Rainbow Division. I had no connection with them; therefore, I can tell the story. Before our ship docked in New York harbor, representatives of the city, the state and the nation came out to welcome these brave men home. Bands

played and a great demonstration was given. Large signs were displayed reading, "Mother here waiting for Corporal Smith" and others "Father Waiting", "Brother Waiting". One soldier remarked: "I have gone through torment and often wandered if I would ever get home. Now I am here, but I never dreamed it would be like this. This is glorious!"

"It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

"Stand up, stand up for Jesus—
Stand in His strength alone;
The arm of flesh will fail you—
Ye dare not trust your own;
Put on the gospel armor,
And watching unto prayer,
Where duty calls, or danger,
Be never wanting there."

MOSES' SIN

By REV. JAMES REAGAN

This article is in sequence to an editorial in Baptist and Reflector, Oct. 12, 1933, entitled **"Faith Not Grounded In Human Wisdom"**. I, with other Baptists here, request the same under the above caption be republished for the great benefit of all.

Now here goes: Of all things we should be more careful to not divert the attention of the penitent from the Cross of Christ to ground his faith in him or herself or in the Church or the preacher, but in Jesus Christ. Salvation is not to be found outside of Him.

"Moses and Aaron gathered the congregation together before the rock; and he said unto them, 'Hear now, ye rebels; must we fetch you water out of this rock?'" (Num. 20:10). For the above sin neither Moses nor his brother was permitted to enter into the promised land. He so offended God that he died on this side of the Jordan.

Now, therefore let us take heed to honor God and that our faith shall consist of more than a mere human endeavor—as a vow, a decision, handshake, sawdust trail, or merely joining the church. Faith is given by God's Spirit (I Cor. 12:9). **"No man can say that Jesus is the Lord, but by the Holy Ghost"** (I Cor. 12:3).

It is very evident from these Scriptures and many others (corroborated by real Christian experience of the born-again) that our faith must be energized by the Holy Spirit of God. Otherwise it is vain. My brother, we certainly must be spiritually enabled of God, else we cannot spiritually believe. **"Whosoever believeth that Jesus is the Christ is born of God."** (Jno. 5:1.) In other words, we cannot spiritually believe in Jesus except we are spiritually born. Nearly all Christian

(Continued on page 6)

Holy Spirit Evangelism

By EVANGELIST J. H. THOMAS

Evangelism is the crucified Savior of men seeking the lost of the world through His servants. The Father of life and light sent the Savior of love to seek and save the lost (Luke 19:10). As the Father sent the Savior into the world, the Savior has sent us into the world (John 17:18, 20-21). He came to seek the lost; He sends us to seek the lost. We have no other mission in the world. The churches have no other mission (Matt. 28:18-20). His church was to be, not a building church, but a going church and an evangelizing church. The reason Southern Baptists are stronger in numbers and in spiritual life than any other evangelical body in the world is not because of their great building programme or their excellent educational methods, but because their ministers are evangelistic.

"Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). This is the keynote of Southern Baptist life and work. Still, some Southern Baptist ministers and workers do not strike the keynote often enough. There are those who think Christ came into the world to save churches, of which their's is chief. Some pastors need to realize that "there is more joy in heaven over one sinner that repents, than over ninety and nine just persons who need no repentance." Some secretaries seem to think that Christ came into the world to save conventions and boards, of which their's is chief. Some evangelists seem to think Christ came to take care of evangelists, of whom they are chief. Some school men talk as though Christ came into the world to save schools, of which their's is chief. Some denominational experts seem to think Christ came into the world to save programmes and methods, of which their's is chief. Some church and convention officials think Christ came into the world to save organizations, of which their's is chief. (Now I have said too much, and I know I will be put out of the synagogue—but let me say this other word.) The saddest, the most pathetic, and yet the most humorous spectacle of all, is the pastor and deacons who act as though they thought Christ Jesus came into the world to save the church budget and the pastor's salary. **"Christ Jesus came into the world to save sinners."** Sound the note again. And as the Father sent Christ into the world, Christ has sent us into the world.

Holy Spirit evangelism is in the power of God under direction of the Holy Spirit. When Jesus Christ completed His work on earth, and was crucified for the sins of the world, He ascended up on high, and gave gifts to men. He gave some prophets, some evangelists, and some pastors

and teachers (Eph. 4:8-11). The churches can no more do the work of Christ, and carry out His will in the world without evangelists than without pastors and teachers. The evangelist is just as essential to the work of Christ in the churches as the pastor, or the teacher. The church that attempts to get along without having an evangelist becomes self-centered, unspiritual and formal.

It is true that in recent years some evangelists have drifted into professionalism. This is true not only of evangelists, but also of pastors and teachers. Professionalism in various churches has hindered the work of Christ. There is a remedy, and it is not in discarding the evangelist. The Holy Spirit is the remedy for formalism, and professionalism in the ministry. The Holy Spirit came down from heaven on the day of Pentecost to take over the work of Christ in the world. The Holy Spirit will keep us from becoming professional and formal, if we will let Him have charge of the workers and the work.

He calls the ministers, whether they be evangelists, pastors or teachers. He guides men into all truth, and into the fields of labor. A church should pray for the leadership of the Holy Spirit in the selection of an evangelist, the same as in the choosing of a pastor. The evangelist sent of the Holy Spirit should be led by the Holy Spirit in the sermons preached, and the methods employed. Sinners will then be convinced of sin by the power of the Holy Spirit, and genuinely saved. When sinners are saved, the church is saved also, the denomination is saved, the budget is saved, the pastor's salary is saved, and everything else worth saving—including the face of the evangelist—is saved. However, the motive in all of our work should be a desire to save the lost.

We may talk all we please about the need of "personal evangelism", "educational evangelism", or "perennial evangelism", Holy Spirit evangelism is the only kind that really saves sinners from their sins, and pleases Christ the Head of the Church. Professional evangelism, whether it be "personal", "pastoral", "educational", "mass", or "perennial", will eventually ruin the churches and kill the very spirit of evangelism. Let me ask those who advocate methods more than obedience to God by what method of evangelism was the apostle Paul saved? Was it personal, educational, mass, pastoral, or perennial? These exclusive classifications and methods are not of God, but of men.

Without the Holy Spirit we tend to become formal, professional, technical, selfish, jealous, envious, egotistical, narrow,

commercial, inefficient, without sufficient faith in God to believe He will provide all necessary means of life and work. **"Seek ye first the Kingdom of God and His righteousness, and all of these things shall be added unto you."** Christ declares that we cannot serve God and mammon, but without the Holy Spirit we will serve mammon rather than God.

With the Holy Spirit we (pastors, evangelists and teachers) are workers together with God (I Cor. 3:6-9). The evangelist plants and the pastor waters, but God gives the increase. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase . . . he that planteth and he that watereth are one."

Under the leadership of the Holy Spirit, there are no high-powered evangelists, or high-headed pastors looking for high-powered evangelists, but all are servants and Christ is Lord of all.

Alamo, Tenn.

MOSES' SIN

(Continued from page 5)

creeds fundamentally agree that "ye must be born again".

However, many are fundamentally divided as to the manner of receiving this new birth. Some are willing to accept the creed of the Pope; others in the Protestant world are willing to accept a drummed up faith of the purely human type, leaving out God, thereby committing the Mosaic sin, which is no better than Romanism and is an insult to Almighty God.

After the children of Israel had sinned by believing the false report of the ten spies (Num. 13:31, 32, etc.), let us hear how the Lord was angered and furthermore how they committed a greater sin by presuming to go in their own power (Num. 14:40).

Neither were those lying, presumptive sons of Jacob permitted to set foot in the Promised Land. Paul says: **"These things happened unto them for examples; and they are written for our admonition, etc."** (Cor. 10:11. See Cor. 10:4, 5, 6.)

Now as these things are examples unto us, it is the same as if we should take a notion to go to heaven by climbing up some other way, ignoring the grace of our Lord, trusting in self-righteousness without repentance, without any faith except unreliable human faith, and not born again. How are we to sup with Christ and He with us, unless He comes into our heart?

Now, therefore, to enter the home of eternal glory, let us honor Jesus as our Leader, having on the whole armor of God. And as they were led by the pillar of fire, may we be led by the light of Jesus, who is a light to lighten the Gentiles and the glory of His people Israel.

1120 Elm Street,
Knoxville, Tenn.

News And Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

The profound truth for all our missionary enterprise near or far is that the saving mission is and can only be the welling forth of the saved life.

The challenge of Home Missions is the challenge of racial relations here at home that test the Christ spirit of our churches and prove or disprove the reality of our mission passion and love for people at home and abroad.

Rev. Wakon Iron, our good Osage Indian brother, writes: "The tithe of our mission last month amounted to \$516.50. Some of our members have realized what tithing means and we are very happy to report this to you."

A letter from the Business Woman's Circle of the First Baptist Church of Jackson, Mississippi, expressed the desire to give \$25.00 per month over and above their regular offering through the Home Mission Board for the salary of Rev. McAdory, our missionary to the Mississippi Choctaw Indians.

The Mission Field at Krebs, Oklahoma

Rev. Pascal Appaio, our missionary at Krebs, Okla., ministers to six nationalities. The work is very difficult. Practically all are Catholics or have been under Catholic influence in their early teaching. It is also a shifting population. Brother Appaio says: "We very seldom preach to the same congregation two months. We have seven mining camps and with two exceptions we hold our services in school buildings which are used for any and all kinds of purposes. I am glad to say, however, that wherever we go the Holy Rollers disappear. Often we have some 'Landmark' Baptists and 'Hard Shell' Baptists and these cause us more trouble than the Catholic priests and nuns combined. Our worst trouble is in reaching these various mission places. Many times our old car stops and we are compelled to stay on the road for hours and sometimes we have to wait for daylight to patch it up.

"While we are struggling among so many difficulties we rejoice that some receive the Gospel and turn from darkness to light. It is very hard, however, for a new convert since he is more or less criticized by his Catholic acquaintances and receives very little encouragement from

the members of the American Baptist churches. They seem to think that they are a little better than the foreigners. There is, however, a growing appreciation among our Baptist people here of our work."

Educating Children of Home Missionaries

The W. M. U. of the South has generously provided a fund for educating the children of our foreign missionaries, but no provision has been made for educating the children of home missionaries. The children of home missionaries living in Cuba and Panama are provided for by our good women.

Mrs. Mattie J. C. Russell, of Rossville, Ga., is making the first contribution to a fund, the income of which is to be used in the education of children of home missionaries. Her husband left her some property in California and she is deeding this property to the Home Mission Board for that purpose.

HOME MISSION PARAGRAPHS

Mrs. Una Roberts Lawrence

Death has taken some of our most faithful and devout Pawnee Indian Baptists this winter. The deaths of Mr. and Mrs. Riding-In removes two of the older Christians whose faithful witness through the years has been a power for Christ among their people. Mrs. Riding-In was the mother of one of our outstanding leaders among the younger Indians, Guy Fox.

During 1933, nearly four thousand Mexicans returned to Mexico through the immigration gate at El Paso, Texas, part of a million that have returned to their homeland from the southern United States in the past two years. The official report from Mexico City states that most of them were driven from California, Arizona, and Texas by poverty and lack of work. Miss McLanahan, missionary of the Home Mission Board at El Paso, writes: "More than a million came from a Catholic land to the leading Christian Protestant country of the world and have gone back with what? If we are doing our duty as a Christian people, in our own land they would have gone back to their country with Christ in their hearts. But have they!"

Mrs. R. R. Beard, missionary at Pawnee church, writes:

"I have such a lovely group of girls in my G. A. We have just finished the

book, 'Ann of Ava', and seven of the nine girls got seals. The two who did not receive them were members only for the last lesson. We will take up 'Judson, the Pioneer', next.

"Our women in the W. M. S. (English-speaking) will study 'Ann of Ava' for our next mission study book. Next week I will teach 'Pilgrim's Progress' to the B. Y. P. U. We are looking forward to our B. Y. P. U. encampment here at the Government School beginning June 27th and lasting through the following Sunday. Our Brotherhood is taking on new life."

In a recent week's revival in Calvary Baptist Church, San Antonio, Texas, there were four additions by baptism and the whole church was greatly revived. This is the center of widespread mission work among the Mexican people of that great city of the Southwest. Rev. Matias Garcia and his capable wife are devoted and aggressive workers.

The only public schools for the Southern Alabama Indian people north of Mobile are held in our little Baptist churches, some of which are very poorly equipped for church work, and with no equipment for school work. They want an education so much that they come and do their best even under such conditions. And then some say we do not need Home Missions in the South!

Friends of missions everywhere will rejoice to know that Mrs. Geo. W. Bottoms, whose benefactions to both home and foreign missions have been so generous in years past, is slowly recovering from an illness that for ten months of last year laid her so low that no hope was held out for her life. In answer to prayer she is recovering, believing in her heart that God has kept her here for a purpose that deeply concerns His work.

Home and Foreign Fields and Royal Service combine to give adults a marvelous, monthly presentation of missions.

The missionary outlook is more encouraging than the financial. Christians throughout the South are being stirred anew to more prayer, to greater sacrifice, to increased emphasis on evangelism and to the need for educating the church and the youth on Christian faith and life.—M. R. W.

NEWS AND VIEWS

SOME EARNEST SUGGESTIONS

Charles Bronson

(Here is a tonic and bracer that is sorely needed in some quarters.—Editor.)

It means much to be a Baptist preacher! A Baptist preacher should be as well fitted as he can to preach! Also a Baptist preacher should be as well prepared as he can to preach as a Baptist!! He needs to study to do this. He should be taught in our Baptist schools to do this. To be so prepared, emphasis must be placed on the doctrines and on Baptist history. This needs to be done so as to show itself everywhere. We now live in a time when well-nigh all the utterances in Baptist pulpits are just about the same as heard from all the evangelical Protestant denominations. In other words, our preachers have almost ceased to preach as Baptists!

Our preachers need to read more good books on Baptist doctrine and Baptist history. The two best small books on the doctrines are "Gospel Doctrines," by W. T. Conner and "Fundamentals of the Faith," by W. D. Nowlin. Every Baptist should read them. Certainly every Baptist preacher should read them. Every preacher should thoroughly acquaint himself with Kerfoot's Revision of Boyce's "Systematic Theology" and W. T. Conner's "System of Christian Doctrine." Our preachers should study such works till they have good working knowledge of the doctrines like C. H. Spurgeon. Some of the best works on Baptist history have gone out of print. The best work of its kind, and I think it is still in print, is "The Church That Jesus Built" by Roy Mason. J. M. Cramp's "Baptist History" is a fine work—still in print. "The First Baptist Church in America" by J. R. Graves and S. Adam is still in print. Every Baptist minister should learn from this fine work that Roger Williams never was a Baptist and never founded a Baptist church! Then there is Dr. John T. Christian's "History of the Baptists" in two volumes. Dr. Christian was a strong writer on Baptist ordinances and Baptist history, and this two-volume work of his is the monumental work of his life.

Baptist preachers should know Baptist doctrines and Baptist history! Their doctrines have made their history. Their doctrines have cost the martyrdom of six times as many Baptists as now live in the world! Baptist doctrines and Baptist history should be emphasized in our preachers' schools at Union University and at Carson-Newman College and everywhere else. Baptists have always had and still have, and always will have a mission!!

Emphasis on their doctrines and their history is needed to perform their mission!!!

Rutledge, Tenn.

WHAT DID ANYBODY OR CHURCH DO ABOUT IT?

John B. Swanner

I have been asked whether any one answered my article in the Baptist and Reflector of April the 19th on "What is the Old Worn-out Preacher Going to Do?"

I want to say that the First Baptist Church (that is, the ladies, and I believe the men were willing for them to help) gave us a real pounding of everything good to eat. They are always doing something like that, but the church has such a financial burden on them they cannot take the responsibility of supporting an old preacher. They have one of the best and nicest church houses in the state. Bro. F. J. Harrell looked far enough into the future to see what Dyersburg needed. I hope the church will never forget him. I will never forget him.

After I was here two or three years and we got acquainted, he would always see that I got something nice for Christmas and was always ready to take Mrs. Swanner and me in his car to any and all the Baptist meetings.

Yes, Brother and Sister Reed, of McCullough's Chapel, answered my article by bringing us nearly a whole big ham. It is delicious. We sure appreciate it.

Then there was Mrs. Richard Gillard, of Allenton, Ill., who answered with a nice gift. God bless her.

I believe the preachers are partly responsible for the churches not helping the old, worn-out preachers. When did anyone ever hear a pastor preach from the ninth chapter of First Corinthians, and especially the 14th verse? "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." I am condemning myself as much as I am the preachers of the day. I never thought of being old some day or about old preachers until I was 55 or 60 years old. But the young preachers know better today. If the W. U. U. would get back of the movement to see that the old preachers received help, it would be done.

I hope the churches will double what they have been giving to the Relief Board and send it to Bro. John D. Freeman. If the old preachers in Tennessee could get as much as \$18.00 or \$25.00 a month, they could live and pay a small rent or improve their place so the water would not pour in their houses when it rains. May God bless every reader is my prayer. — Box 204, Dyersburg, Tenn.

W. E. CHADWICK ENTERING EVANGELISTIC WORK

Rev. W. E. Chadwick, on Sunday, April 29, gave up the pastorate of the First Baptist Church, Piggott, Ark., that he might devote full time to evangelistic work.

He has been with us four and one-half years. We deeply appreciate his ministry in our midst—a ministry of love, preaching, indoctrinating and teaching, which shall live through eternity.

He is now entering a work which is near and dear to his heart and a field for which he is eminently fitted and in which he has already had experience and great success. He is sane in methods, sound in doctrine, consecrated, deeply spiritual and clear and forceful in presenting the fundamental truths of God's Word. He has had fifteen years' experience as a pastor and knows how to help churches and pastors with their problems.

We heartily recommend him to churches and pastors needing an evangelist. Anyone desiring his services for revival meetings may reach him at Murray, Ky.

Adopted by the First Baptist Church, Piggott, Ark., April 29, 1934. (Paid resolution.)

"LIQUID BREAD"

Condensed from an article by Helen B. Montgomery in The Rochester (N. Y.) Democrat and Chronicle.

I am often reminded, when I hear the pleas frequently advanced advocating the use of light wines and beer, of an article that I read in an English paper under the caption, "Liquid Bread." The phrase was used in the advertisement of a well-known brewing company in England.

One day a man saw a sign over a public-house door which read: "Good Ale is Liquid Bread." His story follows:

I went into the house and said, "Get me a quart of liquid bread."

The landlord said, "Ah, first-rate sign, isn't it?"

"Yes," said I, "if it's true."

"Oh, it's true enough, my beer is all right!"

"Well," he said, "if you come again in a week, I'll tell you of this liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said to him, 'I want you to tell me how much bread there is in this bottle.' He smelled it and exclaimed, 'It's beer!'"

"Well," he said, "if you come again in a week, I'll tell you all about it." He charged me three guineas. In a week's time I went to know all about the liquid bread. The first thing about it was that there was 93 per cent of water.

"It's liquid, anyhow," I said, "we'll pass that. Now let's get onto the bread."

"Alcohol, 5 per cent."

"What's alcohol?" I asked.

"There's a dictionary, you can hunt it up for yourself."

I hunted it up and found alcohol described as a "powerful poison."

Then he gave me a number of small percentages of curious things which he had put carefully down on each corner of a piece of white paper and which amounted to about a quarter of a thimbleful of dirty-looking powder. That was the bread—2 per cent.

"And there would not be so much as that," said Doctor Samuelson, "if it were Bass's or Allsops'. This is bad beer."

This is the simple, scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is practically no nourishment in them at all. Whatever the percentage of alcohol, the point is that ale or beer is not a food, but "a powerful narcotic poison."

To hear people talk, you would think that wine and beer were harmless beverages, hardly to be called intoxicating liquors. As you begin to study into the matter you find that all the drunkenness of the ancient world was beer and wine drunkenness. It was wine that destroyed Greece and Rome. All the horrid accounts of the drunken banquets of the Roman Emperors are written about the use of wine. The same is true of Babylon and Assyria. All these nations were destroyed not by distilled alcoholic liquors like gin and rum, whisky and brandy, but by wine and beer.

It must not be forgotten that the process of distillation was not discovered until a thousand years after the time of Christ. All the drunkards of the ancient world from Father Noah down were wine or beer drunkards. How terrible was the curse of fermented liquor in this ancient world, may be seen from the fact Buddha forbade drink to his followers in the Sixth Century B.C., and Mohammed to those who embraced his new religion in the Sixth Century of the present era.

The liquor of Mexico and South America is fermented; so is the liquor of Japan and Siam. In all those countries there is a rising strong movement against their own form of strong drink.

There never was a truer word said in the Bible than that which declares, "Wine is a mocker, strong drink is raging and whoso is deceived thereby is not wise."

SUMMER SCHOOL OF THEOLOGY

The Summer School (May 5-July 6) is one of the unique features of Southwestern Baptist Theological Seminary, Ft. Worth, Texas. It enables busy pastors and workers to get some Seminary training and helps the Seminary student to shorten the time for the completion of his course.

Dr. W. W. Barnes will teach (Continued on page 15)

THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

DUCKS

Ella C. Forbes

I know a quiet, shaded pond
Where dumpy ducks sail in and out;
Part of a peace that is profound,
Untroubled by the world about.

They keep an even, pleasant pace,
Until they hear the children call,
Then, whip the water in a race,
And that I like the best of all.

For little friends, they know are there
With goodies that all duckies love,
And in a moment more they share
A joyous feast which all approve.

They gobble happily and long,
They quack and waddle with delight,
And, though they are no birds of song,
To me it is a lovely sight.
—Our Dumb Animals.

HOW A WOOD DUCK MOVES HER BROOD

Edna L. Daily

We were camping out in Oregon. While walking one day I saw a duck light on a tree and disappear in a hollow where a broken limb had caused the tree to decay. I watched for some time but the duck did not come out. The next day when going past the "duck tree" I saw her come out from the same hole. Afterwards my husband and I often saw her going in or coming out. "What do you suppose she finds up there?" I queried. "Could it be an ant's nest? Do you suppose she eats ants?"

One day my husband climbed up to the hole and looked in. The mystery was solved. There was a nest, and the mother bird was hatching.

Ordinarily I would have been pleased to find a wild duck hatching her brood, but now I was worried. Baby ducks I knew do not live in trees but take to the water soon after they are hatched. I had thought that ducks always nested on the ground. How would the baby ducks ever get out of that hole? We might climb up and get them but would the mother care for them if we did, or would she be so frightened she would leave?

"Better wait and let her make the next move," my husband said. I waited impatiently. On the second day I was rewarded. I saw the mother flying from the tree with something in her mouth. It seemed strange that she should be carrying things away rather than to the nest. I watched her closely. She settled down on the

water not far from where I stood and deposited her burden. It was a baby duck. The little fluffy ball seemed perfectly at home. The mother duck removed her whole brood one at a time to the water, then she proceeded to give them their first swimming lesson.

I turned back to the camp satisfied that the wise bird well knew how to care for her young ones.—Our Dumb Animals.

TWO LITTLE GIRLS AND A DOLL

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes, and had traveled in a box all the way from "back East."

It all happened years ago when the United States Government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white men.

"The Apaches are gathering for war," was the message sent to the Government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from a wigwam and could not find her way back. The Government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces terrified her and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute, I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the army officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief.

After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "paleface" had given her.

Bright and early the next day an Indian came to the fort to return the doll.

"Didn't you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arm eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the Government had set apart for them. The soldiers could not understand.

"Seems as though the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white men to his little daughter, that he declared the war off. —Mrs. E. C. Cronk, in The Watchman-Examiner.

Tickling Sensations

Young Wife—"It says, 'Beat the whites of eggs till stiff.' I think they must be done now."

Hubby—"Why, are they stiff?"

Young Wife—"No, but I am."

Or The Hall Tree

A little man was ushered into the witness box. After the usual preliminaries the magistrate told him to tell the court what happened.

The man began in rambling narrative, and finally ended up with: "And then my wife hit me on the head with an oak leaf."

"Well, that couldn't have hurt you, surely," said the magistrate.

"Oh, couldn't it?" replied the little man, with feeling. "It was the oak leaf from the center of the dining room table."—Answers.

Nature Teacher — "When do leaves begin to turn?"

Witty Willie—"The day before examination."—American Boy.

From the Scales

Customer — "I didn't ask the butcher for fish."

Boy—"But, lady, on the list he has you wrote 'C. O. D.'"

—Youth's World.

Timely Warning!! TO ALL BAPTISTS...

Certain persons, professionally operating in various states as representatives of SONGS OF FAITH, and soliciting complimentary advertising from business friends of Baptist churches, with which to furnish free song books to the churches, have vanished after collecting funds, and have left the merchants and the churches in despair.

Surely, this plan of using any sacred song book by which to carry commercial advertising into church pews will receive the protest of all thoughtful Christians.

This is to advise that our Board and Stores have not arranged for any such representation, nor adopted such methods in our sales campaigns in connection with SONGS OF FAITH. Baptist churches, approached by unidentified persons proposing these "get-something-for-nothing" methods in connection with any song book should, by all means, report immediately to the Baptist Book Store.

Business friends of our churches should be warned against such activities. Baptist churches should deal direct with the Baptist Book Store (sole state distributor for SONGS OF FAITH) which has been organized and equipped, and is operating, for the benefit of Baptists in the state.

BAPTIST SUNDAY SCHOOL BOARD, Publisher of SONGS OF FAITH—and represented in your state by

BAPTIST BOOK STORE
161-8th Ave. North Nashville, Tennessee

EDUCATIONAL DEPARTMENT

Sunday School
Administration

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

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

Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

We are glad to say that we have a small tract now on the "Simultaneous Training School" and will be glad to furnish these in any quantities needed. Write the office at Tullahoma.

SPECIAL ANNOUNCEMENT OVOCA

Please take note of the fact that we have been waiting for weeks to get the contract from the management at Ovoca in order to make our formal announcements of the two great meetings to be held there in July. We are glad to make the announcement now and to say that we have a great program lined up with the finest speakers, teachers and conference leaders to be had anywhere. We make mention of the following items:

Plan of Program

The program this year will be a combined program as last year. The Sunday School Convention will meet first and will run through three days, July 23 to 25. The B. Y. P. U. Convention will meet on July 26 and close Saturday night with a great consecration service. Sunday, July 29, will be a big denominational day. Every phase of the work will be represented on that day. Two great sermons, Sunday school, B. Y. P. U., W. M. U., and Laymen's Brotherhood at regular hours, all under the direction of their respective Departments. Dr. Freeman will have charge of the Co-operative Program, Miss Northington the W. M. U., Dr. J. T. Henderson the Brotherhood, and representatives from the South-wide Sunday School and B. Y. P. U. Departments will be on the program. An hour of devotion will run through the entire week under the direction of Rev. James A. Ivey, Asheville, N. C.; a Bible hour under a Seminary professor and an hour of Missions under Dr. W. A. Carver. Other outstanding speakers will be on the program and the best conference leaders that can be had. The business sessions will be on the first days of each respective convention when officers will be elected giving time for the new officers to meet with his Assistants and plan the work for the new year.

Rates

We have a very attractive rate this year as follows: For those remaining through the full seven days we have a rate for the entire time of \$10.00. For those remain-

ing less than the seven days and as much as one full day, a rate of \$1.50 per day. That means that if you are there for three meals and one night the rate will be \$1.50. If you are there for less than one day the rate will be 50 cents per meal. If you stay only three days of either convention the total amount will be \$4.50. If you stay six days it will be \$9.00. If you stay over Sunday night and leave after breakfast it will be \$10.00. This gives a better rate for those remaining a short time. We urge, however, that you come and stay through the entire program. The first meal will be Monday noon and the last one Monday following for breakfast. However, we will arrange for anyone coming in earlier or staying later.

Those Expected

We expect a large crowd this time and there is no limit to the number from any church or association but we do insist that every Associational Superintendent, and B. Y. P. U. President be present with his Group Leaders. We also want every Union to be represented, if possible, with as many teachers, officers of the local schools and unions as can come. Let's make this a great centralizing agency for all our work and let our leaders come for conference and instruction so we may go back and give instruction to others at home.

Sunday, July 29

We should make Sunday a really great day. Let every Baptist from miles around come and spend that day at Ovoca. It will be a great inspiration and help to all the churches to have their membership get into such a great gathering of Baptists as will be at this meeting.

REPORT OF HIGHLAND HEIGHTS B. Y. P. U. TRAINING SCHOOL

The annual B. Y. P. U. Training School of Highland Heights Baptist Church of Memphis, was held at the church the week of April 23-27. The following classes were taught: Intermediate B. Y. P. U. Manual by Mrs. S. R. Woodson, Whiteville; Training in Christian Service by Mrs. Stanley Armstrong, Director of Bellevue B. Y. P. U. Department; Senior B. Y. P. U. Administration by Mr. Jesse Daniels; state worker; The People Called Baptist by Rev. S. R. Woodson, Whiteville; Story Hour by Mrs. J. E. McCune; Junior B.

Y. P. U. Manual by Miss Gladys Farmer, and Trail Makers in Other Lands by Mrs. T. B. Fuller and Mrs. T. C. Fleet. The last four teachers were members of the local church.

We had two class periods each evening with a devotional period between. Inspiring devotions were given by Rev. S. R. Woodson, Mr. Jesse Daniels and Rev. Ira C. Cole, pastor of Highland Heights Church.

Our average attendance for the week was 214.

On Friday night following the examinations, a program was given after which we were served with refreshments.

The entire week was enjoyed by all, and we trust that as a result of the studying together, the members in our department will grow in number and service. We deeply appreciate the efforts put forth by the teachers for our school could not have met with success had it not been for them. We shall remember them and hope to have them with us again.

MAURY COUNTY PUTS ON BIG PROGRAM

The Maury County Association reports a good meeting with a large attendance and some very fine addresses. Among those making addresses were O. C. Markham, G. C. Morris, W. W. Harbinger, L. M. Mayer, T. T. Newton, L. M. Laten and others.

SEVENTH STREET CHURCH, MEMPHIS, HAS GOOD SCHOOL

Arnold Smith writes from Seventh Street Church, Memphis: "The best school that we have ever had. We had an average attendance of 84. Our pastor's class led with an average attendance of 36. We plan to go beyond the 100 mark before the week is over." This was written before the school closed.

B. Y. P. U. NOTES

We are getting ready for the Regional B. Y. P. U. Conventions now, and the programs are going out this week to all the Unions over the state. We hope that a large number will attend these conventions. The programs are similar at all four places, and so we are printing one this week to show what is in store for those who attend. The only one that is complete up to the time this is written is No. 3. The others will be like this with different speakers. We are using a large number of our young people on these programs and some outstanding speakers for the devotions and regular addresses. For No. 1 and No. 2 Rev. J. A. Ivey will have the devotions and Dr. J. D. Freeman will have the addresses. For No. 4 Mr. Hearn will have the devotions and Dr. M. Jackson White,

of Louisville, will have the main address. Every minute will be interesting and helpful. The play at night will be a real climax to each program.

Theme: "Christ Our Authority"
Motto: "At Thy Word"
Scripture: "Christ Must Reign"

PROGRAM

Regional B. Y. P. U. Convention
No. 3

Murfreesboro, June 12, 1934
Herman King, President, Nashville
Charles Bryan, Song Leader,
McMinnville
Miss Annie Lee Hearn, Pianist,
Watertown

Morning Session

- 10:00 Devotions, "Christ Must Reign in Our Preparation," Aubrey Hearn, Nashville.
- Special Song.
- 10:30 Music, Selected.
- 10:40 General Topic, "Preparation."
- 1. Training Programs, Miss Edith Travis, Winchester.
- 2. Meditation and Prayer, J. N. Barnett, Jr., Nashville.
- 3. Service, Miss Florence Cox, Murfreesboro.
- 11:15 Special Music, Selected.
- 11:25 Talks, "Possession."
- 1. Material Things, Maurice Broome, Clarksville.
- 2. Friendships, Mary Frances Cole, Tullahoma.
- 3. Relationships, John Wagster, Columbia.
- 11:55 Address, "Christ Must Reign," Dr. John D. Freeman, Nashville.
- 12:25 O. V. O. C. A.
- 12:30 Adjournment and Good Fellowship.

Afternoon

- 1:30 Associational Conferences led by W. D. Hudgins.
- 1. Reports from all Associational Presidents.
- 2. Associational Organization, Miss Roxie Jacobs.
- 3. Group Meetings, Wayne Tarpley, Norene.
- 4. Simultaneous Training Schools, O. E. Bryan, Nashville.
- 5. State Program and Goals.
- 3:00 Special Music, Selected.
- 3:10 General Discussion, "Fields of Service."
- 1. Citizenship, Mr. Allen Kerley, Portland.
- 2. Economics, Mr. Will Bass, McMinnville.
- 3. Witnessing, Miss Evelyn Summar, Smithville.
- 3:50 Devotions, "Christ Must Reign Over Our Business World," Aubrey Hearn.

Evening Session

- 7:30 Devotions, "Christ Must Reign While We Worship," Aubrey Hearn.
- 8:00 A Word from Our State President, Joe Howren, Chattanooga, Tenn.
- 8:15 A Challenge, W. D. Hudgins.

8:35 Play by Gallatin Young People.

Notes

This is a challenging program and should enlist every one and hold them throughout the entire day.

Let every Union be represented with one or more delegates.

Every Association should send its President and Group Leaders.

Only one day but a full day. Let's give ourselves wholly to this day's work.

The play will be under the direction of Miss Roxie Jacobs.

THE NEW TESTAMENT CHURCH

The Abrahamic Covenant
S. M. McCarter

Pedo-Baptists affirm that there was an Old Testament church which was and is identical with the New Testament church. If this is true we will have to recast our theology and the divine program of the New Testament church.

Here are a few statements from some Pedo-Baptists scholars:

Dr. Charles Hodge says in his theology: "The church under the new dispensation is identical with the old. It is not a new church, but one and the same. It is founded in the covenant made with Abraham."

Prof. Morris, a Presbyterian, in his Ecclesiology says: "God for the third begins the history of the church with a family, that of Abraham. The patriarchal, developed into the Jewish church and this into the Christian church that both the original stock and growing graft became one and the same tree."

Dr. A. A. Hodge said: "There is no evidence whatsoever furnished by the Apostolic records that the ancient church was abolished and a new and different one organized in its place."

Dr. Hubbard, a noted Methodist, said: "In all the essential features of the real church of God, they (that is the Jewish and Christian church) are one and the same. It is upon this argument that we rest the weight of the Bible argument for infant baptism."

The Jewish Commonwealth grew out of the law of circumcision and marks their nationality. The Mosaic covenant was a covenant of works, while the new is a covenant of grace. Under the old covenant salvation was by works, while under the new it is by grace through faith in Christ. The old covenant was a system of law, while the new covenant makes the law our school master to bring us to Christ.

What were the qualifications

for membership in the Abrahamic covenant?

1. Natural birth. "Born in thy house" (Gen. 17:7-13).

2. By purchase. "Bought with money" (Gen. 17:12, 13).

3. Circumcision. "Every man child among you shall be circumcized" (Gen. 17:9-4); Ex. 12:43-51).

These qualifications made a person a member of the Abrahamic covenant and it would be folly to think of these qualifications being prerequisite to membership in the New Testament church.

The qualifications to be a member of a New Testament church are:

1. Regeneration—The spiritual qualification.

2. Repentance and Faith—The spiritual and moral qualifications.

3. Baptism—The immersion of a believer in water by church authority.

The qualifications for the Abrahamic covenant and the New Testament church are wholly different.

Paul in his teachings on the two dispensations settles at least these five facts.

1. That Christ is the mediator of a better covenant which was established upon better promises.

2. That the Abrahamic covenant was a covenant of works, the new, a covenant of grace.

3. The first covenant was faulty, therefore it was necessary to make a new covenant.

4. The Mosaic covenant was fulfilled in Christ on the Cross.

5. The risen Christ will gather unto Himself both Jews and Gentiles.

The origin of circumcision is really unknown. Herodotus says, "that it was practiced by the Egyptians." Circumcision originated, perhaps, with the Chaldees long before Abraham. Christ said, "Circumcision was not of Moses but the fathers."

The New Testament church can not be a continuation of the Abrahamic covenant because of the nature of the preaching of John the Baptist, of Jesus and the Apostle Paul. It was a strange gospel, if the gospel John preached was to church members. Why did Jesus preach, "Repent and believe the gospel," if the people were already members of the church? Why do the qualifications for membership differ if the two dispensations are identical? Why do they differ in their commission, if the New Testament church is a continuation of the Abrahamic covenant? The Mosaic covenant was exclusive, while the New Testament church is inclusive.

DIAMOND JUBILEE BANQUET

By Don Norman

"The development of the Southern Baptist Theological Seminary, since its removal to Louisville in 1877, follows closely the development of the city. This institution is one of our most cherished possessions, and is of great assistance in municipal governmental affairs."

Mayor Neville Miller of Louisville, Kentucky, spoke these words. The occasion was the city-wide celebration of The Southern Baptist Theological Seminary's seventy-fifth anniversary, Monday night, April 16, at the banquet sponsored by the Louisville Ministerial Association, in co-operation with the Louisville Council of Churches and other religious organizations.

The Diamond Jubilee Banquet was arranged by Louisville churches of all faiths as "a tribute to the educational, religious, and civic contributions of the Seminary." Dr. W. N. Briney, pastor of the Broadway Christian Church, was chairman of the committee in charge of preparations for the event and served as toastmaster. The banquet was held in the Crystal Ballroom of the Brown Hotel.

The Louisville Courier-Journal, Kentucky's leading daily, speaking editorially of the occasion, called it "a notable event." This newspaper carried, on Sunday preceding the banquet, two and one-half pages dealing with the history and the world-wide contribution of the Seminary, as well as its civic influence.

Dr. John W. Vander Muellen, former president of the Louisville Presbyterian Seminary, told of the cordial relationship which had existed, during the years, between the two institutions. Rabbi Joseph Rauch, of the Temple

Adath Israel, paid tribute to the Seminary as "one of his alma maters," and declared that "no one has a higher respect for the faculty than I have." Dean R. L. McCreedy, of Christ Church Cathedral, speaking of the Seminary's relation to the church life of Louisville, said that the greatest tribute which could be given "is the tribute of this audience representing all faiths." Col. P. H. Callahan, prominent Catholic layman, paid high tribute to the contribution made by the Seminary's faculty to the theological knowledge of the world, quoting here no less authority than the Encyclopedia Britannica (14th edition, Vol. 3, p. 90).

Dr. A. T. Robertson, introduced as "an educator known wherever there is a vestige of Christian scholarship," gave an address of appreciation from the Seminary faculty. Dr. John R. Sampey, on behalf of the Board of Trustees, the faculty and student body, expressed his thanks for the tributes from each speaker and to the sponsors of the event. "The city," he said, "has been good to the Seminary, and we have tried to be helpful to Louisville."

Dr. Charles W. Welch, pastor of the Fourth Avenue Presbyterian Church, pronounced the invocation, and Dr. J. G. Akin, presiding elder of the Louisville District Methodist Episcopal Church, the benediction. Prof. R. Inman Johnson of the Seminary Department of Music sang a solo, and the Seminary Quartette composed of Felix Arnold, Louis Bean, Claude Broach, and Raymond Coppenger, sang two numbers.

The most delightful thing about the gathering was the remarkable spirit of fellowship with which the entire community joined in doing honor to a truly great institution.

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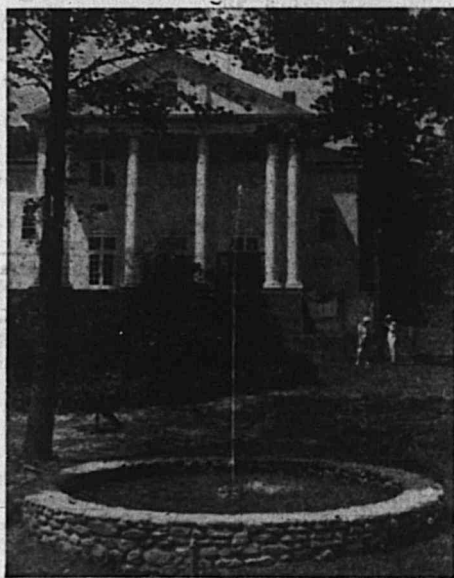
Headquarters. 161 Eighth Avenue, North, Nashville, Tenn.

SOUTHWIDE Y. W. A. CAMP RIDGECREST, N. C. JUNE 26-JULY 6

Summer brings vacation days, and who can think of any better place for Y. W. A.'s to spend theirs than at the Southwide Y. W. A. camp at Ridgecrest, North Carolina—in the "Land-of-the-Sky."

Each summer Y. W. A.'s all over the southland meet at Ridgecrest for their annual 10-day camp. All through the year definite plans are made to attend the camp. This year there is to

near the Hotel Pritchell. It will accommodate 35 or 40 girls, for \$1.00 per day. This rate includes room and meals. Girls will be required to bring blankets, sheets, pillow case, and other articles. If you are wanting this rate, it is necessary that you send Miss Ruth Walden, 161-8th Ave. N., Nashville, Tenn., your name and address and \$1.00 reservation fee which will be credited to your room and board. Do this not later than June first, for the spaces are rapidly filling up, and remember the cottage will only



Dining and Assembly Hall
Southern Baptist Assembly Grounds
Ridgecrest, N. C.
Where Y. W. A. Camp will be held
June 26-July 6.

be a most excellent program featuring the "after 10 years." The Window of Y. W. A. has brought interesting news of the personnel, etc. (See the April and May issues.) Miss Pearle Bourne, our associate southwide young people's secretary, and whom we all love who know her, will be the directress again. Miss Mather will be on hand, also the president of the Southern W. M. U., two of the former presidents, missionaries, 400 or more girls and you.

Recreation

Swimming, hiking, tennis, trips to Mount Mitchell, Asheville, Chimney Rock and other points of interest, directed play on the grounds, flower hunts, boating, etc., will lure the summer vacationist. This year we have engaged a cottage for our Tennessee delegation. This cottage is quite

accommodate 40 girls at the most.

The camp lasts ten days, and each girl registering in the Tennessee Cottage will be expected to remain for the entire time, for we will not have room for day or week-end guests. Therefore \$10.00 will cover room and board, and \$2.00 registration fee which gives privileges of the program and activities of the camp. Total cost, \$12.00.

Many girls are planning to drive through. Ridgecrest is 18 miles southeast of Asheville on good highway. It may be that your group could plan with another group to drive up together and share expenses. Others will go by bus or train. If you will let us know how you are going, especially if by bus or train, we may be able to arrange for groups to travel together. Below you will find bus and railroad rates

from Memphis and Nashville. You may judge your expenses accordingly, but get in touch with your town agents.

Bus

Leave Memphis 12:30 noon Monday, arrive Ridgecrest Tuesday 6 A.M. Round trip rate

Leave Nashville 7 A.M. Tuesday, arrive Ridgecrest 6 P.M. Tuesday. Round trip rate

Railroad

Leave Memphis, via Southern R. R., Monday 10 P.M., arrive Asheville 3 P.M. Round trip, which does not include the Pullman fares.

Leave Nashville Monday 10:00 P.M., via N. C. & St. L., arrive Ridgecrest Tuesday 3 P.M., via Southern R. R. (change at Chattanooga). Round trip rate is \$15.20, not including the Pullman fares.

When you arrive at Ridgecrest station there will be someone to meet you and direct you to the cottage which is close by. Do not go to the hotel unless you are driving or unless you miss the person at the station. In this case inquire at the desk in lobby for our cottage. For other information, write Ruth Walden, 161-8th Ave. N., Nashville, Tenn.



Miss Juliette Mather
Young People's Secretary W. M. U.
Who will be one of the speakers
at Y. W. A. Camp



Dr. Kyle Yates, Louisville, Ky.
Special Lecturer, Y. W. A. Camp

TENNESSEE G. A. QUEENS WORKING ON HIGHER STEPS

Each summer at the G. A. Houseparties there is a special coronation service for the members of Girls' Auxiliaries who have completed the four Forward Steps as outlined in the G. A. Manual. During the summer 1933 some fifty girls received this distinction, while those ranked as

maidens, ladies-in-waiting and princesses participated in the service also. In the 1934 camps and houseparties we are anticipating recognizing in an even more attractive way those intermediate queens who have made application with the State Young People's Secretary for the two higher steps—Queen with the Scepter and Queen Regent. The following girls are candidate for these honors:

In Shelby County: Dorothy Grisham of Highland Heights; Mariette McDonald of First Church; Ann Shrelkeld, Addie and Sydney Young of Union Avenue; Betty Carter, Dorothy Samuels, Margaret Jones, Julia Allie Johnson, Laura Baker Jones, Dorothea Wyatt of Bellevue.

In Nashville: Georgia May Freeman of Belmont Heights and Carolyn Cross of Judson Memorial.

In Chilhowee: Ruth Harshbarger of Alcoa, Calvary.

In Jefferson County: Sarah Humpston of White Pine.

In Knox County: Amy Jo Carter, Ruth Stewart and Hannah Hylton of Oakwood; Clara Lee Tate of E. Fifth Avenue.

In Maury County: Marie Smith, Mt. Pleasant.

The state secretary heartily congratulates these girls and with their faithful counselors wish them much success as they make these forward steps for the sake of themselves, the cause of missions and the Christ whom they serve.

Mrs. Charles Moore of Bellevue, Memphis, writes us of the "Queen Regent Club" which their G. A. has organized for those working on the advanced steps. Each girl has a loose-leaf scrap book in which she places her requirements for Queen with Scepter and Queen Regent. The memory work is learned and reported on, and hand work prepared for inspection by the State Leader.

Mary Jo Carter of Oakwood Baptist Church in Knoxville has completed her work on the first advanced step and most of the work required for the last step. Mary Jo has the honor of having gone farther than any other G. A. in Tennessee.

Those Intermediate Queens who want to begin work on these advanced steps, please write Ruth Walden, 161-8th Ave., Nashville, and give name, address and church, and counselor. Your name will be recorded on our file. All written and hand work should be mailed to the State Leader for inspection. This will be returned.—R. W.

MARTIN FIRST CHURCH G. A.'s

At the program given at the First Church eleven girls received armbands as the first award in their ranking work. Also fourteen girls received certificates on their mission study book. The Martin G. A.'s reach all points on

the Standard in 1933, and aspire to make this their goal for 1934. All members are Christians except two or three.

We are planning to send a box to Margaret McGavock in Chile. The girls are certainly doing some splendid work. Certainly we are planning on a G. A. Coronation Service at the Young People's meeting of the W. M. U. in June!—Miss Allene Taylor, Counselor.

SUMMER SCHOOL OF THEOLOGY

(Continued from page 8)

courses on Baptists in Foreign Countries and the Mission Fields; Dr. H. E. Dana, the Christology of the New Testament; Dr. W. T. Conner, the Teachings of the New Testament; Prof. E. L. Carlson, Old Testament and Evangelism; Prof. J. W. Crowder, Beginner's Greek; Dr. T. B. Matson, Philosophy of Religious Education and Christian Sociology; Prof. I. E. Reynolds, Ministry of Music and Harmony; Prof. E. L. Carnett, Notation and Conducting; Miss Floy Barnard, Story Telling and Supervision of Religious Instruction and Worship; Mrs. W. A. Johnson, W. M. U. Methods; Prof. E. M. McNeely, voice, and Prof. William Barclay, piano and organ.

An unusual feature of this summer's session will be a special course in the Theology of Karl Barth, which is just now attracting the attention of the Protestant world. This course will be taught by Prof. G. H. Enss, who for several years has held the chair of Philosophy and German in Goshen College, Goshen, Ind.

Other attractive features include the fine fellowship that exists in a special degree during the summer term, the soul-winning work in the downtown mission and jail services and the Sunday school, Young People's and Daily Vacation Bible School work in near-by churches. The library offers opportunity for an expanded horizon in the realm of sacred literature.

The Summer School is perhaps the best time for ministerial and other students to get church work, anticipating their continuation in the Seminary. The Seminary students have a live committee with Prof. E. L. Carlson as chairman, which works effectively in getting churches and students together along Baptist lines.

Write Prof. T. B. Maston, Director, Seminary Hill, Texas, for a Summer School Bulletin, which gives complete information regarding expenses, courses, and other items.

NEWS NOTES FROM UNION UNIVERSITY

By John Jeter Hurt

Plans are now completed for our commencement exercises. I wish that all alumni would take out their pencils and draw lines around May 27, 28, 29. The 27th

is Sunday and the baccalaureate sermon will be preached that morning by Dr. William Francis Powell, pastor First Baptist Church, Nashville. At the same place Rev. Wynne Q. Maer, pastor of the First Baptist Church, Dyersburg, will preach the annual sermon before the J. R. G. Society and their friends at 8 o'clock.

Monday morning the Board of Trustees will meet in annual session at 10 o'clock. At the same hour, in the First Baptist Church, the annual contest for the Strickland Medal will be held. During the afternoon the Style Show of the Home Economics Department will be given in the college auditorium. Monday afternoon the contest for the J. W. Porter award will be conducted in the J. R. G. Hall.

Monday night alumni banquet will be held at the New Southern Hotel. Plates will be \$1.00 each. Each alumnus is allowed to bring one person. Reservations should be sent early to Mr. Russell Reed, Secretary Alumni Association, Union University, Jackson, Tenn., as the capacity of the hall is limited to 250. Mr. William R. Spight ('83), of Alabama, will be the principal speaker and will be followed by Mr. J. F. Jarman ('86), of Nashville. Of course the occasion would be incomplete without greetings from Dr. G. M. Savage ('71).

Tuesday morning at 10 o'clock degrees will be awarded to sixty-one graduates. Honorary degrees will be conferred and prizes will be presented to the winners. The baccalaureate address will be delivered by Dr. Robert Greene Lee, pastor of the Bellevue Baptist Church, Memphis.

* * * *

Friends of Union University will rejoice to know that we are closing a splendid session. Attendance for the spring quarter is nearly 40% more than for the same period last year. Another fact which cheers us is that students are bringing money with which to pay their bills instead of school warrants. The spirit of the student body has been throughout the year all that any person could reasonably wish. Last night one of our teams completed a series of religious plays which have been given on successive Sunday nights in many West Tennessee churches. Letters from pastors and deacons have been so appreciative that I dare not print what they have written me. We have more than doubled the number of Ph.D.'s on our faculty this session and will add several others to the teaching staff for next year. But my main object in writing these lines is to invite everybody to attend our commencement exercises two weeks hence.—Jackson, Tenn.

In Memoriam

100 words published free. All extra words 1 cent each. Resolutions 1 cent a word. Send money with each.

SAMUEL BURNETTE

Samuel Burnette was born April 10, 1859. After several years of feeble health, he died December 15, 1933.

On September 4, 1884, he was married to Miss Quinta Elizabeth McKnight. To this union were born nine children, two of whom died in infancy. The wife and mother passed away eighteen years ago.

He was a member of Bradley's Creek Baptist Church. He was a quiet, unassuming Christian, with a humble faith in God.

He is survived by three daughters and four sons. We would point them to the Scripture, "Blessed are the dead which die in the Lord."

Miss Bettie Mathes,
Mrs. John Leeman,
Committee.

MRS. MARY DILLON

Miss Mary J. Swink was born October 10, 1851. On January 5, 1887, she was married to J. L. Dillon, and to whom were born two children.

She died January 7, 1934, her husband having gone before her several years. The last years of her life were spent on the bed of affliction. She was tenderly cared for by her daughter.

She had been a member of Bradley's Creek Baptist Church since 1905. She remembered her church in her prayers and offerings when she was able to attend the services.

May God bless the bereaved daughter and son and five grandchildren.

Miss Bettie Mathes,
Mrs. John Leeman,
Committee.

Epilepsy-Epileptics! Detroit lady finds complete relief for husband. Specialists, home—abroad, failed. Nothing to sell. All letters answered. Mrs. Geo. Dempster, Apt. 12, 6900 Lafayette Blvd. West, Detroit, Mich.

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Board's New Books

For distribution through the Baptist Book Store serving your state, the Baptist Sunday School Board announces three new books.

Christ's Memorial

M. E. Dodd

\$1.25

This volume is Dr. Dodd at his best. In the treatment of a cherished theme, the great preacher gracefully combines fine intelligence, genuine spirituality, and practical helpfulness. Here are some meditations on the meaning, the significance, the observance of the Lord's Supper. They cannot be read sympathetically without a clearer conception and a deeper appreciation of Christ's Memorial. All who would observe worthily this very precious ordinance will profit by the reading of these meditations.

Biblical Backgrounds

J. McKee Adams

\$3.75

This title accurately describes Dr. J. McKee Adams' scholarly researches in Biblical lands. The book is authoritative in every sense, and is illustrated with scores of pictures taken by the author, and further illuminated by maps drawn especially for this volume. This study will displace all other works in its field, and will prove indispensable to the serious Bible student.

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AMONG THE BRETHREN

SUNDAY SCHOOL ATTENDANCE FOR MAY 6, 1934

Memphis, Bellevue	1555
Memphis, Temple	1016
Nashville, First	919
Knoxville, Arlington	908
Nashville, Grace	895
Nashville, Belmont	837
Knoxville, Broadway	792
Knoxville, Fifth Avenue	701
West Jackson	658
Memphis, La Belle	615
Maryville, First	586
Nashville, Park Avenue	584
Etowah, First	527
Nashville, Eastland	476
Memphis, Seventh Street	454
Kingsport, First	447
Memphis, Highland Heights	442
Dyersburg, First	428
Union City, First	413
Cleveland, First	406
Erwin, First	404
Speedway Terrace	400
Nashville, Edgefield	386
Clarksville, First	375
Humboldt, First	374
Paris, First	338
Trenton, First	336
Knoxville, Immanuel	323
Memphis, Central Avenue	307
Prescott Memorial	302
Nashville, Seventh	297
Covington, First	291
Memphis, McLean Blvd.	278

By FLEETWOOD BALL

Effective June 1, K. B. Ford has resigned as pastor at Stroud, Okla. He expects to hold revivals.

—B&R—

John T. Stallings, of Nicholasville, Ky., is expected to arrive on his new field at Horse Cave, Ky., June 1.

—B&R—

During the recent revival at the First Church, Longview, Texas, there were 52 additions, 33 by baptism, on one day.

—B&R—

C. M. Curb, of Enid, Okla., lately assisted Glenwood Church, Tulsa, Okla., in a revival resulting in 73 additions.

—B&R—

N. B. Moon, of Miami, Texas, has resigned that pastorate and is on the field as pastor of the First Church, Laferia, Texas.

—B&R—

C. T. Perkins has resigned Kentucky Avenue Church, Oklahoma City, Okla., to accept a call to Hedrick, Okla.

—B&R—

G. S. Gibson is meeting with great success in his work at Purden, Tenn. A new church building is being erected.

J. S. Bell, of Life, a student in the Southern Seminary, Louisville, Ky., preached last Sunday for the saints at Decaturville, his former pastorate.

—B&R—

The president, M. E. Dodd, and first vice-president, C. W. Daniel, of the Southern Baptist Convention are honored alumni of Union University, Jackson.

—B&R—

At one service in Charleston, Mo., Emerson Maples and Charles Maples, sons of L. H. Maples, a preacher, were ordained to the ministry.

—B&R—

C. M. Curb, of Enid, Okla., is holding a great meeting in the oil fields between Seminole and Bowlegs, Okla. Already there have been 50 additions.

—B&R—

A. B. Vanarsdale of East Sherman Church, Sherman, Texas, has resigned to accept the care of Washington Street Church, Greenville, Texas.

—B&R—

G. W. McCall of Dallas, Texas, lately closed a meeting in the First Church, Mart, Texas. A. C. Donath, pastor, in which there were 63 additions, 43 by baptism.

—B&R—

H. A. Porter, of St. Louis, Mo., preached a joint commencement sermon for the Baptist Bible Institute and the Southern Baptist Hospital in New Orleans, La., May 2.

—B&R—

J. C. Stalcup, formerly mission secretary in Oklahoma, is still going strong at Berkeley, Calif., notwithstanding the fact that he has passed his 83rd milestone.

—B&R—

The First Church, Corbin, Ky., C. T. Ricks, pastor, recently experienced a great revival resulting in 120 additions and more than 100 by baptism. T. C. Crume of Covington, Ky., did the preaching.

Cunard Deferred Payment Tours to Alliance and Holy Land. Lowest priced tours offered. The Alliance (including Scotland, England, Holland, Germany, Belgium, France) \$285. Alliance Holy Land Tour (Scotland to Egypt and all main points between) \$739. One-fourth down and 11 monthly payments. Write J. L. Baggott, Hawkinsville, Ga., for booklets.

Tom, Dick and Harry Neil are the names of triplets who were baptized together with one ceremony by Otto Whittington into the fellowship of Immanuel Church, Little Rock, Ark.

—B&R—

The church at Paris, Ark., E. S. Elliot, pastor, is elated over a great meeting in which Cornelius Bowles, of Ponca City, Okla., did the preaching. There were 153 additions, 145 by baptism.

—B&R—

Lamar Avenue Church, Wichita Falls, Texas, S. F. Martin, pastor, is happy over a great meeting which resulted in 175 additions, 103 by baptism. C. E. Matthews, of Fort Worth, Texas, did the preaching.

—B&R—

Mr. and Mrs. J. G. Hardin, of Burkburnett, Texas, have lately given \$250,000 to the endowment fund of Simmons University, Abilene, Texas. This is one Baptist school on which there is no debt.

—B&R—

The Western Recorder in an editorial on "Death of Hambone Creator" refers to the cartoonist as "Rev." James P. Alley. The father of the cartoonist was an honored Methodist preacher, but not the author himself.

—B&R—

A revival has been in progress at Princeton, Ky., D. E. Montgomery pastor, in which there were 60 conversions and 45 additions.

A. M. Parish, of Greenville, Ky., did the preaching.

—B&R—

J. R. Jester, of Winston-Salem, N. C., lately did the preaching in a revival for the First Church, Orangeburg, S. C., J. E. Welsh, pastor, which resulted in 67 additions, 54 by baptism.

—B&R—

Victor Memorial Church, Louisville, Ky., J. B. Head, pastor, has experienced a revival resulting in 67 additions and 75 conversions. E. T. Estes did the preaching and Vertner Saxton conducted the singing.

—B&R—

Highland Avenue Church, Montgomery, Ala., C. F. Leak, pastor, was lately assisted in a revival by J. E. Dillard, of Birmingham, Ala., and singer J. D. Hoffman, of Atlanta, Ga. There were 107 additions.

—B&R—

There were 55 additions to the Central Church, Winchester Ky., B. C. Montgomery, pastor, as a result of a revival lately held there by Arthur Fox, of Morris-town.

—B&R—

Broadway Church, Galveston, Texas, V. L. David, pastor, recently closed the greatest meeting in its history, resulting in 63 additions, 52 by baptism. J. I. F. Tharp, of Conroe, Texas, did the preaching.

—B&R—

Andrew Potter, executive secretary of the Oklahoma Mission

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Absolutely Fireproof
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 MANAGER
PATTEN HOTEL



Board, on a recent Sunday preached at Pawhuska, Okla., where George C. Boston is pastor who was converted in the first meeting ever held by A. Potter at Bethel Church near Union City.

—B&R—

The greatest meeting in history of the city of Portales, New Mexico, J. G. Chapman, pastor, has just closed with the First Church. There were 82 additions, 57 for baptism. J. C. Sizemore, of Amarillo, Texas, did the preaching. Thirty young people volunteered for Christian work.

—B&R—

The church at Vernon, Texas, E. F. Lyon, pastor, was lately blessed with a gracious revival resulting in 85 additions, 48 by baptism. Evangelist C. Y. Dossey did the preaching in his third meeting with that church. Mrs. Dossey had charge of the young people's work.

—B&R—

A. E. Prince closed a seven years' pastorate at Brownwood, Texas, April 29. During the seven years there were 1,550 additions, a \$10,000 pastorate was purchased and reduced the church debt \$25,000. He moved to Dallas, Texas, May 1st, and began his work as District Missionary in the Dallas district. His first work was a revival at Sulphur Springs in which there were 42 professions and 35 additions the first week.

By THE EDITOR

J. C. Massee and Robert G. Lee, honored names among Baptists and others, are on the program of the Winona Lake Bible Conference this summer (Aug. 12-26).

—B&R—

The recent Loyalty Revival conducted by the pastor, H. L. Carter, in the Halls Baptist Church resulted in six additions by baptism and seven by letter.

—B&R—

Speedway Terrace Church, Memphis, has called Mark Harris, pastor of the First Church, Newport, to succeed William McMurry. Brother McMurry has been called to the care of the First Church, Greenville, Miss.

—B&R—

Pastor H. B. Cross, of the Judson Memorial Church, Nashville, recently did the preaching in his church in a meeting, with H. E. Barnette, of the Park Avenue Church, leading the singing, which resulted in 25 additions by baptism and 10 by letter.

—B&R—

The hearts of those who know and love him and of those whose lives have been touched with deep sorrow, beat in sympathy with Bro. J. H. Sharp, pastor of Rockland Baptist Church, Nashville, and his family, who recent-

ly lost by death a little beloved crippled boy. God's abundant grace be upon them.

—B&R—

Selecting his themes for the afternoon services from the epistles of Paul to the churches and preaching directly to the unconverted in the evening services, Pastor C. E. Almand recently concluded a revival in the Lebanon Baptist Church, which was attended by large congregations and which resulted in much good in Lebanon and adjacent sections.

—B&R—

A telegram to Dr. E. P. Allredge from Pastor G. F. Tyner, of Crawford Avenue Baptist Church, Augusta, Ga., states that since February 18 there have been 448 additions to the church by baptism and 172 otherwise. The Sunday school on February 18 was 375; on May 6 it was 837. And "the revival spirit goes on." What a record in this day of records!

—B&R—

The brotherhood will rejoice with Bro. S. P. Poag, of Covington, pastor of Oak Grove and Liberty churches, over the fact that he is back home from a serious operation in the Baptist Memorial Hospital, Memphis, where he spent about seven weeks. A note from Bro. Poag, enclosing a subscription to the Baptist and Reflector, brought the first knowledge we had of his hospital experience. May he soon regain his full strength.

—B&R—

Relative to a week's meeting in the Druid Hills Baptist Church, Atlanta, in which the preaching was done by F. F. Brown, pastor First Baptist Church, Knoxville, Pastor Louie D. Newton says: "Our hearts have burned within us. We have felt the presence of the Mighty One. Our souls have been swept by the winds of God. How good it is to sit at the feet of this simple and profound preacher of the Gospel of Christ!"

—B&R—

The office greatly appreciates the following recent visits: Bro. E. K. Cox, pastor First Baptist Church, Gloster, Miss., now in his eleventh year as pastor there; Bro. G. T. Mayo, of Dresden, whose beloved wife recently fell asleep in Christ; and Bro. M. W. Cusic, of Sturgis, Ky., deacon in the Sturgis Baptist Church, who was treasurer of the church during the editor's six years' pastorate there and who was a member and friend who could always be counted on for his loyalty.

—B&R—

W. Herschel Ford, pastor Broadway Baptist Church, Knoxville, recently assisted Pastor W. H. Major, of Capitol Avenue Baptist Church, Atlanta, Ga., in a two weeks' revival. Large crowds attended and 128 united with the church, 79 of whom were by baptism. Bro. Ford was converted, baptized, married and

licensed to preach in the Capitol Avenue Church. Pastor Major speaks in high praise of the preaching done by Brother Ford and expresses the affectionate interest the church has in him.

—B&R—

Of the ninety-one men receiving degrees from the Southern Baptist Theological Seminary at the closing exercises Tuesday night, May 1, four were from Tennessee: William Douglas Hudgins, Jr., Nashville; Oscar Tivis Nelson, Greenville; Eulon Lee Smothers, Camden, Master in Theology; David Swan Haworth, Jr., Knoxville, Doctor in Philosophy (Ph.D.). Brother Hudgins has been elected assistant in the Department of Theology, and will return to the Seminary for graduate work. He is the son of our faithful and fruitful W. D. Hudgins.

—B&R—

Guard Green, pastor at Donelson, recently assisted his brother, H. L. Green, in a revival in the First Baptist Church, Scottsville, Ky., where the latter is pastor. Mr. and Mrs. David M. Hughes, of Newport, Ky., had charge of the music. The minister preached the Word with power, the music was beautiful and worshipful, and that the effects and after-effects of the meeting left nothing to "explain away." Happy is the pastor who has a meeting held for him which leaves no regrets!

—B&R—

Dear Pastor:—The "Good Government Forces" of Davidson County are fighting for a clean election and good officials. Will you not join and help us? Un-

less poll tax is paid before June 1, we can make all the fuss we desire, but it will do no good. Urge your good people to pay poll tax before that date and be ready to vote. It would be well to make mention of this in your church bulletin. There will be a supplemental registration also, about July 11, 12 and 13. Please in some way get this information to your people. Thanks.—W. H. Wise, Chairman.

"A Beautiful Life"

"Mrs. Martha Jordan Mitchell, charter member and one of the most loyal members this church ever had, was laid to rest Sunday afternoon by the pastor and Bro. R. J. Williams. For possibly forty years or more, Sister Mitchell had prepared the bread and wine for the Lord's Supper. Her life was a beautiful song without words and it has not ended—it has really just begun. Two sisters, Mrs. Annie Jordan Dunavant and Mrs. Cora Jordan Nunn, are the only surviving charter members of this church."

Thus writes Pastor H. L. Carter of the Halls Baptist Church of the death of the home-going of that loyal soul and friend of the pastor, of the editor and his family and of others, "Aunt Matt." Blessings be upon her memory and God's grace be upon the bereaved.

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MAIN AT MONROE

57.5 Per Cent Goes To South-Wide Causes

SIX MONTHS OF CONVENTION YEAR SHOWS GAIN

By JOHN D. FREEMAN

Six months of the fiscal year of Tennessee Baptists have passed. Their record is made, and it is good when compared with the same period a year ago. For the six months beginning November 1, 1933 and ending April 20, 1934 our receipts have totaled \$157,210.99. Of this amount \$93,235.82 was Co-operative Program funds and \$63,975.17 designations. For the same period a year ago our total receipts were \$128,114.30 of which amount \$88,463.76 was Co-operative funds and \$39,650.54 designations. During the period of this year our Administrative expenses amounted to approximately \$8,000 as compared with \$7,343.90 a year ago. The promotional expense (W. M. U., Enlistment, etc.) cost \$4,550.00 this year as compared with \$3,788.60 a year ago. The increase in promotional expense is due to the employment of enlistment workers whose effectiveness is, at least in part, responsible for the increase in our income. The slight increase in Administrative expense was due to extra printing, postage and travel.

Soon the list of churches supporting the Program will be published in Baptist and Reflector, giving the amounts each church has sent in during the months of February, March and April of this calendar year. It will be an interesting list. Many churches have increased their contributions, and many new churches have joined the band of co-operating Baptists. Let us make the present quarter even more notable by enlisting at least 100 new churches in support of the Co-operative budget. We have in the state approximately 1,300 so-called "Convention churches." Let every associational officer join hands with the state workers to the end that every one of these may be enlisted, and that many other churches may be informed about our work.

Designations

A study of the figures given above will readily show every reader the weak place in our Co-operative life. Designations went beyond the usual amount as compared with budget receipts. For the six months of this convention year we show an increase in contributions through the budget of only \$4,772.06, whereas designations increased by \$24,324.53. Other interesting figures may be seen, as for example, of total receipts in the state 57.5 per cent went to southwide causes, whereas the Co-operative agreement means that Tennessee Baptists have a right to fifty per cent of the funds for their own work.

Your Secretary pleads for fair

dealing. Some agents of institutions provided for in the Program budget constantly seek for designations. Not having faith to believe that Tennessee Baptists will do the noble thing in the regular special offerings in the Program, they wage a continuous campaign for designations, thus undermining the Co-operative Program by causing people over the state to think it is failing. The records show that when an agency plays fair and takes its regular turn in the Program it receives more in the end than when it breaks faith by pushing extra special campaigns.

Some of our strong churches have been beguiled into supporting foreign missionaries by special designations. They do not know, or else have overlooked the fact, that their own state is a vast mission territory where workers are as sorely needed as they are in many foreign lands. They seem to forget that if the work in Tennessee is allowed to wane because of lack of support, the work on foreign fields is inevitably doomed to suffer. Agencies that appeal for extra specials overlook the fact that the entire force of workers in Tennessee are pledged to suffer if the income is insufficient to meet their promised wages and care for the expenses involved in the program, and that they are so pledged because they would not ask for more than half of our total funds.

I appeal to every pastor to cultivate in his people the largest possible missionary spirit—that is the spirit of co-operation in the entire program of Southern Baptists. This can never be done by letting some agent of one institution make an appeal and secure support for one part of the program. My appeal is based upon the record of Tennessee Baptists. They give half of every dollar of regular funds to southwide causes. They are leading the South in supporting the debt-paying movement for southern causes through the 100,000 Club. They always respond in a generous way to the specials in the Program. It is unfair to the work as a whole for strong churches to designate their mission funds to special objects and thus cripple the program in their own state. It is as if a parent were to take the food and clothing necessary to keep his own children well and pass them out to the welfare organizations about him. Ultimately his own children would become wards of the welfare societies. Unless Tennessee Baptists maintain a vigorous mission program in their own state during these days of transition, when so many alien elements are being transplanted

to our soil, they will inevitably become a missionary liability to their sister states.

Summer Work

Our program for the summer is taking shape. The only serious handicap is the lack of sufficient field force to make arrangements for the special help which is being offered free of charge. There are at least 1,000 places where revivals should be held by Baptist preachers, and more than that many places where various groups of Baptists should be got together for training in the various activities of our denomination. There are 600 churches in which Bible Conferences should be held, wherein our doctrines could be presented and the plan of work explained to the people who want to do but do not know exactly how nor why they should do. A number of pastors have offered their services free for from ten days to a month each. Any mission church or field where a meeting should be held may take advantage of the fine spirit of these brethren. Others should join them in offering their services. More than 100 of our college students have volunteered their services for special work during the summer months. These may be of untold blessings to communities calling for their aid.

June Special Offering

It is now time for our Sunday school superintendents to begin their plans for the special program on Christian Education in June. We have allowed these programs to decrease in interest until Christian Education Day in the Sunday schools has become little less than a regular weekly program. This should not be. Our colleges are one of our greatest assets. They need the backing of the churches. The church members need to know about our program of Christian Education. Furthermore, the day should be the Big Time of all the year for the enlistment of our Baptist young people in attending our Baptist colleges.

In spite of all the propaganda that is sent out in the effort to handicap our Baptist schools, they are the best and safest places in the state to which parents can send their children. I have recently visited the three colleges and the academy. The spirit in every one of them is wonderful. Their faculties are sacrificing in order to keep on going during these days of small incomes. Scores of the students are consecrated Christian workers. Volunteer bands from these schools are doing mission work which, if paid for at usual rates for such service, would cost the Baptists more than they invest through the Program in these schools. How we should delight to make a regular annual and generous offering on Christian Education Day in our Sunday schools to

these institutions. This year, by agreement in the Convention, the offering all goes to help liquidate some of the pressing obligations on Union University which has served us for 100 years. Every Sunday school in the state should make an offering to this cause, and it will do so if we all plan for the big day and give it its proper place in our regular program.

Danger Days

The days when your state workers are to be tried are coming on apace. May is usually a lean month in regular receipts, July, August and September are leaner. The result is that we cannot hope for enough to meet our pay roll regularly unless our churches make plans ahead of time to keep their contributions coming to us. We have carried on for six months without deficit, hence we have all received our wages. Many of us will suffer great embarrassment if our income should be seriously cut. The Board cannot borrow money; we will not make additional debt for Tennessee Baptists. Our hope, therefore, lies in our faith that Tennessee Baptists will see to it that their employees shall not have to pay for their own labors out of their own pockets. This can be done by seeing that there is no deficit in Co-operative Program funds, by making the program first among all interests outside the local fields of their churches.

Dr. George Martin Savage

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In filling youthful minds with learning meant
To gild with fadeless beauty all their days.
The grandeur of great service he portrays,
And turns to glory youths on follies bent.
He lives in noble hearts in every clime
Where they can richly serve benighted men
And quaff the joys true love alone can give.
His voice shall cease in Union's halls some time!
Oh, let us drink his spirit once again
And cause him in ten million souls to live.
—William James Robinson.

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